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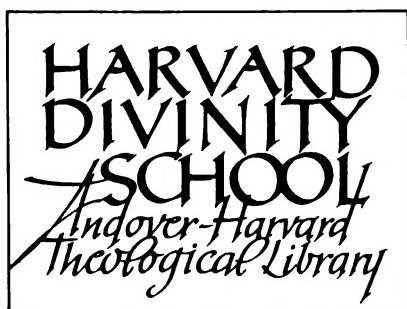
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PANOPLIST, 1813

AND

MISSIONARY MAGAZINE.

FOR THE YEAR ENDING

DECEMBER 31, 1813.

VOL. IX.

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1813.

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PREFACE.

THE close of the year is, in many respects, a solemn period. At the return of every such period, an important part of human life is gone for ever, with all its hopes and fears, its opportunities and means of usefulness; its responsibilities and duties. We have not time, nor would this be, a suitable place, to expatiate on the many and various topics, which present themselves to the mind. But there is one subject, which peculiarly demands of us thankful acknowledgments and prayerful examination. Another volume of our periodical work is now closed. To write for the public, or to present to them the writings of others, in however humble a sphere, involves no slight degree of responsibility, and should be regarded as a talent, which should be used with a constant reference to conscience and truth;—to the law of God and the happiness of men. An obligation, in some measure correspondent to this, is imposed upon all readers. Wherever they find truth, they are bound to receive it. Not convinced by mere professions, they are to examine for themselves, and to seek and preserve a state of mind equally remote from unhallowed presumption on the one hand, and blind credulity on the other;—from a bigoted attachment to things not essential to religion, and a stupid indifference to divine truth.

Some readers may suppose, that too large a portion of our work has been devoted to the great efforts which are now making to Christianize the world. But, let it be considered, that the world has never seen such a day as this; that the holy flame, which has been kindling in a thousand places, does not yet burn with that strong and all pervading lustre, which it will need to acquire, before it can illuminate and warm all the dark and dreary regions of the earth; and that many of the duties, which

press upon Christians of this age with peculiar force, have respect to the extension of the kingdom of Christ among strangers and heathens, as well as in our own country, and in our more immediate sphere of action.

The attempts to reform the morals of our own country, and to repress and restrain gross vice, are also a part of the same great public-spirited exertion, in which it is a high honor and an imperious duty to engage. Our readers will have perceived, that our eyes have been steadily fixed on this object; and that we have considered it as worthy of the attention, and as demanding the co-operation of all classes of persons, who love their families, their country, their laws and institutions, or the welfare of mankind.

Our views and feelings in relation to other subjects discussed in this volume, might be stated without impropriety; but we choose to dismiss it, merely expressing our gratitude to that God, by whose merciful Providence it has been brought to a close, and to whose glory we earnestly pray that it may become directly subservient.

Boston, December, 1813.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 1.

JUNE, 1813.

VOL. IX.

ADDRESS TO THE PUBLIC.

At the commencement of a new volume, it is expected that an address shall appear embracing those topics which relate peculiarly to the connexion between our readers and ourselves. As previous addresses of this kind, however, have occupied the principal subjects appropriate to the occasion, the present article will be short.

It is to be noticed with devout gratitude, that the present is the era of Christian exertion. Never before were so many persons, in regions so remote from each other, and with views so enlarged and benevolent, engaged to make the Gospel known in all the world, and to prepare the way for the universal prevalence of its heavenly doctrines. Never before did the whole Christian church look forward with such confident anticipations of the approach of that happy period, when love and peace shall reign in the hearts of men, and all oppression, fraud, violence, and war, all infidelity, hypocrisy, and opposition to true religion, shall be effectually and permanently subdued by the Prince of Peace. Preceding ages have desired and prayed for the period alluded to; but for the present age was reserved the honor of taking efficient measures, on a large scale, with a direct view to evangelize the whole human race; measures which seem admirably calculated, with the divine blessing, to accomplish the purpose for which they are taken. Should it be said, that the wars, commotions, and unexampled revolutions of the present day, seem to portend every thing but the peaceful event so much desired, the answer is ready: Precisely such a scene of revolution, tumult, and blood, as we have beheld for a few years past, was foretold, as preparatory to the great and lasting pacification usually called the millennium. The furious wars which have raged above twenty years on the continent of Europe, so far from furnishing an argument against indulging hopes of the kind above specified, are in fact among the most convincing proofs that such hopes are well founded.

Let the pious and the benevolent proceed, then, with increased alacrity and zeal; if inclined to despond, at times, let them revive their fainting spirits by studying the prophetic page; and, while laboring and striving to disseminate the seed of Divine truth, let them comfort their hearts with the reflection, that the world shall speedily reap the joyful and abundant harvest.

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The attempts which are now making to reform the morals, in various parts of New England, demand the hearty co-operation of all who desire the present or future happiness of their fellow creatures. No time is to be lost in halting between two opinions. If it has not been already proved, that present enjoyment, and happy prospects of the future, are on the side of strict morality and strict religion, it is in vain to expect that any question in morals will ever be settled. Let every friend of his country, of posterity, of his own children, join his efforts to those of the patriotic and benevolent already engaged in promoting public and private virtue and suppressing vice.

While advertng to united exertions in the cause of truth and righteousness, we desire to call the attention of our readers to the utility and necessity of religious magazines, permanently established and liberally patronized. How many of the great charities which have adorned the present times would never have been originated without periodical works of this description? How many others would have languished and failed, without the same support? As the first step towards any extensive and united efforts, it is necessary that those, who are called upon to co-operate, should know what is to be done, and what is doing, in the religious world. They should be informed of the means, the hopes and prospects, the duties and encouragements, which claim their particular consideration. But all this can be done in no other way so effectually as in the manner here specified. Let it be remembered, that the establishment of any useful magazine is not justly regarded as a temporary and inconsiderable expedient to subserve the present interests of a party; but as the erection of an engine whose power may be incalculably beneficial; as the opening of a fountain whose salutary streams may long continue to refresh the thirsty pilgrim, and cover the earth with verdure.

Among the duties, which devolve on writers for religious publications, those which relate to the treatment of adversaries are probably the most difficult. As we have never yet learnt from Scripture, experience, or observation, that all the different schemes of religion have an equal claim to be treated with deference and respect, we cannot hesitate to believe, that many pernicious errors actually exist in this country; errors which materially affect the very foundations of Christian doctrine; errors which, if cordially embraced, must prove fatal to the souls of men. Nor can we hesitate to believe, that these errors are zealously propagated from the press and the pulpit; and that, in some instances, men set apart, as the guides of their fellow sinners in the way to heaven, lead them in the downward road to perdition. How are writers and preachers of this class to be treated? is the question. The rules which have appeared to us most important, and altogether defensible, are briefly as follows:

First; it should be regarded as a fundamental canon, not to judge more unfavorably of any religious doctrine, than the Scriptures authorize and require us to judge. We allow no human

authority in matters of faith. What the word of God condemns, it is the duty of Christians to condemn; but nothing more. We are no advocates for drawing the bonds of fellowship closer than God has drawn them; or for inventing stricter rules of conduct than He has given. In construing the Scriptures, and searching after their genuine meaning, the utmost candor, fairness, and reverence, are to be exhibited; but when that meaning is satisfactorily ascertained, it is too serious a thing to be yielded out of complaisance, or concealed from view for fear of reproach and obloquy. It is to be avowed, proclaimed, and defended, with all possible zeal.

Secondly; in controversies with the enemies of the truth, the law of love is never to be transgressed. Christ has made it the duty of his followers to love all men. A real and earnest desire of the present and future good of an opponent is perfectly consistent with the persuasion that he is in extreme error, and in the way to ruin. Indeed, the fact that any human being is in such error, *ought* to awaken a desire that he may be delivered from it, and will uniformly do so, in hearts under the permanent influence of religion. To ascertain whether a writer is really possessed of this benevolent regard to his adversaries, whom he apprehends, at the same time, to be the adversaries of the truth, let him answer to his own satisfaction the following questions. If the person whom I am now particularly opposing were my brother; had we been educated together in a father's house; or were he a son, whose salvation had been near my heart ever since his birth; should I not soften the expressions which offer themselves to my pen? If I answer in the affirmative, is it because, in the case supposed, my natural affection is stronger, than, in the real case, my benevolent regard to an immortal being? Should I be able to read what I am writing to my opponent in private, without feeling the slightest disposition to anger on the one hand, or the slightest degree of compunction on the other? If not; Why? Am I able to say, with a solemn reference to God, the Judge of all, and to the day of final retribution; *This page was written in love to mankind?*

If all writers would faithfully pursue inquiries of this kind, it is manifest that the race of Warburtons and Belshams would soon become extinct.

Thirdly; ridicule should be admitted with extreme caution in religious controversy, if admitted at all. Were it not, that the Scriptures have sanctioned the use of ridicule, we should doubt whether it ought not to be interdicted altogether. Sanctioned as it is, however, by the highest authority, it is doubtless intended, on certain rare occasions, to answer the most important purposes. But it is so liable to perversion, and can so easily be pressed into any cause, while the temptations to use it unnecessarily, and even improperly, are so frequent, that prudence seems to dictate the course here recommended. It is certainly very far from being an instructive spectacle, to behold sinners, hastening to the judgment, busily employed in holding up each other to public laughter and scorn. To prevent mistake, however, it ought to be observed,

that such is the character of error, so frequent are its inconsistencies, and so glaring its absurdities, that a simple statement of a writer's own doctrines will sometimes produce the same effect as the most powerful strain of ridicule.

Another difficulty which editors of periodical publications experience, is that of suiting the tastes and wishes of different classes of their readers. The attempt to please all would be ridiculous. But we shall not cease to labor that our work may be as extensively useful, as it shall be within the limits of our means to render it. While we shall pay a respectful attention to intimations from any of our patrons, with regard to practicable improvements in our work, we must request them likewise to pay a similar attention to what they may presume to be the wishes of other patrons. We would always encourage the utmost freedom in suggesting such improvements as will make the *Panoplist* more conducive to the purposes for which it is published—the promotion of useful knowledge and undefiled religion.

We are sorry that our subscription list will not warrant the enlargement proposed in our number for March. By the use of a smaller type in a part of the work, there will be room for some additional matter. The contemplated enlargement will still be kept in view; and will be adopted whenever an increased patronage shall authorize the additional expense. The war has so impeded transportation by water, that we fear a serious diminution of subscribers from that cause alone.

As many of our subscribers number the volumes of the *Panoplist* from the beginning, without making the distinction of the new series, it will be most convenient that the same mode be universally adopted. We shall therefore designate this volume as the *ninth*, instead of the *sixth of the new series*.

We conclude with beseeching the God of all grace to make our feeble efforts in some measure successful, and to impart the knowledge and love of the truth to all mankind.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XV.

IN the preceding Lecture I exhibited a series of testimonies from ancient heathen writers concerning the events, which immediately preceded the deluge; the deluge itself; and the patriarch, who was preserved

from that general devastation of the world. I will now go on to mention other testimonies, relating to the same great subject. These, though blended by the writers, and incapable in various instances of being separated, as would indeed naturally be supposed, I shall yet distribute, chiefly under the following heads:

The family of *Noah*;

The Ark;
 The Mountain, on which it
 rested;
 The Dove; and
 The Raven.

It will not be in my power, and indeed it must in the nature of the case be very 'difficult, to arrange them in a perspicuous order.

1. I shall recite some testimonies concerning the family of *Noah*.

The original gods of *Egypt* were held to be eight; the *Ogdoad*, celebrated by antiquity. Of these *Pan* was the eldest.

The *Cabiri*, the principal priests of heathen antiquity, are said by *Damasis*, as quoted by *Photius*, to have been the sons of *Sadyc*; the just man: the appellation, given by *Moses* to *Noah*. They are said to have been three; and to have been the authors of all useful science and arts.

Sanchoniathon also says, They were the offspring of the just man; and that they lived in the time of *Barith*: a Hebrew word signifying an Ark.

They are said to have been the first, who built a ship; to have been the first husbandmen; to have built a city; and in it to have consecrated *Λιμένα Πόρτι*; what was left by the ocean: i. e. what the Deluge had spared.

These priests are said to have been priests of *Theba*: another Hebrew word, signifying an Ark.

Diodorus Siculus says, They were universally esteemed the offspring of the Ocean, according to the traditions of the ancients.

Ebn Patricius says, "After the family of *Noah* left the Ark, they built a city, which they called

Thamanim; which in the ancient language of *Armenia* signifies *Eight*; and which, according to him, means, *We are eight*."

Elmasinus calls the city the place which *Noah* built, when he came out of the Ark.

William de Rubruquis says, "There are two mountains on which the *Armenians* say the ark, mentioned by *Moses*, rested; and a little town, named *Cemainun*, (eight) which, they say, was built, and so named, by the persons, who came out of the Ark. This is plain from the name, which signifies *eight*: They call the mountain (that is, one of these mountains,) the *Mother of the world*."

Moses Chonorensis says, that this town is held in great reverence by the *Armenians*; who say, that it is the oldest town in the world, and was built, immediately after the Deluge, by *Noah*.

The same writer informs us, that the *Armenians* furnish us, by their Poems, a far more copious account of ancient things, than any other nation.

From these sources this respectable writer extensively derived, it would seem, his own accounts of antiquity.

Galanus says, The natives say concerning this town, that its true name is *Nachib-shivan*; which means the first place of descent, agreeably to *Josephus*.

Berosus says, That in this place the patriarch gave instructions to his children, and vanished from the sight of men.

According to *Epiphanius*, the family of *Noah* remained here during five generations, or six hundred and fifty-nine years.

In *Genesis* x, 25 it is said

that the earth was divided in the days of Peleg, the fifth generation from *Noah*.

In the retreat of the *Argonauts*, it is said, that *Minyae* retired from mount *Caucasus* to the remotest part of the earth. *Ararat* is a part of the great chain of *Caucasus*. *Armenia*, also, was anciently called *Armeni*, and *Armini*: i. e. *Aram Minni*; and by *Jeremiah*, *Ararat Minni*. Jer. li, 27.

Mankind, it is said, first dwelt in the region of the *Minyae*, at the bottom of mount *Baris*, the mountain of the Ark; the *Ararat* of *Mosca*.

Callimachus says, "The *Kronides*, (i. e. the sons of *Kronus*, *Saturn*, or *Noah*) determined, or set out, by lot the several regions of the world."

Homer makes *Neptune*, the son of *Saturn*, say, that his brothers parted the world into three shares, and that each obtained by lot his own share.

Plato says, "The gods i. e. the three sons of *Saturn*, obtained the dominion of the whole earth according to their different allotments; and without contention took possession of their provinces by a fair lot."

The Greeks called *Japhet*, or *Japetus*, the first of men; and to express the highest antiquity of any thing said, proverbially, that *it was older than Japhet*.

That *Ham* settled in *Africa* is evident because,

First; *Hammon* was worshipped as a god by the *Egyptians*; and had temples erected to him.

Secondly; Because cities, places, and people, were named from him. In *Egypt* the great city *Diospolis*, or the city of *Jupiter*, is called *Amon*, or *Ham-*

on—*No*, by the prophets *Jeremiah*, *Ezekiel*, and *Nahum*. In *Arabia*, were the river *Ammon*, the promontory *Ammonium*, and the people *Ammonii*. In *Africa* was the city *Ammonia*.

Alexander Polyhistor, who lived in *Egypt* under *Ptolemy Lathyrus*, testifies that all *Africa* was called *Ammonia*; and that it was so called from the god *Ammon*. *Lucan* also says, that *Ammon* was the god of *Ethiopsians*, *Arabians*, and *Indians*.

Plutarch calls *Egypt* *Chemia* from *Cham*. The *Copts*, as *Bochart* testifies, call *Egypt* to this day *Chomi*. The *Arabians*, also, call *Cairo* *Misr*, from *Misr* the father of the *Misraim*.

It is hardly necessary to observe, that *Ham* was *Jupiter*, and was worshipped under the name of *Jupiter Ammon*: or that the temple, erected to him, was discovered by *Hornemann* in the year 1798, at *Siwah*: about three hundred miles west by south of *Cairo*.

2. Testimonies concerning the Ark.

The principal *Tartars*, or *Tatars*, declare themselves to be descended from *Turk*, i. e. *Turgoma* (*Togarmah*) the son of *Japhet*, the son of *Noah*; who was saved from the Deluge in the Ark, on the mountain of *Baris*, or the Ark. The *Turks* were originally called by themselves *Turcomans*. You will remember, that not a small number of testimonies concerning the Ark have been already mentioned; being too intimately interwoven with other testimonies to be separated.

The word *αγαρ* used by *Plutarch*, *Alexander Polyhistor*, *Nicolaus Damascenus*, and *Theo-*

philus of *Antioch*, is exactly equivalent to the Hebrew word *Theba*, used by *Moses* for the Ark, and translated *אֲרָכָה* by *Josephus*.

From this name *Parnassus* is derived: of which *Stephen* of *Byzantium* says, *Parnassus* was anciently called *Larnassus*; because the *Αἰνῆξ* (*Larnax*) or ark of *Deucalion* was wafted thither.

The priests of *Ammon*, in their religious rites, carried in their procession a boat; in which was an Ark or oracular Shrine, holden both by them, and the people, in great veneration. This custom was of the remotest antiquity. Two representations of it were copied from *Luxor* or *Luxorein*, in Upper *Egypt* by bishop *Pocock*; and taken from the apartments of the temple, so much celebrated by *Diodorus Siculus*. The ends of the boats, copied by *Pocock*, are alike.

The name of this boat, or ship, of *Isis*, was *Baris*. The same was the origin of all the navicular Arks, or shrines, in the ancient worship. You will remember, that *Baris** was the name of that mountain in *Armenia*, on which the ark of *Noah* was supposed to have rested; and that it is no other than the Hebrew word *Barith* signifying an Ark.

At *Erythra*, in *Ionia*, the god *Hercules* was represented on a float, as *Pausanias* testifies.

At *Athens* the sacred ship was also carried about with great reverence in honor of the goddess *Damater*, at the *Pan-Athenaea*; and

At *Smyrna* in honor of *Dionusus*. Of this we are informed by *Aristotle*.

At *Olympia*, the most sacred place in *Greece*, the same rite existed.

Many cities were anciently named *Theba*, from the ancient word, used to signify the Ark. These were in *Cilicia*, *Attica*, *Syria*, *Egypt*, *Pontus*, *Italy*, &c.

In the Sybilline oracles it is said, that on *Ararat*, a mountain of *Phrygia*, the ark rested on a high summit.

In the ancient delineation of the Solar System a ship was represented as regulating the whole course of nature, in which were seven kindred sailors.

The ship *Argo*, in the celestial sphere was a memorial of the Ark. In proof of this I observe, that the name *Argo* is used to signify an Ark, 1 Sam. vi, 8; that the harbor, in which the ship *Argo* was built, was called in ancient fable the port of *Deucalion*.

The *Argo*, in the celestial sphere, is said by *Plutarch* to have been the ship of *Osiria*.

The celestial *Argo* is partly concealed in the clouds. It was supposed to have been oracular, and to have been conducted immediately by the will of the Deity. On the rudder is a bright star, called *Canopus*; supposed to have been originally *Ca-Nou-fi*, the city of the oracle of *Noah*.

Tacitus says, that among the *Suevi* the chief object in their religious worship was an Ark, or ship.

Many ancient historians declare the remains of the Ark to have existed a long time on the mountain of *Ararat*. This will seem less improbable, when it is remembered, that it was built

*Are not the English *bark*, the French *barque*, the Spanish *barca*, &c. signifying a boat, or ship, derived from this word? E.

of cypress, and smeared with bitumen.

3. I shall now mention some testimonies concerning the Mountain, on which the ark rested.

That *Ararat* is in *Armenia* is evident, First: Because the Seventy render the Hebrew word *Ararat Armenia* in 2 Kings xix, 37; *Theodoric* in *Isaiah* xxxvii, 38; and *Jeremiah* li, 27; and the Vulgate in *Genesis* viii, 4.

Secondly. *Berosus* declares the sons of *Sennacherib* to have fled into *Armenia*, which in the Hebrew is called *Ararat*:

Thirdly; *Abydenus* says, "*Xisuthrus* sailed in the ark to *Armenia*."

Fourthly; *Melo* says, "The man, who escaped the deluge, came with his sons out of *Armenia*."

Fifthly; *Berosus* declares, that the Ark touched the mountains of *Armenia*.

Sixthly; *Nicolaus Damascenus*, and *Aratus*, both testify the same thing; as do, also, the Fathers *Eustatius*, *Chrysostom*, *Isidorus*, &c. That *Ararat* is the same with the *Gordyacan* mountains testify *Berosus*, *Polyhistor*, *Jonathan*, and *Onkelos*, *Herphenianus*, *Georgius Elmasinus*, the Nubian geographer, *Agathias*, and *Epiphanius*.

Lucian, a native of *Samosata*, upon the *Euphrates*, where the traditions and memorials of the deluge were eminently preserved, and a constant reference was had to it in their worship, says, "Most of the eastern Authors, who have recorded the deluge, say, that the remains of the Ark were to be seen on one of the mountains of *Armenia*, in their own time. To this fact *Berosus*, *A-*

bydenus, *Theophilus*, and *Chrysostom*, appeal as being well known. *Nicolaus Damascenus* says, "There is a great mountain in *Armenia*, called *Baris*, to which many flew together at the time of the deluge; particularly one floating in an Ark, came to the summit, and was saved."

Hatho, the *Armenian*, says, that in *Armenia* is a mountain, named *Arath*, which is higher than any other mountain on earth. On the summit of this mountain the Ark of *Noah* first rested after the deluge. The meaning of the name is the mountain of descent: in Hebrew, properly expressed *Ar*, or *Har*, *Irad*. It is called *ararat* by *Josephus*.

The mountain *Ararat* has been called by this name through all ages.

It has also been called *Masis*, *Thamanim*, and *Shamanim*. *Thamanim* in the old *Armenian* language, and *Shamanim* in the Hebrew both signify *eight*.

It has been objected to the Scriptural account of the Ark's resting on *Ararat*, that *Tournefort* found, that there were no olives growing in the country of *Armenia*. To this it is decisively answered, that *Strabo*, a native of *Asia Minor*, asserts, that in his day *Armenia* was fruitful in olives.

Both the *Arabians*, and *Tartars*, land the ark on mount *Ararat*, says *Howard*.

4. I will now mention some testimonies concerning the Dove.

Plutarch says, that the dove, sent out of the ark, brought certain proofs to *Deucalion* of the continuance of the tempest, by returning to him, and of its cessation, by staying abroad.

Of the dove there are many

memorials. In the earliest ages the dove was regarded,

As an interpreter of the will of the gods;

As a bird of presage; and

As auspicious to mariners; who used to let loose a dove, and from her flight to augur the good or ill success of their voyages.

The heliacal rising of the seven stars was considered as the most favorable time for sailing. Hence they were called *Pelciades*; or *the doves*.

The *Argonauts* are said by *Apollonius Rhodiensts* to have made the same experiment with the dove, which was made by *Noah*.

Felleius Paterculus says, that the colony, which settled at *Cuma*, followed a dove.

The heathen priests and priestesses were in various places called *Jonah*, and *Pelciades*; *doves*.

Noah is by *Abydenus* and *Alexander Polyhistor* named *Oan* and *Oannes*: a dove.

Plutarch says, "Mythologists say, that the dove of *Deucalion* was sent forth out of an Ark, and made it manifest, that the tempest had retired, and that serenity had returned."

5. The Raven is placed in the celestial sphere of which it is said, that it was once sent on a message by *Apollo*, but deceived him; not returning when it was expected.

The priests of *Ammon* were called Ravens.

The *Michuacans*, one of the original nations of *Mexico*, held, according to the *Abbe Clavigero*, this tradition, "There was once a great deluge; and *Tezpi*, (the name, by which they call *Noah*),

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in order to save himself from being drowned, embarked in a ship, formed like an Ark, with his wife, his children, and many different animals, and several seeds of fruits. As the water abated, he sent out the bird, which bears the name of *Aura*; which remained, eating dead bodies. He then sent out other birds, which did not return; except that little bird, called the *Flower-sucker*; which brought a small branch with it. From the family of *Tezpi* the *Michuacans* all believed that they derived their origin.

Homer calls *Iris*, or the rainbow, "a sign to men having various languages;" and again says, "*Jupiter* ordained, that the rainbow should be a sign from heaven to mortals."

The Egyptians called the rainbow *Thamuz*; or *Wonder*.

Hesiod says, that *Iris* (the rainbow,) was the great oath of the gods; and styles it the daughter of *Thaumas*; or *Wonder*.

Such are the testimonies, which I have been able to collect concerning this singular event in the providence of God. Concerning them I make the following remarks.

1. They reach back to the remotest antiquity, to which we are conducted either by history or tradition.

2. They are found in almost every country, in which history, or tradition, is found; particularly, among almost all ancient nations, of which we have any knowledge.

3. The subjects of them have almost, or quite, always been held in high, and even in religious, veneration; and have in very many instances been intimately connected with religious

worship. This fact furnishes us with the reason, why they have been preserved with so much care and accuracy.

4. They are so numerous, that it is impossible for them to have been derived from chance. Against such a fact the chances are millions of millions to one. The supposition of casualty in such a situation cannot be made even with decency.

5. They exist in countries, and nations, so remote, and so necessarily destitute of any intercourse with each other, that they could never have been derived from any common source, of a later date than *Noah* and his family. From this source, therefore, they were derived, with a probability, approaching very near to absolute certainty.

6. There is no falsehood more unlikely to have been invented, than the story of the deluge, if it is a falsehood. Such a story must contradict all the other knowledge, and experience, of man; and, to make it believed, would require the strongest evidence, of which facts admit. But on this supposition it would be necessarily destitute of all evidence; and, therefore, would be believed by none. We are prone to imagine, that those, who lived before us, were more credulous, and more easily imposed upon, than ourselves. But this opinion is chiefly the result of self-flattery. So far as it respects improvements in arts, and in science, and the truths which they teach, and the wonders which they enable us to perform, this opinion is in some degree just; but, so far as it respects facts, it is without foundation. All men have the senses of man: and the great body of

every nation, in every age, have been endued with the average share of common sense. These are the sole means of judging concerning facts, and the evidence with which they are attended. *Newton* had no other means of judging concerning these subjects. Of these subjects, therefore, in every age, and in every country, men have been competent judges.

The truth is; not credulity, but incredulity, is the predominant characteristic of uncivilized man with regard to every thing of a religious nature. The *Israelites*, who followed *Moses* from *Egypt* into the wilderness, were certainly very imperfectly civilized. Yet they were remarkably distinguished for their unbelief. The present inhabitants of *New England* are more enlightened than those of most other countries; and, as a body, admit the Christian Religion to have been unquestionably derived from God. The savages, who preceded them, scarcely admitted it at all. *Bacon*, *Boyle*, and *Newton*, were Christians. Not a single inhabitant of *Otaheite* has been induced to embrace Christianity by the laborious exertions of Missionaries, extended through a long period.

7. We have been able to trace this story to those, who are every where asserted to have been preserved from the deluge. The story then, if invented, must have been invented by them. But how could they make those, to whom they told it, believe them, unless it was true? The prominent fact in the tale is, that all mankind, except one family, were destroyed. But who would believe this declaration, when

he saw hundreds and thousands of other families around him; and among them many individuals, who were of the same age with the oldest member of this family, and must therefore have shown in their own persons, that it was impossible for the tale to be true? Who would believe it, when he saw the same impossibility proved by the existence of such numbers around him, as could not have descended from this family? Who in these circumstances can be supposed to have told, or even invented the story?

8. If we suppose the deluge to have taken place; the fact itself, and those which are inseparably connected with it, were so extraordinary, so absolutely singular, and so deeply interesting to the human heart, that both itself, and its principal appendages could not fail of being preserved for a long period in the memory of succeeding generations. Parts of the story might be disguised, varied, or forgotten, through the inattention, the mistakes, or the imbecility, of the mind. Such has been the actual state of the case. It has been really remembered by the great body of mankind; and the imperfections, found in the accounts of this great event, so far as they have reached us, are even fewer, than could have been rationally expected.

OBSERVATIONS UPON THE IMPERFECTIONS OF SAINTS.

As perfection and imperfection are relative terms, we can form correct conceptions of them only in reference to that standard,

or rule, to which they relate. In this discussion, they will be considered only in relation to moral subjects, and to the character of saints. Of all moral rectitude the law of God is the only rule or standard. This law expresses the moral sentiments and affections, with their proper effects, which intelligent beings should possess and exercise, precisely corresponding with their existence, or capacity, and the relation they sustain one to another. These sentiments and affections, are comprised in the two great commandments; *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*—These imply the relation of the constituent parts or subjects of the intellectual and moral system, and the affection which one should exercise toward the other. If we now contemplate the objects of this affection, and the intellectual capacity of moral agents, and compare the gracious exercises of saints with them, we may form correct conceptions of the essence and degree of their imperfection.—As a minute consideration would protract the subject too long, only a summary view of it will be given.

If we contemplate the infinite existence, majesty, and glory of God, will it not recommend itself to every man's conscience, that the most profound and cordial reverence for Him, which rational creatures can exercise, is but a reasonable duty? and that a sense of his universal and holy presence should inspire their souls with sacred awe, exclude every unworthy thought, and feeling from their hearts, and regulate their whole de-

portment? Should not complacency in his character, delight in his law, and confidence in his government, enliven their spirits and fill them with joy unspeakable? As they are his creatures, dependent upon him and supported by him; and he has a demand upon them for their whole service, is it not perfectly reasonable and proper, that they should seek and serve him with all their hearts and souls; that it should be as their meat to glorify him in their bodies and spirits; and that their whole lives should be a uniform expression of obedience and submission to his will, and gratitude and praise for his mercies.

Now let any saint compare his reverence and love of God, obedience to his will, and gratitude for mercies, in his most spiritual and elevated frames, either with the dictates of reason and propriety, or with the solemn obligation of this sacred precept, and will he not be confounded at the comparison, and his soul recoil at the contrast? Will he not be conscious of a most criminal deficiency in every instance, and of an aversion of heart to God, and in tractability to his will, impatience under corrections, and ingratitude for mercies, which will fill him with confusion and shame, and extort from him the penitent confession, *Behold I am vile!**

* Though there appears to be a manifest distinction between imperfection and positive sinfulness, yet as positive sinfulness necessarily attends deficiency in holiness; exercises positively sinful are introduced in these remarks, more amply to disclose the discordant feelings and conflicts of saints.

If the import and requisition of the second great commandment, *Thou shalt love thy neighbor as thyself*, be considered, will not the saint be as deficient in his duty towards his neighbor, as towards his God? Most obviously, this sacred precept requires the uniform and uninterrupted exercise of that benevolent affection which expresses itself in acts of beneficence, lenity, kindness, sympathy, and forgiveness, to the entire exclusion of all selfish private motives, injustice and extortion, envy, malice, and resentment? If a saint compares his heart and habitual practice with this precept, will he not be sensible of a very great and criminal deficiency in his conformity to it? and of the emotions of that selfishness, deceit, and unrighteousness, of that malice and resentment, which render him infinitely criminal in the view of the divine law, and odious in the sight of God and men.

Will the saint be less defective and guilty if his gracious exercises be compared with that exposition of the two great commandments which God has given in the moral law? *Thou shalt have no other God before, or beside, me.* But how many objects rival the blessed Jehovah in the Christian's heart, and alienate and diminish the fervor of his affection to the Lord his Maker? How deficient has he ever been in his respect for the holy name, attributes, and character of God? How imperfectly has he sanctified the Sabbath, attended the institutions and performed the duties of that holy day, in public and in secret? In a single instance has he no occasion to com-

plain of mental vanity, of the formality and insincerity of his devotion? According to his capacity and circumstances, has he worshipped his God and Savior with the purity and ardor of a glorified saint? This perfection is required of him by the precept; but rather than this, alas, alas, do not stupidity and hypocrisy, his criminal deficiencies in holy duties, compass him about, and humble his soul within him?

How has the saint respected the duties of the second table? At any time, has his heart been perfectly free from disrespect for the constituted authorities? from all malice, impurity, slander, and avarice? Has he rendered honor to whom honor was due to the extent of the precept, and, in his connexions and transactions with his fellow men, been directed by motives perfectly innocent and disinterested, pure and equitable, exciting him to not seek his own, but the things also of others; and to owe no man any thing but love? or, rather, is he not conscious that contracted, sordid motives intwine themselves with all his views in his pursuits, render him infinitely vile, and constrain him to exclaim, *Woe is me! for I am undone, for I am a man of unclean lips?*

Will the saint be more pure in his own eyes, if he compares his gracious exercises with the genius of the Gospel, and the religion and example of his blessed Lord and Master? Has he ever had the most extensive view of which his mind is capable, with regard to his depravity, impotence, and wretchedness which are presupposed, and implied in

the Gospel? And have his repentance, godly sorrow, and abasement, been proportioned to the exceeding sinfulness of his sin, his accumulated guilt, and awful danger? Have they not, rather, been so defective and disproportioned to the guilt of his character and the misery of his condition, that he has abundant reason to repent even of his repentance itself? Has a conviction of his inexcusableness compelled him to desist from extenuating his wickedness, or is not his heart incessantly apologizing for his omissions and transgressions, and diminishing his guilt? Has a sense of his total depravation and spiritual impotence compelled him to abandon all dependence upon his own goodness, and confide alone in unmerited sovereign grace, or is not his heart continually flattering him in his own eyes, persuading him to establish his own righteousness, and not submit to the righteousness of God?

Have the apprehensions of the saint corresponded with the infinite perfection, dignity, and glory of Christ Jesus, and the wisdom, fullness, and safety of the way of salvation? With all joy has he laid hold on the blessed hope of the Gospel, rejoicing in an opportunity to sell all for Christ, to embrace him as the chiefest among ten thousand, to take up his cross and follow him through trials, tears, and temptations, to eternal felicity and rest? Do ardent desires to promote his blessed cause, stimulate the Christian to incessant and persevering exertions? Does a hopeful prospect of seeing Christ as he is, and being made like him, residing in his presence, and singing his

praise, animate and refresh the Christian's soul, and constrain him to pray, *Come, Lord Jesus, Come quickly?* Or is he not conscious of a most criminal insensibility to the infinite excellence and importance of this divine and glorious Savior? of treating his gracious proposals with indignity and neglect, and of being ashamed of him and his cause, giving him infinite reason to complain, *Why callest thou me Lord, Lord, and doest not the things which I say?* and to reproach him, as Delilah reproached Sampson, *How canst thou say, I love thee, when thine heart is not with me?* And does not a consciousness in his most spiritual and fervent seasons, of a most criminal and inexcusable deficiency in his gratitude, for the agonizing, dying love of Jesus, fill his soul with pain and horror?

If the example of Christ be the standard with which the saint compares his gracious affections, and habitual practice, will his holiness appear more perfect, or his deficiency less criminal. Has he exercised active, diffusive, and sympathetic benevolence? Has he gone about doing good, relieving the distressed, and weeping with those who weep? Like Christ, has he been holy, harmless and undefiled—when he has been reviled and suffered, has he abstained from reviling and threatening? Has he been a benefactor to those who hated him, blessed those who cursed him, and prayed for those who spitefully used and persecuted him? Or has he not been criminally defective in his conformity to the pure and perfect example of Christ,

rather saying to the indigent and distressed, *Be warmed and filled, than giving those things which were needful for the body?* How contracted and avaricious in his views and prospects? Under injury and abuse, how impatient, irritable, passionate, and vindictive, giving Christ great reason to be ashamed of him, and having great reason to be ashamed of himself?

If the spiritual exercises and gracious practice of a saint be compared with the holy precepts, the pure and undefiled religion of the Gospel, will the comparison be more acceptable and pleasing? Has he put off the old man with his corrupt and deceitful lusts? Have all his old things passed away? Has he purged out the old leaven of malice and wickedness, and laid aside all guile and hypocrisies, and envies and evil speakings, all bitterness wrath and strife, and become a new man, an Israelite indeed, blameless and harmless, a Son of God without rebuke, directed and governed by the wisdom which is from above, which is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits without partiality and without hypocrisy? Has he reduced all his appetites and passions to the pure and perfect regimen of the Gospel? Does he keep his heart with all diligence, suppressing irregular desires, and bringing every thought into captivity to the obedience of Christ? Are his views sublime and his affections set on things above? Is his conversation in heaven and he looking up in a confident persuasion that his redemption draws nigh, and in a joyful expectation, that he shall

soon put off this tabernacle and be clothed upon with an house from heaven, and with a mien and aspect suited for a Son of God, and an heir of eternal glory? Or rather, in all these various views and respects, is he not conscious of most criminal and mortifying deficiencies? Does he not feel that ignoble views, and sordid motives, occupy his mind and actuate his conduct—that notwithstanding all hopes, professions, resolutions, prayers tears and conflicts, his old lusts and corruptions still retain a place in his heart; are vigorous, active and insinuating, avail themselves of every opportunity, by renewed efforts, to assail him and bring him into captivity to the law of sin and death? and under the pressure of them does he not groan being burdened, exclaiming pathetically with the apostle, *O wretched man that I am!* Does not a consciousness of most criminal and inexcusable defects in his religious views, affections and practice, compel him habitually to adopt, and apply to himself the lamentation of the prophet, *My leanness my leanness!*—If, as so many apartments, he penetrates and inspects the various faculties of his soul, will not a consciousness of a most culpable deficiency in his spiritual knowledge and gracious exercises, blindness in his understanding, perversity of will, and corruption of affections, constrain him to write, *Lord have mercy upon me! on every door!*

What cogent reason have saints for deep humiliation and abasement of soul before God? for renewed application to the blood of Jesus for pardon and

spiritual purification? and to pray without ceasing for illuminating, sanctifying and quickening grace?

If the holy exercises and duties of saints be so criminally defective, what opinion shall we form of the selfish, formal, hypocritical repentances, prayers and tears of unsanctified natural men? Does not God say of them, *They are an offence to me I am weary to bear them. The sacrifices of the wicked are an abomination unto the Lord, but the prayer of the upright is his delight.*

A. K.

PLAIN SCRIPTURE READINGS.

No. VI:

MATTHEW V, 21—48.

Various Readings.

Verse 27. Om. *By them of old time.* The verse will then read thus: *Ye have heard that it was said, (or has been said) thou shalt not commit adultery.*

V. 28- Griesbach changes the case of the first pronoun which is translated *her*, the common reading being nearly equal to the one proposed. This variation cannot affect the sense.

V. 44. p. o. *bless them that curse you; do good to them that hate you;* and l. p. *which despitefully use you and.* The reader will bear in mind, that according to the scheme of abbreviations stated in my first number, (Pan. for Jan. last, p. 354,) the former of the above clauses is designated by Griesbach as probably to be omitted, and the latter as to be omitted likewise, though less probably. If these variations are

omitted, the verse will read as follows: *But I say unto you, Love your enemies, and pray for them who persecute you.*

V. 47. for *l. s. the publicans* read *the heathens, or the gentiles*. The common reading can be defended by some arguments of the less specious character.

V. 48. *your heavenly Father.* *n. e. your Father which is in heaven.* The authority for the first of these clauses is nearly or quite equal to that of the common reading, as Griesbach supposes, though he chooses to retain the latter.

The only various readings among the foregoing, which can be supposed to affect the sense, are those in the 27, 44, and 47th verses. The clause omitted in the first of these verses, is doubtless understood, it having been used in a similar connexion, v. 21.

The omissions in verse 44th have the effect of making the passage less full and particular, though they do not diminish the extent of the command. The precise words here omitted are retained in Luke vi, 27, 28. Griesbach doubtless supposed them to have been inserted in Matthew from Luke. It is plain, that the omission, or retention, of these words in Matthew, can have no effect on any religious doctrine or duty.

The alteration in verse 47th can be justly estimated by every person, and needs no comment.

Proposed emendations of our Version.

Ver. 21. *Ye have heard that it was said to them of old time, (or to the ancients,) is, beyond all*

reasonable question, the true translation.

In this and the succeeding verse, instead of the words *in danger of*, Dr. Campbell has preferred *obnoxious to*; and very properly. The original word conveys the idea of a *just exposure* to the evils threatened, and not of danger only.

V. 29: *If thy right eye offend thee &c.* The probability is, that this verse and the next are pretty correctly understood, though the word *offend* is far from being a good translation. Campbell gives this reading: *If thy right eye insnare thee, &c.* But the French translation is better, which is equivalent to what follows: *If thy right eye causeth thee to fall into sin &c.* The words *into sin* are so printed as to signify, that, though necessarily understood, they have nothing which answers to them in the original.

V. 32. The word rendered *fornication* here means *incontinence, or unchastity*, generally.

V. 39. Instead of *resist not evil*, the meaning probably is, *resist not the evil man*.

Doctrines.

We are taught in this interesting passage of Scripture; that every indulgence of unlawful anger, and every insulting contemptuous word, are violations of the sixth commandment, and justly expose him, who is guilty, to present and future punishment, v. 21, 22; that in order to offer acceptable worship to God, the worshipper must be just, kind and placable towards men; v. 23, 24; that he must, therefore, seek to be reconciled to

any man who has a complaint against him, especially before engaging in the public solemn worship of God; that it is the duty of every man to embrace the first opportunity of coming to an agreement with any adverse party, who has a just claim upon him; otherwise rigid justice may be speedily exacted from him; v. 25, 26; that whoever looks upon a woman so as to cherish impure desire is guilty of breaking the seventh commandment; v. 27, 28; that every temporal possession, however precious or necessary, is to be sacrificed, if it proves an occasion of sin; v. 29, 30; that the greatest temporal loss is of trifling moment compared with the sufferings of the damned; that no divorce is to be permitted, unless on account of the unchastity of the guilty party; v. 31, 32; that a pretended divorce, for other causes, is but the occasion of adultery; that not only perjury, but all useless swearing, is a breach of the divine law; v. 33—36; that a simple affirmation or negation, is the only lawful mode of conversation; v. 37; that, instead of indulging in retaliation and revenge, it is our duty not to resist even the unjust, to yield to unreasonable demands, and to be kind to those who request favors of us; v. 38—42; that the law of God requires us to love all men, even our worst enemies, to bless them who curse us, and pray for them who persecute us, v. 43, 44; that the possession of these dispositions will cause us to resemble the Divine benignity, and make us the children of God; v. 45; that loving our friends, or being kind to our brethren, is no more than men in
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general, even of the worst classes, are able to do from selfish motives; v. 46, 47; and that it is the duty of men to be perfect, even as God is perfect; v. 48. Many implied doctrines might be enumerated; one deserves particular notice. It is this: that men would do wisely, now while salvation is offered to them, to become reconciled to God; for the time will speedily come when all, who neglect to do so, will be dealt with according to the rigid demands of justice; and will, of course be consigned to the prison of endless torment and utter despair; v. 25, 26.

Miscellaneous Remarks:

The morality contained in our Savior's exposition of the second table of the law, is pure, striking, and sublime, in the highest degree; so sublime, so transcendently glorious, as to discourage all attempts to make general comments. Let every reader ponder, admire and adore.

There is more meaning in the 23d and 24th verses, than usually appears to be derived thence. Every man is commanded to examine himself, *every time he approaches the public worship of God*, whether any one of his fellow men has a complaint against him; and if that should be the case, he is bound to do every thing in his power to bring about a reconciliation. We are thus taught how inseparable are the two great commandments. No worship is acceptable to God unless it proceeds from a heart filled with benevolence to men; and no real benevolence to men exists in a heart destitute of love to God.

How offensive to God must be a great part of the worship with which he is externally honored! How many of his pretended worshippers are full of envious, and uncharitable thoughts towards their fellow men! How many are guilty of avarice, extortion, and pride! How few are meek, forgiving, kind, placable, benevolent, easy to be intreated, merciful, compassionate, and ready to submit without murmuring to unjust treatment! While we contemplate the purity of God's law, let us learn the native vileness and impurity of our own hearts, and pray without ceasing that they may be cleansed, and made fit temples for the indwelling of the Holy Spirit.

PHILALETHES.

THE RELIGIOUS EXPERIENCE OF
MRS. E. H. EXTRACTED FROM
HER DIARY.

(Continued from p. 561, of last volume.)

"FEB. 1720. God is pleased this day to invite me to his table, and offers to make over and seal to me all the blessings of the new covenant; in order to which it is needful that I do indeed enter into covenant with God. How great and how awful a thing is this! And, without Divine assistance, how hard and difficult! I would therefore come unto God for grace to help in this time of need; and beg that he would make me sincere in entering into, and faithful in keeping, his covenant.

"I this day heard of the death of his Honor, the Deputy Governor. May such instances of mortality stir me up to be more

diligent in improving my time for God and his people, while I am in the world; and especially so to walk here that an abundant entrance may be administered to me into the inheritance of the saints in light. May I consider myself as not made for the employments and enjoyments of this life; but as a candidate for heaven. At the great trial, if it shall appear that I have improved my two talents so as to have gained therewith two more, I shall be accounted worthy to enter into the joy of my Lord; if otherwise I wrap them up in a napkin, that heavy doom, *Depart, thou cursed*, will be passed upon me. *Seeing, then, these things are so, what manner of a person ought I to be in all holy conversation and godliness.* How full of piety and devotion towards God! How full of good works towards men! Will God be pleased to bless me and make me a blessing, and an instrument of much good in my day and generation. Grant that my light may so shine before men, that they may see my good works, and glorify my Father who is in heaven.

"May 29, 1720. God was pleased this day to grant me some assistance in hearing his word; so that I sat under it with fixedness and delight, especially in the afternoon under the use of examination.

"Lord's day, June 5. A sermon on the sovereignty of the grace of God was made precious to me.

"June 11. God was pleased to meet me in secret prayer, and considerably to enlarge my heart; especially in desires of grace for my own soul, and

thanksgivings for it bestowed upon others.

"March 3, 1723. I was very much exercised about a certain temporal afflictions, that I resolved to seek earnestly to God for relief; but in the beginning of my prayer, I was so enlightened as to see the worth of spiritual blessings, and was earnestly carried out in my desires after them. I found myself wholly resigned as to my present troubles, or any outward circumstances.

"19. It pleased God by an awful stroke of his hand to remove by a sudden death, even by drowning, the Rev. Mr. Samuel Pierpont. He was a hopeful young man, one of the precious sons of Zion. This providence calls aloud to those of his age and order to keep eternity continually in view, and to regard this world as a transitory thing, where they have no abiding city.

"Will the Lord grant, that while I live here my conversation may be in heaven, whence I look for the Savior, and where I hope to be received through God's grace, when I depart this life. May I, therefore, live like a citizen of the New Jerusalem, as an heir to eternal glory, as a child of the Most High. And can I without the most daring presumption hope for these things? I, who am a vile sinful creature, a rebel, more odious by reason of sin than the most loathsome of the inferior creatures? Yea, through the Lord Jesus Christ I may, I must, it is my duty as well as my honor, to hope for such things. Though these things are infinitely great, yet they are not too great for God's mercy and goodness to bestow. God has brought me

out of the miry clay, and out of the horrible pit; he has set my feet on a rock, and stablished my goings. O how great is his goodness, and his mercies towards me are innumerable. *Shall not He who has given his Son to die for us also with him freely give us all things?*

"29. A sermon of Dr. Manton's upon these words of the 109th Psalm, *Thou art my portion O Lord*, was made very precious to me; and I was helped to more composedness in the duties of the day, than at some other times; and was made to lament my living so uselessly, and resolved for the future to endeavor to live more to God's glory; and the good of my fellow creatures.

"May 8. Upon some discourse that arose at table, I was led into the consideration of the difficulty and hazard of some duties; and that perhaps they might cost me my life. I felt a secret joy at losing my life in the service of God. My heart leaped within me at the consideration of my being ever with the Lord, and with the spirits of just men made perfect.

"May 5. I am now come to the beginning of one of the days of the Son of man. Will the Lord be pleased to make it a good day to my soul, to fit me for the duties and privileges of it, to remove bodily infirmities that might be a hindrance to me in the Divine service, and to furnish me with the gifts and graces of his Holy Spirit, and so influence me that glory may rebound to his great name, and much good to my own soul.

"13. This evening I had considerable enlargement in secret prayer. Blessed be God, that

he has not left me without some token for good, and that when my soul cleaves to the dust he quickens me according to his word. O that the infinitely glorious God, who has thousands of angels to stand before him and ten thousand times ten thousand to minister unto him, should take any notice of a worm, a vile sinful unworthy creature, that has thousands of times offended him, and resisted and grieved his Spirit!

"July 20. I was moved to spread a certain weighty personal concern before the Lord, and to look to his power and goodness for help; but in time of duty, I found myself more especially carried out in earnest desires after God's presence and grace, the manifestations of his glory and the influences of his Spirit; also an earnest desire after holiness that would not be denied; a hunger and thirst after righteousness, which put me upon pleading with God for the blessing. After this I had more of God's presence than usual; so that for a considerable time my situation was rendered pleasant.

"Jan. 14, 1724. I set this day apart for fasting and prayer, as much as my health would permit. I have been enabled to lament before God my shortcomings in duty toward Him and toward man. I have not walked before God with that awe of his majesty nor sense of his holiness, which my duty required. Nor have I attended upon his worship with that fear and reverence which became me; but with much coldness and formality, and many vain thoughts. I have not exercised faith upon

God's word, either promises or threatenings, as I ought to have done. With respect to men, I have fallen short of the great command. In all these things I have failed, and come short of the glory of God. My petition in general is, that God would take me near to himself, and grant me much of his presence; that he would enlarge my desires and assist my endeavors toward perfection; that he would be pleased to show me more of the beauty of holiness, and of the reasonableness and dignity of religion; that he would be pleased to show me my vileness by reason of sin, and help me sincerely to repent of it, and to look to the great propitiation for pardon.

"16. I solemnly, and I hope sincerely, gave myself up to God, and received comfort therefrom.

"July 3, 1724; Lord's Day. I was in a dead unaffected frame till the afternoon, when I heard a sermon from James i, 12. *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* The passage was made comfortable and quickening to me; I also found after I came home a more than usual pleasure and satisfaction in private and secret duties.

"Aug. 22. This day died Mrs. Abbot, one of my acquaintance nearly of my age, a truly virtuous woman; a woman of a pleasant temper and exemplary conversation; one that lived much above the world. Will the Lord be pleased to sanctify this call of his providence to me, and awaken me thereby to a greater sense of spiritual things,

and greater diligence. That face which used to shine in God's house with spiritual joy is now covered with the dark shadow of death. That tongue, in which used to be the law of kindness, is now ready to be the prey of worms. May my meditations follow my departed friend to the other world, and see what her employments are there. May we not suppose that she, who spake so passionately of the joys of holiness and the excellence of Christ, is now the subject of joy and pleasures which will last forever. May this event teach me the great worth of souls, and the importance of my spiritual concerns. May I from this time forward make it more than ever my business to prepare for eternity, and learn the vanity of even the best earthly enjoyments.

"Sept. 21. I have been these three weeks under the afflicting hand of God by reason of sickness; and have thereby been kept from public ordinances; and a considerable part of the time have not been able to attend upon private and secret duties, being much deprived of the use of my reason by a strong fever. I was then made sensible of the worth of my common mercies, and my entire dependence upon God for every thing. I then found the great need of his presence, and resolved by his grace, if I recovered, to make it my business to get near to Him, that my life might be a continual preparedness for death; that my conversation might be in heaven, while I remain on earth; that so, whenever it should please God to take me hence I might be received to those man-

sions prepared for them who love Him.

"30. It has pleased God to take away by a sudden death, the Hon. Gurdon Saltonstall, Esq. our late Governor, a gentleman of singular accomplishments, and who might have continued many years to be the crown and honor of this people, had God spared him to the ordinary life of man.

"Jan 31, 1725. It hath pleased God often to assist me in prayer, especially of late, and to grant me many answers, which have strengthened my faith, and encouraged me to continue therein. I have been in a particular manner encouraged this day to commit an important concern into the hands of God, with a stronger faith that he would undertake for me than ever I had before."

(To be continued.)

For the Panoplist.

ON SINGING PRAISES TO GOD.

No employment is more becoming a rational and intelligent being, than the expression of praise and gratitude to the ever-blessed Author of all good; nor is any method of expressing such praise and gratitude so admirably adapted to its end, as that of singing. We are informed in the Scriptures, that a great part of the employment of angels and glorified spirits in heaven consists in singing praise to God; and all the celestial hosts are represented as uniting in songs of inconceivable sublimity, and calculated to fill every holy heart with ecstasy. Praise is to be among the pleasures which are to be found at

God's right hand, and which are to exist for ever. Praise is, also, one of the appointed means of improvement in holiness, of Christian edification, of encouragement and triumph, while we remain on earth.

The attention of readers is requested to the few following observations, addressed, in the first place, to those who hope they are the children of God, and, secondly, to others who do not dare to profess, that they have experienced that great change, which is necessary to fit them for heaven.

First; Let all who have scriptural grounds for believing themselves created anew, and made heirs of eternal glory, examine into the state of their affections, while singing praises to God in his sanctuary, in the social circle, and in the family. Do their hearts rise in unison with the lofty and touching strains which flow from their lips? While lamenting their sins, confessing their weakness, and intreating the Divine aid, in the words of the holy Psalmist, do they feel what their declarations import? They utter sentiments which would fill a seraph's breast with rapture; are their own hearts cold and unaffected? While exalting the Author and Finisher of their faith, do they feel the infinite obligations under which they are laid to serve, obey and glorify him? Alas, how often have they occasion to reproach themselves with the languor of their feelings, the stupidity and coldness of their hearts, the vacuity of their minds, all so unsuitable to their professions and employment, that it would seem incredible that ra-

tional beings should act so inconsistent a part, were there not thousands of witnesses to the fact. O that Christians would awake to the noble and elevated thoughts which their songs contain; that, when they praise God for his promises, they would feel how strong the duty is upon them to co-operate in accomplishing his merciful purposes to mankind. How incongruous, how wretchedly absurd, does it appear, to praise God for the inestimable blessings of redemption, in a cold, lifeless, heartless manner? Worse than absurd, how sinful, how inexcusable, is such a state of feeling! When will the children of light put on the garments of joy and praise?

Secondly; Let those who entertain no hope that they are born again, and that they are prepared for the enjoyments of heaven, consider well what they are doing, when professedly singing the praises of God. It is not an indifferent ceremony which they are performing, but an act which must be accounted an expression of sincere worship, or a most provoking disregard of the Divine Majesty, and a hypocritical pretence of serving him, while he is thus disregarded. While the lips are melodiously uttering such words as these;

"With humble love address his throne:

For if he frown ye die:

Those are secure, and those alone,
Who on his grace rely,"

are the persons who utter them the subjects of that 'humble love' to God which they are extolling? Do they fear that 'frown,' which they are deprecating?

ing? Do they consider the import of that *death*, which is threatened? Do they set a proper value upon that *security*, which they admit to be derived *only* from Christ? Do they 'rely on that grace,' which is indispensable to their salvation? Are not too many of them proud, fearless of God, insensible of their exposedness to eternal death, trifling away the means of grace and the day of salvation, possessing no love for Christ, nor even a desire of his favor?

Again; how many sing the following words without any correspondent emotions?

"What sinners value, I resign;
Lord, 'tis enough that thou art mine;
I shall behold thy blissful face,
And stand complete in righteousness."

Here the person speaking professes to be distinguished from impenitent *sinners*, and to 'resign the things which they chiefly value.' Is he actually thus distinguished, and does he actually thus resign the wealth, honors, and pleasures of the

world? Does he aspire after the *beatific vision*? Does he earnestly long for high attainments in righteousness, and to stand at last 'complete in the righteousness of Christ?' If none of these questions can be answered in the affirmative, is he not condemned out of his own mouth, when he sings,

"But God abhors the sacrifice,
Where not the heart is found?"

After the sentence of final condemnation shall have been passed, what multitudes will lament, in the world of misery, the thoughtless, unmeaning, hypocritical manner, in which they professed to praise God. Each one may well exclaim, "Had I in a single instance, exercised that faith, hope, and love, which my words implied, I should now be engaged in the employments of that heaven, which I presumptuously dared to anticipate while on earth. Had I cordially uttered a single Hallelujah, celestial songs would now be my endless theme."

A. B.

MISCELLANEOUS.

For the Panoplist.

ON THE CAUSES OF INTEMPERANCE.

No. IV.

ALL the sickness, and waste, and poverty, and woe, that ardent spirits produce, may be traced to one general cause; viz. the deep and desperate depravity of the human heart. If the heart

were right, every thing else would be right. If men were holy, as Adam was in his primitive state, they would abhor every species, and every degree, of excess. Every good and perfect gift would be thankfully received, and temperately enjoyed. Not a fever would be kindled by strong drink. Not a pang would be excited, not a mind would be clouded, enervated, or distracted by its abuse. Not a husband,

wife, son, brother, or friend, would yield to its power. Not a trophy would it obtain on earth. Not a soul would it plunge into hell.

It is because men are dreadfully depraved, that they will drink to excess. It is owing to the powerful ascendancy, usurped by their appetites, that so many voluntarily resign themselves up to the cruel dominion of ardent spirits, in spite of all the warnings and instructions of Scripture, the stings of conscience, the strugglings of natural affection, the tears and agonies and remonstrances of friends, the loss of health, the swift approaches of poverty, the presages of death, and the terror of future retribution. But to be more particular:

1. Many parents by their example, and many more by their neglect, contribute largely to extend and perpetuate the evils of intemperance. Those of the first class drink to excess themselves. They must have their morning bitters, and their eleven o'clock dram, and their afternoon sling, and as much more liquor, as will make them merry, or cross, or foolish, or completely drunk. The children stand by and look on. At first they sip and loathe the poison presented to their lips by a parent's hand. But as the glass moves daily and briskly round the family circle, they gradually learn to follow the example that is set them. How many parents, (it harrows my soul to think of it,) but how many thousand parents, thus initiate their own offspring into all the abominations of drinking. And how many children are in this way ruined for time and e-

ternity! "I have once," says Dr. Rush, "known drunkenness descend from a father to four, out of five, of his children." Now who can conceive of a more horrible picture, than a school of intemperance kept by a parent in his own house? Who would not shudder to see a father leading his children into a den of serpents, or into a hospital green with the plague; or inviting them to follow him over a precipice; or offering them ratsbane: or persuading them to drink melted ore, at the mouth of a furnace? Such cold blooded barbarity would be regarded with universal abhorrence, and consign the name of its author to everlasting infamy. What then shall we say of a parent, who lends the whole force of his example to make his children sots, beggars, and maniacs; a loathsome burden upon society here, and *vessels of wrath fitted for destruction* hereafter?

But this, though the worst, is not the only way, in which parents may incur the guilt of extending the mischiefs of intemperance. They may do it indirectly, that is, by their neglect of family religion and family government. I cannot possibly doubt, that if due pains were taken to impress on the minds of children, at a very early period, an abhorrence of drunkards and of hard drinking, in all its forms, many might in this way be saved from shame and perdition. If, after the example of the pious fathers and mothers of New England, parents would universally and diligently instruct their children, in respect to the great principles and duties of religion; if they would urge up-

on them the immense importance of governing all their passions and appetites; if they would daily pray with and for them; in one word, if they would do every thing in their power, to bring *them up in the nurture and admonition of the Lord*, multitudes, who, for want of such discipline and instruction, are overcome and ruined by temptation, would make very useful, and respectable members of society.

But alas! how many children *make themselves vile, and their parents restrain them not*. How many fathers and mothers, in this Christian land, leave their sons and daughters to grow up almost as ignorant of God and duty, as if they were total strangers to the Bible. How many young men, while under the paternal roof, and during that critical period when the vigilance of parents should be doubled, are permitted to associate with the dissolute and unprincipled; to loiter about taverns, and dram-shops, and to contract habits of idleness and tippling, which are the sure presages of approaching ruin. These things are a *lamentation, and shall be for a lamentation*.

2. People often learn to drink, first moderately, and then to excess, by using spirits as a medicine. "Persons out of health," says Dr. Rush, "especially those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious, how they make use of this dangerous remedy. I have known many men and women of excellent characters and principles, who have been betrayed, by occasional doses of gin and

brandy, into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects."

3. Domestic trials, hypochondriacal affections, disappointment of wishes, frustrations of plans, loss of property, and the like, produce despondency in the minds of many. And instead of seeking for relief in the consolations of religion, where alone permanent relief can be found, not a few of them madly attempt to drown their sorrows in the wide and troubled sea of intoxication. But how many thousand times worse is the remedy than the disease! It is as if a man should set fire to his own house, in order to divert his mind from the loss of six pence; or pluck out both his eyes, to rid himself of the momentary sight of some painful object; or lie down in a bed of glowing embers, to allay the heat of a fever. O let those who are in trouble, beware of the yawning and bottomless pit of intemperance. Let them watch and pray, that they enter not into temptation. Let them resist the devil, and he will flee from them.

4. To the unfaithfulness, timidity, or temporizing policy of informing officers and magistrates, may be traced many of the evils, which we deplore. Had the laws been faithfully executed when hard drinking began its desolating career; had drunkards and tavern haunters, every where, been presented and punished, the evil would never have grown to its present magnitude; the flood would never have risen, so as to overflow all the mounds of decency and order. It is confidently believed, that thousands who have died martyrs to intox-

icating liquors, would have been saved to themselves, their friends and their country. It is by parleying and temporizing, that we are brought to the brink of ruin. It is because so many of our sentinels have slept at their posts, or abandoned them, in the hour of danger, that the enemy has nearly mastered the camp, and is carrying on the work of death in every part of it. The truth is, that one advantage after another has been gained, and concession has followed concession, till very little, if any thing more, remains for hard drinkers to demand. They stagger unmolested, in the face day, before the houses of our magistrates. They lie at the corners of our streets, the shame of our race and a wonder to the very beasts. The informing officer sees it, or is afraid he shall see it, and passes by on the other side. Thus for want of vigilance and energy in the constituted authorities, do the intemperate go on with impunity, from year to year, ruining themselves, and corrupting thousands of others, by their influence and example.

5. Idleness is another legitimate parent of intemperance. An old divine has very forcibly remarked, that an "idle man's mind, is the devil's work shop." It is not pretended, that every idle man becomes a hard drinker; but every such person exposes himself peculiarly to temptation, and hard drinking is certainly one of the vices, into which the idle are extremely apt, sooner or later, to fall.

6. The countenance which has been incautiously and extensively given, in worthy and serious families, to the free use

of ardent spirits, has contributed not a little to swell the tide that roars around us, and fills every thoughtful mind with the most painful apprehensions. It has been thought an essential part of common civility and respect, in many such families, to treat company with some kind of spirits. This has given birth to a vast deal of ingenuity in coloring, diluting, mixing, and sweetening liquors, so as render them in the highest degree beautiful and palatable. With the kindest intentions in the world, the decanter of brandy is brought out, or the sparkling cordial is handed round the friendly circle.

In order to show that their hospitality is real and hearty, the master and mistress of the house, must drink the health of their guests, and each guest, to show that he is not deficient in politeness, must return the compliment. Or if any beg to be excused, something, it is presumed, must be matter. "Why Mr. or Mrs. or Miss, I am sure you had better take the glass. Come, do drink a little at least. I know it will do you good. You look as if you needed it. Perhaps you don't like this kind of drink. Let me help you to some thing else. What will you take. We have brandy, old spirits, gin, cherry, &c."

If it is perceived, that any drink sparingly the first time round, they are most commonly urged to repeat the draught, in some such kind language, as the following. "Do take a little more. You have scarcely tasted it. Come, I made it on purpose for you. You need not be afraid of it; it is extremely weak. There is scarcely a spoonful of

spirits, in the whole glass." Thus the reluctant are not unfrequently over persuaded to drink, when they would gladly decline. If children happen to be present, no matter how young, they too must receive their part of the disguised poison. I do not mean to say that this is excessive drinking; but I must think, that in almost every case, it is unnecessary, and often leads to the most unhappy consequences.

At the same time, I wish to have it distinctly understood, that I have the highest respect for many, who have thought it necessary to treat their friends as above described. I know them to be conscientious people; and have the fullest confidence, that if they can be convinced it is their duty, they will at once discontinue the practice. Let them seriously look at the tendency. Let them consult the records of experience. I have paid some attention to the subject; and cannot refrain from expressing my firm and solemn belief, that by such a use of ardent spirits as has been mentioned, in tea parties, and other social and friendly circles, many persons have gradually been seduced from the path of temperance, and have finally been undone. Nor has the mischief stopped here. The example thus set in high circles, has had a baleful effect upon multitudes, in the humble walks of life. If the rich drink, in their social intercourse, the poor must drink also; and thus, the evils of drinking, are indefinitely extended and multiplied.

7. Many of our taverns, and all of our dram shops, are at once causes and effects of much intemperance. Their very exis-

tence proves, that the thirst for ardent spirits is already insatiable; and while they indicate, they greatly increase, the mischief. It is not meant to deny, that houses of public entertainment are necessary. A home for the stranger and the traveller should be provided in every town. But surely it is not necessary, or safe, to have half a dozen taverns in one small village. It cannot be safe, to make it for the interest of so many men, to encourage their neighbors in idleness and drinking.

On this very subject, the prince of moral poets has employed his extraordinary powers, with his usual force and felicity, in the fourth book of the *Task*; a pretty long extract from which I shall here introduce.

"Pass where we may, through city or
through town,
Village or hamlet of this merry
land,
Though lean and beggar'd, every
twentieth pace
Conducts the unguarded nose to such
a whiff
Of stale debauch, forth issuing from
the styes
That law has licensed, as makes tem-
perance reel.
There sit, involv'd and lost in curl-
ing clouds
Of Indian fume, and guzzling deep,
the boor,
The lackey, and the groom: the
craftsman there
Takes a Lethæan leave of all his
toil;
Smith, cobbler, joiner, he that plies
the shears,
And he that kneads the dough; all
loud alike,
All learned, and all drunk! The fiddle
screams
Plaintive and piteous, as it wept and
wail'd
Its wasted tones and harmony un-
heard:
Fierce the dispute, whate'er the
theme; while she,

Fell discord, arbitress of such debate,
 Perch'd on the sign post, holds with even hand
 Her undecisive scales. In this she lays
 A weight of ignorance; in that, of pride;
 And smiles delighted with the eternal poise.
 Dire is the frequent curse, and its twin sound
 The cheek-distending oath, not to be praised
 As ornamental, musical, polite,
 Like those which modern senators employ,
 Whose oath is rhet'ric, and who swear for fame!
 Behold the schools in which plebeian minds,
 Once simple, are initiated in arts,
 Which some may practice with politer grace,
 But none with readier skill! 'Tis here they learn
 The road that leads, from competence and peace
 To indigence and rapine; till at last,
 Society grown weary of the load,
 Shakes her incumber'd lap, and casts them out."

As for those unlicensed grog shops, that are every where to be met with, I know of no language, which will express the abhorrence, which they ought to excite in every mind. The way to them is the way to hell, going down to the chambers of death. They are the work shops of that great enemy who *ruleth in the hearts of the children of disobedience*. If every tippling house were a Bastile, it would not be a place of so much danger, nor the cause of so much suffering. Whenever I pass by one of them, I can scarcely help fancying, that I hear the cries of a multitude of half naked and half starved children issuing from its gloomy interior; and that I see

it filled with the most loathsome and painful diseases; with mortgages, and constables, and auctioneers and beggars, and idiots, and maniacs, and murderers, and prison grates, and strait jackets, and gallowses and coffins! I believe, that at least three fourths of the places, in this country, where liquors are sold by the gill or half gill, are fountains of corruption, whence flow in every direction, streams not to fertilize and cheer, but to curse the land with barrenness and death.

8. Many of the evils of intemperance may be distinctly traced to the great and increasing number of distilleries, in every part of the Union. That numbers of the owners of these establishments are worthy men I have no more doubt, than that the general influence of them upon the community is unspeakably pernicious. The arguments by which distilleries are commonly defended, I shall have occasion to examine hereafter. In the mean time, I must be permitted to state my full conviction, that hundreds, if not thousands, of the bodies and souls, are annually destroyed, in the United States, by their means.

Where almost can one of these establishments be pointed out, which has not formed around itself a kind of intoxicating atmosphere, within the deadly influence of which drunkenness prevails and increases, in the most alarming manner? Who can deny, that the fiery streams, which issue from a still, like melted lava from the flaming crater of a volcano, too often spread ruin and desolation where they flow. Z. X. Y.

For the Panoplist.

ON DRINKING HEALTHS.

MR. EDITOR,

NOT long since I happened to be present at dinner with a number of very respectable clergymen, at one of their stated associational meetings. When we had dined, and before thanks were returned, a decanter of wine was brought on, and we were informed by the hospitable minister, at whose house the meeting was held, that the wine had been furnished for the occasion by one of his parishioners. The glasses being filled, it was proposed by some one, that we should drink the health of the generous donor, which most who were present accordingly did.

This led my mind into a train of queries and reflections, which I beg leave to propose through the Panoplist, to the serious consideration of your readers and correspondents.

"Is this," said I to myself, "a justifiable practice? At any rate, is it expedient for Christians and Christian ministers too, to sanction it by their example? What do people mean when they drink each other's health? Is drinking in general, more likely to restore or preserve health, than eating? If not, why should we not *eat* healths, as well as *drink* them? Is, "I wish your health, sir," over the social glass, a prayer?

or is it a compliment which has no meaning?

"If it be a prayer, then what an awful profanation is it for the thoughtless and intemperate circles in taverns and dram shops, to use it as they do! And do the best of men feel, or express, that solemnity and awe of the Divine Presence, in drinking healths, which every body perceives, in their other addresses to God? I think not. Now if something different from a prayer be meant, what is that something? Is it a mere expression of friendship or good will? What kind of friendship or good will does it indicate in those, who daily drink one another drunk, till body and soul are destroyed? And may I be permitted to ask whether ministers and other pious people, might not express their good will in more unexceptionable language?

"If nothing is meant by saying "I wish your health, sir;" &c. and "will you permit me to drink your health, Madam;" then it is a kind of polite trifling, which it seems to me but ill accords with the simplicity and godly sincerity which the Scriptures inculcate. I hope you, Mr. Editor, or some of your correspondents, will give your thoughts to the public on these points; for in so doing, you will at least oblige

A QUERIST.

REVIEWS.

XLVI. *Sermons evangelical, doctrinal, and practical.* By ELIHU THAYER, D. D. Late Pastor of the first church in Kingston, N. H. Exeter:

C. Norris, & Co. 1813. pp. 266.

SEVERAL of Dr. Thayer's clerical brethren, who were best acquainted with his talents, piety,

and manner of preaching, expressed their united opinion to him, during his last sickness, that the publication of a volume of his sermons would materially promote the interests of religion. In conformity to their opinion, he consented to such a publication, and committed to them the care of selecting, transcribing, and publishing the intended volume. With the disadvantages which usually attend a posthumous publication, this volume is, in our judgment, highly worthy of the public patronage, and will, we doubt not, answer the double purpose of furnishing many persons with a treasure of sacred truth, and of affording assistance to a numerous and dependent family. Every one who purchases this book, will have the pleasure of contributing something to comfort the widow and children of one, who sought not his own things, but the things of Christ. Indeed there are few volumes of sermons, so well adapted to be useful to all classes of readers, as this. The author is always plain and evangelical, always serious, always in earnest. His method of exhibiting the doctrines of religion is judicious and impressive. In several instances, he has illustrated truths of the first importance with singular felicity. Did we think it best to notice all the passages, where the author falls short of elegance, we might make a considerable collection. And in a few instances, we might question the exactness of particular turns of thought and argumentation. But we pity the man whose mind is so disciplined, that a few inelegancies of diction, or small irregularities of

reasoning, can close his eyes against all the beauties, and his heart against all the pleasures of divine truth. We mean not to intimate that the exactest rhetoric or logic will find here a great number of mistakes or inadvertencies, even of the minor sort. In reality, there is little to censure; but much to commend. And we think that Christian ministers, who set a high value upon the strictest orthodoxy, may derive peculiar advantage from the perusal of this book. Here they will find a preacher as orthodox as they, who is always careful to avoid expressions which are extravagant or needlessly offensive; who is always studious to find out acceptable words; who, from a sincere solicitude for the welfare of men, takes unwearied pains to convey his conceptions to their minds just as they lie in his own; and who would rather contribute to the edification of a single believer, or the conversion of a single unbeliever, than to gain the highest honors of genius, scholarship, or eloquence, or even be applauded as the head of a party.

This volume contains twenty-two sermons, on the following interesting subjects; viz. on the creation;—on sinful habits;—on hypocrisy;—God's regard to the righteous;—youth addressed;—inconsistency of sinners;—on the love of idols;—on poverty of spirit;—the Gospel received in vain;—on the birth of Christ;—conversion joyful;—God has no delight in the death of sinners;—seven abominations;—the danger of the ungodly;—a famine of the word, two sermons;—a new year's sermon;—the day of judgment;—on repentance;—on hu-

mality;—on the Lord's supper;—and the blessedness of dying in the Lord.

As a specimen of the style and manner of this author, we make the following quotations from the first sermon. After showing "that the visible heavens afford abundant evidence of the being and glory of God," the preacher makes these reflections.

"I. How abundant is the evidence of the divine existence. Every object which we see on the earth; each of those shining wonders, which the night reveals to our eyes, is a witness for God. Though silent, yet they are eloquent preachers, whose instructions extend to every nation, tribe, family, and individual on the earth. The formation of the human body—the construction and location of the several parts, are sufficient to convince every mind, which ever inhabited such a curiously organized body, that it is a piece of divine workmanship. Many anatomists have held, that an examination of the eye was a complete cure for atheism. The inspired author of the 94th Psalm, addresses this argument to infidels in his day, who said, *'The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people, and ye fools, when will ye be wise? He who planted the ear, shall he not hear? He that formed the eye, shall he not see?'*—Every sense you possess—every nerve, and fibre which give motion and sensibility to your frame—every pulsation of your heart, by which the crimson current is circulated through your veins, is an evidence of the Divine existence; and not only so, but of his presence and agency with you—On what part—on what object in creation, can you cast your eyes, where the name of God is not writt'n And written so legibly, and in such capitals, that you can read it in the distant star, as well as on your own frame."

The second reflection is as follows:

"This subject gives us a general view of the blindness and wickedness of the human heart. Amidst all this light—under these heavens which declare the glory of God, there are some of the human race—some, not in the deserts of Africa—not in the trackless forests of America, but in the civilized, highly cultivated, and even Christian portions of the earth, who deny the being of God! Could you suppose this possible, when the sun shines, and the heavens move round?—Yes, they tell us, they see no evidence of a God. And what is still more wonderful, some have told us this, while they were measuring the heavens, or calculating an eclipse. Think not this impossible, nor let it confound you. Do you not know, that a wicked, proud heart can shut the mortal eye on all this light?—Do you not know, that it is a very undesirable thing to a wicked heart, that there should be a holy, sovereign God on the throne of the universe? When such a character is denied, and in the sinner's mind displaced, will he not feel more at ease in sin? Do you not know, that men readily believe what they wish to be true?—Indeed when the fool—the wicked man, once begins fondly to whisper in his heart *'There is no God,'* that wish will soon grow into a persuasion, and this persuasion into evidence, and then his lips will publish, as a truth, the lie of his heart.—Do you not know, that the man *'who loves darkness rather than light'* is the blindest of all creatures? Suppose both the eyes of a man to be extinguished, yet with an humble, pious mind, he would find, in his own sensations, more evidence of a God, than the proud philosopher would find, looking with both his eyes, and all his glasses, into the remote regions of the universe, and bringing home intelligence from the most distant star. Of so much importance is a teachable, humble heart to learn of God."

The two closing reflections will be presented to the reader entire.

"5. See the danger of wicked men. They are rebels against God—the God of heaven and earth! The whole host of heaven obey his word. What can a poor particle of dust promise himself in a contention with the Almighty? *"Who ever hardened himself against God and prospered?"* O wicked man, cast your eyes on the heavens, and consider, against whom you oppose yourself. *"He is not a man as thou art."* He is the Eternal, Almighty Jehovah, against whom you contend. *"Listen to the voice which goeth out of his mouth, which he directeth under the whole heaven."* But there is no need, that God should arm against you, his thunder—that he should open the earth to swallow you up—that he should marshal against you the host of heaven. Your breath is in your nostrils—you are sinking into hell, without any act of his power, and nothing will prevent it, but an act of his mercy. And will you, instead of supplicating his mercy, provoke his wrath? *"O that you were wise, that you understood this; that you would consider your latter end."* *"Because there is wrath, beware, lest he take thee away with his stroke; then a great ransom cannot deliver thee."*

"6. May we not infer, from the power and goodness of God, the safety of all his friends? Yes, rejoice, O ye people of the Most High, you are not overlooked in the number and grandeur of God's works around you. No, while God is governing worlds, and systems, the smallest insect which creeps upon them is not forgotten of him. Besides, you are not only the creatures of his power, and the inhabitants of his universe, but the children of his grace, the heirs of his spiritual kingdom, for which he made the natural creation. Consider, thou friend of God, the ordinances of heaven—the covenant which God hath made with the earth. This covenant insures to the earth, while it remains, summer and winter, seed-time and harvest. How regular are day and night! *"Thus saith the Lord, if you can break my covenant of the day and my covenant of the night, that there should not be day and night in their season,"* (then may his covenant with you be broken.) *"Thus saith the Lord, if my covenant be not with day and night, and*

if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob." When therefore you look abroad on the works of God, and see his covenant with day and night faithfully observed;—when you look on the peaceful bow in the cloud, remember that sure, that everlasting covenant, which God has made with you—a covenant well ordained in all things, and sure; which is all your hope and salvation."

XLVII. *A Discourse, in two parts delivered July 23, 1812, on the public fast, in the chapel of Yale College. By TIMOTHY DWIGHT, D. D. LL. D. President of that Seminary. Published at the request of the students, and others. New Haven; Howe & Deforest. 1812. pp. 54.*

A Discourse, in two parts, delivered August 20, 1812, on the national fast, in the chapel of Yale College. By the same AUTHOR. New York; J. Seymour. 1812. pp. 60.

WE have intended, for several months past, to take notice of these very able, opportune, and eloquent discourses; but the small portion of our work, which could be spared for reviews, has hitherto been insufficient for the purpose. Even now we shall be obliged to confine ourselves almost entirely to an abstract, and to a few selections which appear to us peculiarly interesting; as we cannot indulge in reflections of our own without risking the charge of prolixity.

The text of the four sermons is Isa. xxi, 11, 12. *The burden of Dumah. He calleth to me out of Seir: "Watchman, what of the night? Watchman, what of the night?" The watchman said,*

"The morning cometh, and also the night. If ye will inquire, inquire ye; return; come." The explanation of this passage of Scripture is, in substance, as follows:

Isaiah, having prophesied the ruin of Egypt, Syria, Moab and other countries in the vicinity of these, turns to *Dumah*, or Edom, and represents that people, or one of them in the name of the rest, as calling to him from Mount Seir, and earnestly inquiring of him what is to be their destiny. He is addressed under the figurative character of a watchman, and replies, that a period of prosperity is immediately before the inquirers, which will be succeeded by a period of adversity. He urges them, 'if they are really desirous to know their destiny; to come and inquire at the mouth of God; to return to Him by returning to the religion from which they have departed, ever since the days of their first founder; to come again, and renew their allegiance to God.' Ser. July, pp. 3—6.

The manner in which the passage in question was deemed appropriate to the occasion, will be seen in the following sentences:

"A religious assembly, gathered in this land at the present moment, can hardly be supposed to feel a spirit of indifference with respect to the existing state of the world, and particularly of their own country. At no time, since the deluge, has the situation of the human race been so extraordinary; the world so shaken; or its changes so numerous, sudden, extensive, and ominous. He who is indifferent to these things, must be supposed to have neither heart, nor understanding, nor eyes, nor ears. In addition

to all the other solemn and ill-boding events of the present period, to use the language of our chief magistrate 'the righteous Providence of God has permitted the nation to which we belong to be engaged in an offensive war, the multiplied evils of which must be felt by all, but its end cannot be discovered by human agency.' Our own cause, as well as that of the rest of mankind, is now in agitation. Even if we have been able to behold with indifference the general convulsion of the world, and to see nation after nation blotted out from under heaven, it can scarcely be credible, that the most stupid among us can fail of being serious, solemn, and solicitous, when our own case is under trial, and when our allotments are now, perhaps, to be finally settled." pp. 6, 7.

The period in which we live is, in the opinion of the author, "marked out in prophecy as a part of that which is included within *the effusion of the seven vials*." 'The fifth of these he considers as having been unquestionably poured out at the Reformation,' and states his reasons for that opinion. pp. 8—10. If this scheme is correct, we are under the sixth vial, or the seventh.

The preacher then quotes from the Revelation the description of the two last vials, and places after each a perspicuous statement of what he supposes to be the meaning of these interesting predictions. No abridgment could be materially shorter than the discussion itself; to this, therefore, we must refer our readers for satisfaction. Dr. Dwight differs from Mr. Faber, Mr. Smith, and others, with respect to many particulars in those prophecies, which are generally considered as intended to describe the present state of the enemies of the Church, and

their future state on earth between the present day and the introduction of the millennium. According to his scheme, we are much further advanced toward that happy period, than according to theirs. This trait of itself is enough to enlist all our good wishes in its favor. We do not design to point out, much less to examine, the points of difference alluded to. Most probably all writers on the prophecies are in some error, though we cannot doubt, that a real progress has lately been made, and is now making, in the discovery of that truth, which was designedly concealed, till Providence should make it known to mankind by the course of events.

Under the sixth vial, if the scheme here developed be correct, the strength, wealth, and safety of the spiritual Babylon, i. e. of the Romish Church, were to come to an end; and the nations under her influence were to be prepared by every species of deceit and of secret mischief, particularly by the systematic propagation of infidelity, for the day of God's signal vengeance. This vial may, therefore, be supposed to have been poured out during the century preceding the year 1792; but especially during the latter part of that period. Whoever admits the accuracy of this statement, must of course admit, that continental Europe has been experiencing, for the last twenty years, the plagues of the seventh vial. If so, we may look forward with eager confidence to that day, which already seems to dawn upon the world. Though not prepared to adopt the scheme of Dr. Dwight in all its parts, the perusal of these ser-

mons with a view of the present state of the world, and the recollection of what has taken place within the compass of our memory, have impressed us with the full belief of these most consoling propositions; *that the Church of Christ has seen the time of her greatest depression; that the interests of religion are rising in the world, and will continue to rise without intermission, till the truth shall be universally believed and obeyed; and that the enemies of God and his cause are rapidly hastening to the ruin which has been long predicted.*

In stating the reasons why he thinks the present period included under the two last vials, Dr. D. gives a most vivid and eloquent description of the origin and progress of modern infidelity, from which we extract the two following paragraphs as a specimen:

"About the year 1728, the great era of Infidelity, Voltaire formed a set design to destroy the Christian religion. For this purpose he engaged, at several succeeding periods, a number of men distinguished for power, talents, reputation and influence; all deadly enemies to the Gospel; Atheists; men of profligate principles, and profligate lives. This design he pursued with unabated zeal 50 years; and was seconded by his associates with an ardor and industry, scarcely inferior to his own. In consequence of their united labors, and of the labors of others, from time to time combined with them, they ultimately spread the design throughout a great part of Europe; and embarked in it individuals, at little distances, over almost the whole of that continent.—Their adherents inserted themselves into every place, office, and employment, in which their agency might become efficacious, and which furnished an opportunity of spreading their corruptions. They

were found in every literary institution from the Abecedarian school to the Academy of sciences; and in every civil office, from that of the bailiff to that of the Monarch. They swarmed in the palace; they haunted the church. Wherever mischief could be done, they were found; and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed; an immense number they forged; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song; and, when that could not be done, to be given away. Within a period, shorter than could be imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of *Europe*.

"With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child was left unassailed, wherever there was a single hope, that the attack might be successful. Books were written, and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children; and poured with immense assiduity into the cottage, and the school. Others of a superior kind, crept into the shop, and the farm house; and others of a still higher class, found their way to the drawing room, the university, and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world; and the *hearts* of those, who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible still more sensual and profligate,

easily yielded themselves, and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to inquire that they might understand, the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach, and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with rapidity, and to an extent, which astonished heaven and earth: and life went out, not in solitary cases, but by an universal extinction."

The second part of this discourse opens with a summary view of the miseries, which Infidelity has brought upon those European nations where the Romish Church had established and preserved her dominion. The preacher then illustrates the connexion of these remarkable events with the prophecies of the sixth and seventh vials, under the following divisions.

1. The infidels in question sprang up in every place pointed out by the prophecy.

2. They were spirits of demons.

3. They have wrought miracles, i. e. have done things of a marvellous nature.

4. They have gone forth to the kings of the earth, to gather them to the battle of that great day of God Almighty.

5. During this period all the sources of the wealth, strength, and safety of the Romish Church, have been dried up;

especially by being diverted into other channels.

6. As this great work is in substance done, the vials, if to be poured out hereafter, will have no object on which to spend their force.' pp. 29—38.

A brief, though comprehensive, sketch is then given of the wonderful and unexampled exertions, which have been made by Christians, during this very period of vengeance, in building up and extending the Church; and of the gracious visitations which the Church has experienced, during the same period, in the numerous revivals of religion. pp. 39—45. The discourse closes with assigning the reasons *why we should fear*, at this time of the tremendous wrath and indignation of God. Among these reasons we find a melancholy catalogue of national sins. No person, who is extensively acquainted with this country, will, however, see cause to believe the catalogue more melancholy than facts will warrant.

The latter of these discourses was designed to state and explain the reasons *why we should hope*. For this purpose, an examination of the prophecies in the 17th, 18th, and 19th, chapters of the Revelation, is presented to the reader. In these chapters a more particular and detailed account is given of the same Divine judgments, which are more briefly sketched out in the 16th. Of the Woman so fully described, in the chapters referred to, the following is a comprehensive view:

"The Woman, here presented to us, is an idolatrous church; distin-

guished by wealth and splendor; pompous in the ritual of its worship; exercising great cruelty towards the real followers of Christ; having its principal seat in the city Rome; sustained by a persecuting power, which was either the seventh, or eighth, form of Roman government, (according to different modes of construing this subject;) and destroyed immediately before the Millennium." *Ser. Aug. p. 11.*

Few, we apprehend, will be disposed to question that the Woman is the Romish Church; but that the Beast is the Romish Hierarchy, as Dr. D. maintains, will not be so readily acceded to. Many persons believe, that this beast is the great infidel confederacy of the last days; others that it is the imperial dynasty of France; others that it is the Romish Church; others that it partakes of the properties of infidelity and popery. Every scheme, which we have seen, is either built too much on assumptions, so far as respects this beast; or, though supported by plausible arguments, is still liable to serious objections. It seems to be admitted on all sides, that the seat of the beast is within the limits of the ancient Roman empire, and also within the limits of countries which have at some time been within the pale of the Romish Church; that the seven vials are poured out upon the nations, which have been subjected to the papal authority, and have been criminal as partakers of the great apostasy; and that the effusion of the last of these vials will bring to their final ruin the apostate church and all her coadjutors.

After dwelling with some particularity on this part of the

Apocalypse, Dr. D. proceeds to discuss the Millennium. In this division of the discourse, every pious reader will find much, if we judge aright, to comfort his heart and cheer him amid the gloomy scenes which at present cloud his view. The observations on this very interesting subject are classed under the following heads:

"1. The Millennium is distinctly, but not extensively predicted by the prophets of the New Testament; and extensively by the prophets of the Old Testament."

"2. The account given of the Millennium in the Apocalypse, is, like the rest of that book, symbolical."

"3. The Millennium will not make its full appearance at once; but will advance by successive, though rapid steps."

"4. The Millennium will in its nature be a period singularly and universally happy."

"5. The duration of the Millennium is left uncertain in the Scriptures."

We deem all these positions undoubtedly correct, except the last; and very probably that is correct also; but we think it admits of more question than the others. The reasoning throughout is forcible and deeply impressive. The arguments under the third head, adduced to prove the *gradual* advent of the millennium are peculiarly convincing. Bishop Horsley observes, in a sermon not yet republished in this country "that this is the constant style of prophecy,—that when a long train of distant events are predicted, rising naturally in succession one out of another, and all tending to one

great end, the whole time of these events is never set out in parcels, by assigning the distant epoch of each; but the whole is usually described as an instant—as what it is in the sight of God; and the whole train of events is exhibited in one scene, without any marks of succession."

The latter part of this discourse is taken up in answering these two inquiries: "*What is our immediate duty? And, What reasons have we to hope that God will regard us with mercy, and smile upon our endeavors?*" This will be to many readers the most interesting part of these sermons. We have not room for an abstract, but cannot deny ourselves the pleasure of quoting the two last paragraphs, which, it will be seen, are on the subject of evangelizing the world:

"This work, my Friends and Brethren, is the greatest, and best, that was ever done. It was the work of the Reformers: it was the work of the Apostles. To accomplish it the Holy Ghost came down from Heaven: and to procure its accomplishment Christ hung upon the cross. It is no other, than to plant trees of righteousness throughout the world: to sow the seed of immortal life over the vast desert of man; and to kindle the flame of piety on the altars of a thousand nations. It is to take by the hand, the miserable votaries of sin and falsehood, the unnumbered heirs of perdition, and lead them into the path, which terminates in endless glory. It is to make *that strait and narrow path* a broad and beaten highway, in which wayfaring men, though fools, shall not err. It is to change the solitary travellers, now and then found in it heretofore, into a crowd, a stream, a vast tide, of pilgrims moving onward to eternal life. It is to fill Heaven with inhab-

itants; and to multiply *sons, and priests, and Kings, to God our Father, and our Lord Jesus Christ.* It is to plant thrones on the plains of immortality; and seat upon them glorious beings innumerable, who shall live, and reign for ever and ever.

"On this work can we doubt whether a blessing will descend? All Heaven will look down upon it with transport. The doors of that happy world will burst open; and its immortal day break through, to illumine the path, to cherish the hearts, and to brighten the hopes, of the happy laborers. Angels will pursue their ministry with new vigor, and new joy. The Spirit of Truth will every where breathe upon the dry bones the breath of life, and warm the soul with his quickening power. Christ will come down, to behold the fruits of his dying love, and to rejoice in the trophies of the Cross, the gems of his crown of glory, multiplied without number, and without

end. The Father of all mercies will smile with infinite complacency upon this best work of his hands, this new and divine creation; and with his own voice will pronounce it *very good.*" pp. 59, 60.

We conclude by saying, that it would be a powerful mean of exciting zeal in the best of causes, if a cheap copy of these discourses were in the possession of every Christian; and that the events of the last Russian campaign, and the present military preparations of Europe, appear more like the pouring out of the seventh vial, than any thing which the world has yet seen; and thus tend to confirm what the author wrote nearly a year ago.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society held its fourteenth annual meeting in Boston, on the 25th, and 26th days of May last. The meeting was opened by singing an appropriate psalm, after which prayer was offered by the President. The Society then attended to the following

REPORT OF THE TRUSTEES.

Brethren,

THE return of this anniversary brings along with it many and grateful impressive recollections. Many and precious have been our opportunities of meeting for the most interesting purposes;—of taking sweet counsel together, and going to the house of God in company;—of mutually kindling and enlivening the holy flame of Christian love;—and of uniting our hearts and hands in measures for promoting the kingdom of our Lord and the salvation of those for whom he died. Many have been the smiles of God upon our deliberations and endeavors; and great our obligations to Him for the privilege granted us, from year to year, of doing something, by our

combined exertions, for the advancement of his cause and the glory of his name. May these obligations be duly felt by us all; and with one heart may we pay our devout acknowledgments, and implore the continuance of the Divine favor.

For the service of this Society, in our last missionary year, the Board of Trustees made the following appointments: viz. Messrs. *John F. Schermerhorn* and *Samuel J. Mills*, to be employed two months at New Orleans, and three months in the Western and Southern states of the Union at their discretion; *Rev. Joseph Badger*, for three months in the frontiers of our country bordering on the western lakes; the *Rev. Amos Pettengill*, for eight months in the destitute region west of Lake Champlain; the *Rev. Publius V. Booge*, for three months in the northwestern parts of Vermont; the *Rev. Jotham Sewall*, for the whole year, a part of the year in the District of Maine, and the remainder in the state of Rhode Island; *Mr. Silas Warren*, for two months, in the District of Maine; the *Rev. John Lawton* for three months in the county of Somerset, (Maine;) the *Rev. John Sawyer*, for three months in Garland and its Vicinity, in the county of Hancock (Maine;) the *Rev.*

Benjamin Sawyer, for three months, in the county of Washington (Maine;) the *Rev. Asa Meach* for six months in the counties of Hancock and Washington; and the *Rev. Nathan Waldo*, for four months in such part of the District of Maine as a committee of the Maine Missionary Society should assign.

Messrs. *Schermerhorn* and *Mills* caused it to be known to the Board, that they contemplated a tour, for missionary purposes, into the western parts of Pennsylvania; thence through the states of Ohio, Kentucky, and Tennessee, down to New Orleans; and thence across through the Mississippi Territory, and up through the western parts of Georgia, the Carolinas, and Virginia. The Board had great confidence in them as men eminently qualified for the missionary service; hoped that, besides being immediately useful to many in preaching the Gospel, they would also, in their tour, collect much important information, respecting the religious state of large portions of our country; and judged it consistent with the great purposes of this Society to patronize their arduous enterprise. At first indeed the commission given was limited to a mission for two months at New Orleans; but afterwards, in consequence of a letter to the Secretary from Mr. *Schermerhorn*, dated Marietta, Ohio, Oct. 24, 1812, their commission was enlarged. From this and other letters the Board began to introduce extracts in this place, as a part of their report.

In the letter of Oct. 24, Mr. *Schermerhorn* says; "It was my intention to have written to you before this, but my wish to form a union with Mr. *Mills*, my companion in labor, in order to give a fuller account of our labors and prospects, has been the cause of so long silence. This is the first place at which we have had the pleasure of seeing each other since we left Andover in May.

"I cannot enter into particulars. The account I shall give will be general. The state of Pennsylvania is far more in want of evangelical laborers than I had conceived. From Philadelphia to Chambersburg, a number of Presbyterian ministers are settled; a small number, however, compared with the extent of country. The district referred to is 150 miles by 70 or 80; containing 347,000 inhabitants, and only 24 Presbyterian clergymen. It must not be understood, that these are the only clergy. The number of German Lutheran and Reformed Dutch clergymen is greater.

"Intemperance prevails greatly among the Germans: also profanity and gambling. The Sabbath is not regarded as the Lord's time.

"From Chambersburg to Greensburg,

on this side the Alleghany mountains, a region of 110 miles by 70 has but one Presbyterian clergyman, and contains 60,880 inhabitants. In this region, there are some Dutch clergymen; but very few. This last region I have districted on my map into three missionary circuits. The people are generally anxious to hear the Gospel, and would generally help to aid a Society to support a missionary among them. From Greensburg to the Ohio river, the country is better supplied. On the north of Pittsburg from that place to the line of New York, and eastward of the Alleghany river to the east branch of the Susquehanna, I know of but one Presbyterian minister. This is a very destitute region. It contains 60 or 70 thousand inhabitants; perhaps 100,000.

After leaving Pittsburg, I struck the Ohio at Grave Creek, (Vir.) In four counties in Virginia, which lie on the Ohio, viz. Brooke, Ohio, Wood and Cabell, and Mason, containing 20,000 inhabitants, there is only one minister, except a few itinerant Methodists. From Steubenville, Ohio, to Marietta, 110 miles, there is no minister. A good missionary route might be established up and down the river. I have proposed it to the people who were pleased with the plan, and expressed themselves willing to support such a mission.

"We preach as often as occasion offers and our health will permit. Thus far we have been gladly received. It is doubtful, Sir, whether we shall be able to go on to New Orleans, on account of being obliged to relinquish going through Indiana territory to St. Louis and New Madrid."

It appears from Mr. *Schermerhorn's* letter, that the brethren had been useful in promoting the formation of a Bible Society at Marietta; and that they hoped to exert themselves with success in making a similar attempt at Lexington, (Ken.)

In a letter to Mr. Jenks, one of the Trustees, dated Cincinnati, Ohio, Nov. 20, Mr. *Schermerhorn* states, that in Pennsylvania he found whole counties, containing from 5,000 to 10,000 people, without regular preaching; and that in Virginia, west of the Blue Ridge, a district containing 150,000 inhabitants, only three clergymen were settled.

In a letter dated at Nashville, (Ten.) May 7, 1813, Mr. *S.* informs, that he and Mr. *Mills* crossed the Ohio in the latter part of November; and that they had labored till the date of his letter in the western country.* "We have preached,"

*This letter was received a few days after the meeting of the Society; but its principal contents are now incorporated in the report.

says the writer, "as often as we could conveniently collect the people, and as the other object, viz. that of obtaining religious information, would admit, while in Kentucky and Tennessee. On the 10th of January, we started for New Orleans agreeable to our commission. We arrived at Natchez on the 15th of February. I was taken sick with an inflammatory fever, immediately on my arrival; which confined me nearly three weeks and disabled me from preaching, while in the Mississippi territory; though Mr. M. and myself were instrumental in procuring the formation of a Bible Society at Natchez. We arrived at New Orleans on the 16th of March. A Baptist and Methodist preacher had arrived a few weeks before us. We immediately united our labors with Mr. Rice, the Baptist, as there was only one place of preaching. In addition to services on the Sabbath, we had two sermons during the week, beside two prayer-meetings. The congregations during our stay were large, and very attentive; and I trust much good was done by our going to that place. During our stay, we here also obtained the formation of a Bible Society, which was entered into with much spirit, and with the approbation of the Catholic clergy. When about to leave the place, I was importuned to stay with them until the sickly season commences."

The brethren left New Orleans on the 6th of April, and after a tedious journey of 700 miles, (500 through a wilderness) arrived at Nashville on the 6th of May.

From Mr. *Badger* no intelligence has been as yet received.

Mr. *Petungill* had for several years been settled in the ministry at Champlain, a town upon the west side of the lake of the same name, and on the Canada line: but, in consequence of the war, his settlement was broken up, and his people thrown into a state of confusion and dispersion. Deeply afflicted by the event, and earnestly desirous of ministering to the spiritual instruction and consolation of his people in their distressed circumstances, and of thousands of others on the frontiers similarly situated, he came down and made the case known to some members of the Board, and the duty of appointing him to the mission appeared peculiarly clear and urgent.

By the communications received from him, it appears, that his labors in the service of the Society commenced about the middle of August, and were continued without interruption into December; and after a suspension of about two months, they were resumed, and continued until the latter part of March; when, finding the travelling extremely difficult, and his

strength much exhausted, he judged it expedient to return to his family. His whole time in the service of the Society was about five months. His labors were performed under circumstances and amidst scenes which called for all the wisdom and fidelity of the minister of Christ; but there is reason to believe that he was enabled to commend himself to every man's conscience in the sight of God.

"My mission," he says, "while it was attended with many depressing occurrences, introduced me into an extensive field of labor, and afforded me opportunity for communicating religious instruction to persons, in a great variety of distressing circumstances, who would otherwise have been almost entirely destitute of the means of grace. Though prohibited by my instructions, as well as by a sense of duty, from entering into political controversy, I considered it expedient to use my exertions to prevent depredations and bloodshed among neighbors, now viewed as enemies to one another, being divided by the provincial line. For this purpose I frequently passed into Canada, in such a manner, as not to offend either government, and preached to the destitute British subjects, and urged them by motives of religion, humanity, and personal safety, to restrain themselves, their Indians, and all unprincipled persons, from molesting, under any pretext, our defenceless inhabitants. When it was practicable I held meetings near the line, composed of persons from both sides, and endeavored to address them in an appropriate manner, and impress it upon their minds, that a state of war does not alter the law of Jehovah, which requires us to love our neighbor as ourselves, and to do to others, as we would that others should do to us. I prayed repeatedly with different companies of the militia, and entreated them to enlist under the banner of Christ; frequently conversed and prayed with the sick and dying; spent considerable time in hospitals, conversing and praying with sick soldiers, and in distributing, among such as were able to read, the Bibles and tracts, left in my care by Mr. Osgood. The distressed, perplexed, forlorn inhabitants—the scattered companies of militia, collected from destitute settlements—the loathsome hospitals, filled with the sick and dying, claimed particular attention. I generally met with cordial reception; and I hope that the serious addresses to the young, the solemn warnings to the impatient, the declaration of the promises of the Gospel to mourners in Zion, and the great doctrines of grace to thousands of attentive hearers, through destitute settlements extending about two hundred miles,

have by Divine blessing produced effects, in some measure answerable to the benedict design of the Society."

In two or three places, Mr. *Pettengill* witnessed a pleasing prevalence of religious seriousness and inquiry. At a town called *Essex*, he notes in his journal, "An unusual attention to religion is manifest in this vicinity. Meetings are frequent, crowded, and solemn. Many are disposed to inquire what they shall do to be saved; some have recently obtained a hope. It is not uncommon to see persons at meeting from the distance of eight or nine miles."

Mr. *Booge* performed nine weeks missionary service, and was then interrupted in his labors by a dangerous illness, from which it is doubtful whether he has yet entirely recovered. His services were greatly needed in the region where his duty was assigned him; and seldom has any Society been favored to afford spiritual instruction and consolation to so great a proportion of mourners and other distressed persons. The prevailing epidemic had filled many families with grief; and many neighborhoods were peculiarly accessible to religious instruction, on account of the uncommonly painful instances of sickness and death, which were before their eyes. Mr. *B.* kept a particular journal of his labors from which we make the following extracts.

"Saturday, Oct. 24. In the forenoon visited a sick woman, who had a great desire to unite with the church, and give up her children to God in baptism. Entered into free conversation, with respect to her views of the transaction, concerning the state of her soul, and the reason of her hope. She appeared to have correct views with respect to the essential doctrines of grace, and gave comfortable evidence that she was a sincere believer. In the afternoon, went to the centre of the town, and preached a preparatory lecture.

"Sabbath-day, 25. Preached to a full and very attentive assembly, received one person into the church, administered the sacrament of the Lord's supper, and baptised two children.

"Monday morning, 26. The church accompanied me to the house of the sick woman. Her husband received us very kindly. Preached a lecture, and baptised the woman and her household. I also baptised the household of the woman, who was admitted to the church the day before. It was a most interesting and solemn scene. The people appeared to have a deep sense of the disinterested kindness of the Missionary Society, to which they were specially indebted for my services.

"Toward night I rode five miles to the

north-west part of the town, and preached again in the evening."

"Dec. 30. Went to visit a woman languishing with the consumption. It was in the woods, in a very solitary place; and every thing around wore the marks of extreme poverty, except the heart of the sick woman. She gave me to understand, that she had been in a state of great uneasiness and discontent. She could not be sick—and she could not die: but her heart now appeared to be reduced to a state of reconciliation, subjection, and obedience to the will of God. The poor couch on which she lay, under all her bodily distresses, was the first place in which she found and enjoyed true happiness. The Holy Spirit had been her instructor and comforter. She had very supporting views of the grace, power, faithfulness, and glory of the Redeemer. Conversation and prayer appeared very refreshing to her; and I am sure they were to me."

"Feb. 10. Visited a sick man, whose wife lay dead in the house. He manifested peculiar serenity, resignation, and hope. Prayer and religious conversation were refreshing to his heart. The burden of his prayer was, that he might be wholly devoted to God. On asking him if he did not wish to get well, he replied, that *he had rather love God*." On the 19th Mr. *B.* attended this man's funeral.

"24. Attended the funeral of a deceased woman, who had left a sorrowing husband and eight weeping children. My appointments in the north part of the county forbade that I should spend any more time with this afflicted and distressed people. When I took my leave of them in a public manner, at the close of the funeral exercises, they manifested the warmest gratitude to the Missionary Society, and to me for my unremitting labors among them."

Mr. *B.* preached on week days, as well as the Sabbath, held conferences, advised churches, healed divisions by his counsels, visited from house to house, preached to the militia near the frontiers, and administered the sacraments.

Mr. *Sewall* spent about eight months in the District of Maine, and nearly all the remainder of his appointment in Rhode Island. He often found solemn and attentive audiences; though there was not in general any unusual attention to religion. In Dixfield, Maine, there was a considerable awakening, and 16 persons were added to the church in that place. Mr. *S.* states in his abstract, that he journeyed during the year upwards of 2,500 miles, preached 364 sermons, visited 459 families and 19 schools, prayed with sick per-

sons 33 times, attended 20 conferences, 29 prayer-meetings, 3 associations, 4 funerals, and several other interesting meetings, and visited prisoners twice. He baptised 10 adults and 31 children, admitted 17 persons to Church-fellowship, and administered the Lord's supper 10 times. Mr. S. considers the field of missionary labor as very extensive in the District of Maine, and gives his decided approbation to the plan of locating missionaries, whenever that shall be practicable. He represents the need of evangelical laborers in Maine as very great, there being more than 20 destitute churches in that part of the country, and a vast number of destitute settlements.

Messrs. *Warren, Lawton, J. Sawyer, B. Sawyer, and Waldo* have severally made returns of their having performed the services assigned them, in the District of Maine. As the state of that region is now pretty well understood, and as there was nothing extraordinary in the reception of these brethren, or in the result of their labors, there is no reason for making extracts from their journals. They were faithful, we trust, in the discharge of their duties as heralds of the Savior, and their exertions cannot have failed of producing a desirable effect.

Mr. *Meach*, having received a call to settle in the ministry, was unable to accept of his appointment.

At the semiannual meeting, information was communicated to the Board, that the people of Brewer, in Maine, were desirous of having Mr. *Thomas Williams* for their minister; but not feeling themselves able, at present, to give him a full support, had proposed to settle him upon the plan of supporting him a part of each year, and allowing him, for the remainder of the time, to be employed as a missionary, until they should become able to take his whole support upon themselves. It also appeared, that a minister located in Brewer, would be in a situation for great usefulness in reference to the destitute places around him. To afford help in such a case was deemed consistent with the general design of this Society. The Board therefore caused assurance to be given of aid in supporting Mr. Williams, for one year from the day of his ordination, to any amount, (not exceeding one hundred and fifty dollars,) which should be judged expedient by the Rev. Messrs. *Gillet* of Hallowell, *Bayley* of New Castle, and *Ward* of Aina, (formerly New Milford.) These gentlemen attended to the subject, and concluded that it would be expedient to allow for the first year one hundred and fifty dollars; but were of opinion that should we continue to extend our aid, a hundred dollars in future would be suffi-

cient. The plan of aiding in this way the settlement of ministers in parishes desirous of having the settled ministry, but unable fully to support it, has been adopted by the Maine Missionary Society, has been attended with very encouraging success; and has been earnestly recommended, not only by that Society; but many gentlemen, intelligent and judicious, and well acquainted with our eastern missionary field. And it must be exceedingly obvious that the settlement of good ministers in those destitute regions, in situations affording opportunity for extensive missionary usefulness around them, must be attended with great advantages.

Fifty dollars were appropriated the last year, in further aid of Mr. Eleazer Williams in his preparations for a mission to his red brethren.

The President, Secretary, and Treasurer, with Rev. Timothy Dickinson, and Dea. Isaac Warren, were appointed by the Board a Committee for purchasing and distributing books: and four hundred dollars of the money brought into the treasury by the Cent Institution, and remaining unexpended, together with the Pano-plists and Magazines, and other books belonging to the Society and designed for distribution, were placed at their disposal. With the four hundred dollars the committee purchased one Scott's Family Bible, cheap New York edition, three hundred common Bibles, one hundred and forty-four Watts's Psalms and Hymns, forty Baxter's Saints' Rest, thirty Memoirs of Brainerd, one thousand Evangelical Primers, one hundred Watts's Divine Songs, and two hundred Hymns for Infant Minds. The copy of Scott's Bible was purchased at the particular instance of our missionary, Mr. Silas Warren, for the benefit of Jackson's and Union Plantations, in Maine. Those Plantations are united in a religious society, and from the representation made, it appeared to the committee that such a gift to them might greatly conduce to the religious instruction of many, and be perfectly consistent with the liberal design of the Cent contributions.—Most of the other books have been distributed, chiefly in the District of Maine.

The Cent Institution, from which our funds for books have principally proceeded, deserves particular and grateful notice. The total amount of its contributions in ten years, ending at our last anniversary, was about four thousand five hundred dollars. This money, excepting about nine hundred and seventy dollars, has been laid out in books, chiefly Bibles and Testaments, Watts's Psalms and Hymns and Divine Songs; and the books have been distributed among the destitute. In this

way many poor families have been supplied with the word of life; and many poor Christians have been edified and comforted; and many poor children have been furnished with means of early instruction and religious impressions. For this charity Mrs. *Simpkins* and her female coadjutors in different places, not only are entitled to the thanks of this Society, but will receive, we devoutly hope, the gracious benediction of Him, who so kindly noticed the pious widow's two mites, and have the sublime satisfaction to hear the thanksgivings of many to Him, on this behalf, in his everlasting kingdom.

Nor should we omit to acknowledge with equal gratitude and fervency of hope, that other females have done not less worthy in their charitable benefactions in aid of this Society.

To several religious societies, and to many liberal individuals, very grateful acknowledgments are due for their contributions and their private donations. And it is earnestly recommended to the members of this Society to use all proper means to promote this charity in places where it has been hitherto not so constantly or so liberally manifested, and to remind all of the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*

The Trustees cannot close this report, without expressing their earnest hope, that the members of this Society will not grow cold in their charity, languid in their zeal, or weary in their well doing. The cause in which they are engaged is incalculably important; and the success, which has hitherto attended their efforts, is such as should inspire them with increased animation. The times we know are dark, and many circumstances in the state of our country are depressing; but those who profess to trust in the Lord, and to be engaged in his work, should never faint or be discouraged. While in view of the judgments with which the nation is visited we bow with reverence, humility, and submission, it should not be overlooked, that the fearful aspects of the times, instead of deterring the friends of Zion and of the true interests of mankind from exertion, should rouse them to augmented zeal, and more strenuous activity. If we lift up our eyes and take an extensive survey of our country, we shall see that the harvest truly is great, but the laborers are comparatively few. We call ours a Christian land, and are accustomed to consider it as being eminently enlightened, and blessed with religion; and, to be sure, we cannot entertain too high a sense of the many and inestimable favors of Heaven, with which it has been distinguished. It is, however, a melancholy and alarming fact, that great as our privileges are, and kindly as the Sun

of righteousness has shone upon us, there are many thousands of people in these States, who visibly live without God in the world, and are really sitting in darkness, and in the region and shadow of death. Large sections of our country, more or less advanced in settlement, and some of them even populous, are without the stated ordinances of divine worship, without Sabbaths, and almost without Bibles. We need not go to the extensive, and destitute regions of the South and West to awaken our commiseration; we may look nearer home. In the District of Maine, that important part of our own state, more than two hundred thousand people, and more than two hundred towns and parishes are destitute of the regular and stated ministry of the Gospel. The call for the exertions of Christian benevolence are solemn, urgent, and deeply affecting; and it deserves very serious inquiry, whether our remissness in imparting the blessings of the Gospel, and promoting the cause of truth, piety, and virtue, among the thousands and millions in the land, who, either willingly or unwillingly, live without regular religious instruction, may not be among the principal causes of that divine displeasure under which the nation is mourning and trembling. Great as the numbers are of those who are famishing for the bread of life, the means for supplying them are ample; and were Christians to feel as they ought to feel, were all to be done by them which might be done, no part of our country would long be left unsupplied.

Let us then, beloved Brethren, one and all, bring this subject home to our own hearts, and endeavor to press it upon the hearts of others. Let us not shut our eyes upon the wants of the multitudes ready to perish, nor withhold ourselves from doing whatsoever our hands find to do for their help. As a society let us stir up the spirit of Christian benevolence and zeal in our own body; be more enlarged in our views, more fervent in our prayers, more strenuous in our exertions; and be always ready to co-operate with other similar bodies in every eligible measure for advancing the common cause. And as individuals, let us call to mind the blood which was shed to redeem us, the price of all our hopes, and feelingly recognize our infinite obligations to Him who *will have all men to be saved, and to come to the knowledge of the truth.* Let us enkindle our hearts at his holy altar, and carry home the sacred fire to our friends and neighbors; and let us never cease to pray for the peace of Jerusalem, or think that we have done enough, that we have done any thing indeed, for her prosperity and increase, so long as any thing remains to be done.

After hearing the foregoing Report, the Society proceeded to the choice of officers for the year ensuing, when the following gentlemen were chosen, viz.

Rev. DANIEL HOPKINS, D. D. *Pres.*
 Rev. SAMUEL WORCESTER, D. D. *Sec.*
 JEREMIAH EVARTS, Esq. *Treas.*
 The PRESIDENT, *ex officio*,
 Rev. SAMUEL SPRING, D. D.
 Rev. SAMUEL AUSTIN, D. D.
 Rev. ELIJAH PARISH, D. D.
 Rev. JONATHAN STRONG,
 The SECRETARY,
 Rev. EDWARD D. GRIFFIN, D. D.
 Dea. ISAAC WARREN,
 HENRY GRAY, Esq.
 The TREASURER, and
 Mr. JOHN JENES, *Trustees*.

In the evening of the 25th the annual sermon was preached at the Old South Church by the Rev. Joseph Emerson of Beverly, from these words, John vi, 12, *Gather up the fragments that remain that nothing be lost*. The preacher very ably and faithfully pressed upon Christians the duty of the strictest economy, in order that their savings might be employed to promote the cause of Christ.

A committee was appointed to audit the Treasurer's accounts, who reported, that they found the accounts rightly cast and well-vouched, and that the balance in the Treasury was Four Thousand Three Hundred and Eighty Dollars, and 59 cents; viz. in notes and stock, \$4,125.00
 in cash, 255.59

\$4,380.59

After all the business of the Society had been transacted, the meeting united in a song of praise, and the exercises were closed with prayer by the Rev. Mr. Sanborn of Reading.

REVIVAL OF RELIGION IN HOMER, (N. Y.)

A GENTLEMAN writes, with respect to this revival, (which was mentioned in our last number p. 564,) that it was the most remarkable revival which he ever saw. Sev-

eral ministers agreed to meet at each others houses, to spend days of fasting, prayer, and conversation with their families. Three, (perhaps four,) have become hopefully pious in the first family which was visited. One has also been taken in the next, where they met a few weeks before the letter was written.

"Of the hopeful converts but two were unbaptized. The Lord owns his covenant. Subjects of the work are from about sixty years of age to less than four. During the attention in the spring, a boy of 14 took his two little sisters out daily to pray with them. Both are now hopefully pious, though the youngest has not seen four years. The deepness of her conviction, her conduct at the time, and the surprising change, are astonishing. I would never have believed one of her age capable of giving such evidence, unless I had witnessed it."

ORDINATIONS.

ORDAINED, at Colechester, (Con.) the Rev. AMASA LOOMIS, jun. over the church and congregation of New Salem Society.

As Pastor of the Presbyterian church and congregation in Whitesborough, (N. Y.) the Rev. JOHN FROST. Sermon by the Rev. Dr. Backus, President of Hamilton College, from Isa. lviii, 1.

FOREIGN MISSION SOCIETY.

THE Auxiliary Foreign Mission Society in the County of Franklin, (Mass.) was formed at Greenfield, Oct. 13, 1812. The following gentlemen were chosen officers, viz.

Rev. JOHN EMERSON,	} <i>Committee</i>
Hon. JONATHAN LEAVITT, Esq.	
Rev. JOSEPH FIELD,	
ELIJAH PAINE, Esq.	
GILBERT STACY, Esq.	
Rev. JOSEPH FIELD, <i>Secretary</i> .	
JEROME RIPLEY, Esq. <i>Treasurer</i> .	

DONATIONS TO FOREIGN MISSIONS.

May 21. From the Female Foreign Mission Society of New Haven	\$83 75
24. From a friend to the translation of the Scriptures, in Cayuga (N.Y.) by Mr. P. W. Gallaudet	20 00
From the Ladies' Cent Society in Norwalk, by the same	30 00
25. From a friend to foreign missions	1 00
From the Foreign Missionary Society of Hallowell and Augusta and the Vicinity	110 00
Carried forward	\$244 75

	Brought forward	\$244 75
From a female, (inclosed in a note to the Treasurer)		5 00
26. Contributed in a conference at Hopkinton, by the Rev. Nathaniel Howe		4 08
A quarterly contribution from a female society in Braintree, by the Rev. R. S. Storrs		6 00
From Mrs. Wild of Braintree, by the same hands		2 00
From Abijah Richardson, Esq. Luther Metcalf, Lyman Tiffany, Joseph Lovell, and Comfort Walker, of Medway, Artemas Woodward, of Medfield, and Dr. Nathaniel Miller, of Franklin, \$5 each, by Mr. Woodward		35 00
27. Contributed in Beverly at a monthly meeting for the promotion of missions, by the Rev. Joseph Emerson		32 30
From friends of Missions in Worcester, by the Rev. Dr. Austin		28 52
From a friend of missions in Oakham, by the same hands		50
From the following persons, by Mr. Hezekiah Hall, viz. Hannah Hall, Keene, New Hampshire		2 00
Anna K. Dana, Orford		1 00
Charles B. Dana, do.		50
From others in Orford		7 60
From John Punchard, Bath, (N. H.)		2 00
From Elizabeth Lyman, Lunenburg		1 00
From a Female Cent Society in Rowley, by Mrs. Harriet Tucker, the President		20 89
Collected by the late Rev. Dr. Buckminster, of Portsmouth, for the translation of the Scriptures, received of his executor, Dea. Amos Tappan		122 00
29. From a society of ladies in Wrentham, remitted by Amelia Bertody, Recording Secretary		50 00
29. From the Female Heathen's Friend Society in New Bedford	23 72	
From a branch of the same Society at Dartmouth	5 65	29 37
From the Washington Benevolent Society in Peru, county of Berkshire		40 00
From individuals in the same town		7 21
From females in the same town, by John Leland, jun. Esq.	4 16	51 37
June 5. From the Auxiliary Foreign Mission Society, in the county of Franklin, (Mass.) by Jerome Ripley, Esq. Treasurer		160 00
From a society of females in Fair Haven, (Bristol county)		25 00
From the Rev. Lathrop Thompson, of Long Island, by the hands of Mr. Nathan Coolidge, of Windsor (Vt.)*		194 83
3. From the Foreign Mission Society of Norwich and the Vicinity, by Hezekiah Perkins, Esq. the Treasurer, viz.		
— towards the translations		223 88
— towards foreign missions		18 97
		242 85
12. From Mr. Daniel Nettleton, of Washington, (Con.) by the Rev. E. Porter		4 00
15. From Frederic Chesebrough, of Stonington, (Con.)		60
16. From David R. Dixon, Utica, (N.Y.)		4 80
From the following persons, by Mr. Henry Hudson of Hartford, (Con.) as agent of the Board; viz.		
From individuals in Greensborough (Vt.) by Ephraim Strong, Esq. for missions		\$5
— — — for translations		5
From the Rev. Giles H. Cowles, of Austinburgh, Ohio, for missions		1
— — — for Serampore loss		1
From a young lady, a friend of missions, at Cairo, Greene county, (N.Y.)		3
From a friend of missions and translations in Winchester, (Con.) by the Rev. Frederic Marsh		50
From sundry persons in Farmington, (Con.)		7
		72 00

 \$1,349 96

*This sum is part of a donation of \$400 devoted to the purposes of the Board by the Rev. Mr. Thompson, with interest from Sept. 3, 1812. The remainder is secured by good notes, and will be published among donations, when the notes are received. The interest already received, and which may be received hereafter, will appear in the annual accounts.

LITERARY INTELLIGENCE.

NEW WORKS.

Gon's Judgments upon the Wicked the Salvation of his Church; Two Sermons delivered at Hatfield in the Months of March and April, 1813, occasioned by the total rout and overthrow of the French armies in their late invasion of the Russian empire. By Joseph Lyman, D. D. Pastor of the church in said town. Northampton; William Butler. 1813.

A Display of Scriptural Prophecies, with their events, and the periods of their accomplishment. Compiled from Rollin,

Prideaux, Newton, and other eminent writers. By Aaron Kinne, A. M. minister of the Gospel. Boston; Samuel T. Armstrong. 1813. pp. 20.

Bible News of the Father, Son, and Holy Ghost, as reported by Rev. Noah Worcester, A. M. Not Correct. In a letter to a friend inclined to credit that news. Boston; S. T. Armstrong. 1813. pp. 18.

A Series of Lectures, delivered in Park Street Church, Boston, on Sabbath evening. By Edward D. Griffin, D. D. Pastor of Park Street Church. Boston; Nathaniel Willis. 1813. pp. 327.

OBITUARY.

In Mendon (N. J.) a young lady by the name of TOMPKINS was killed lately by lightning, while in the house of public worship on the Sabbath. Four others were hurt.

At Lorraine, near Sacket's harbor, died Capt. JOHN NICKELS, sailing master of U. S. frigate Constitution.

At New Haven, (Conn.) Mrs. ELIZABETH DAGGETT, wife of Henry Daggett, Esq. aged 60.

At Bellingham, (Mass.) on the 12th ult. the Rev. VALENTINE W. RATHBUN, late pastor of the first Baptist church in Bridgewater.

At Concord, (N. H.) between March 10th, and May 6th, 24 persons, of the spotted fever. Sixteen of these were U. S. soldiers. There had been 247 cases of the fever.

At Walpole, (N. H.) the Rev. THOMAS FESSENDEN, aged 74.

At Portland, the Hon. DANIEL ISLEY, Esq. aged 73.

At Norfolk, (Vir.) Capt. H. M. ALLEN, of U. S. artillery.

At Hartford, (Ver.) on the 22d ult. the Rev. EDEN BURROUGHS, D. D. pastor of the church in Dartmouth College, and a trustee of that institution, aged 75; and, on the Tuesday preceding, his wife, aged 68; both of the prevailing fever. They died in peace and Christian triumph after lives of eminent piety and usefulness.

At Warner, (Mass.) the Rev. WILLIAM KELLY, aged 68. Harvard College, 1761.

At Lee, (Mass.) of the prevailing epi-

demic, on the 20th of March last, Mr. CHARLES BACKUS HYDE, son of the Rev. Alvan Hyde, D. D. aged 17.

At Pomona, (Md.) the Rev. GEORGE RALPH, aged 61.

On board the Chesapeake, June 6, Capt. JAMES LAWRENCE, of that frigate, in consequence of wounds received in the late battle between the Chesapeake and Shannon, aged about 31.

At Boston, on the 4th inst. Lieut. OCTAVIUS A. PAGE, first of the Chesapeake, of a fever, son of the late Governor Page of Virginia, aged 28.

At Geneva, (N. Y.) the Rev. JEDIDIAH CHAPMAN, aged 72, in the fifty-second year of his ministry.

At Columbia, (S. C.) several members of the College in that place, of the typhus fever; in consequence of which the students had been discharged till Oct. next.

Near Harrisburg, (Pa.) Gen. MICHAEL SIMPSON, aged 80.

At Hardwick, the Rev. DAVID BATES, pastor of the Baptist society in Dana, aged 52.

At Philadelphia, from May 1 to 29, there were 119 deaths, 82 adults and 37 children; 90 of consumption, 30 of typhus fever, 5 of apoplexy.

At Bennington, (Vt.) the Hon. MOSSES ROBINSON, Esq. formerly governor of that state, aged 73.

At New Orleans, EVANS JONES, Esq. President of the late U. S. Branch Bank in that place.

At Halifax, on the 15th inst. AUGUSTUS

C. LUDLOW, first acting lieutenant of the Chesapeake, in consequence of wounds received when that frigate was captured.

On board the Chesapeake, during the action on the 1st inst. WILLIAM A. WHITE, sailing master, killed by the first broadside from the Shannon; aged 26.

Also, in the same action, JAMES BROOM, 1st lieutenant of marines, three midshipmen, and 43 officers and seamen beside those above named.

At Richmond, (Vir.) Gen. JAMES WOOD, an officer in the revolutionary war and a member of the Executive Council of that state.

At Exeter, (N. H.) a woman named

DEE, supposed to be 106 years old, a descendant of the aborigines of this country.

At Deerfield, (Mass.) Mr. JONATHAN CHAPMAN, aged 59, murdered in a quarrel, according to the verdict of the coroner's inquest.

At New Haven, (Conn.) Gen. JAMES MERRIMAN, a member of the Legislature of that state, aged 52.

At Woodstock, (Ver.) Rev. ANDREW SMITH, pastor of the church in the south parish of that town, aged 60.

At Sheffield, (Mass.) Rev. EPHRAIM JUDSON, pastor of the church in that town, aged 75.

POETRY.

THE GOOD SHEPHERD.

Mr Shepherd's voice still guides my feet,
Lest I should go astray;
I hear his voice—his voice is sweet—
I hear it and obey.

No stranger's call can cheat my ear
To draw my steps aside:
Why should I go I know not where,
And leave my heav'nly Guide!

He leads me where the purest streams
Through greenest meadows rove,
And shades me from the sultry beams,
In a delightful grove.

If I should fall—I often do—
He lifts me up again:
Then gives me strength and spirit too,
To walk his ways aright.

When care or sickness break my rest,
My gentle Friend is nigh:
He cheers me when I sink in distress,
And saves me when I die.

What does my Shepherd ask for all
These blessings from above?

An ear to listen to his call,
A heart to feel his love.

N.

For the Panoplist.

Mr. Editor.

If you think the following lines worthy of a place in the Panoplist, please to insert them.

TEMPTATION.

CHRISTIAN Soldier! watchful stand!
Now, the Tempter is at hand:—
Guard your heart; he pleads for sin,
Whispering evil thoughts within.
Guilty pleasure, deck'd with charms,
Seeks indulgence in your arms.—
But your Cov'nant God on high
Marks your steps with piercing eye;
Quick arouse! resist and fight!
Trust in Heaven's assisting might;
Human strength is weak and frail,
Heav'nly aid will never fail.
They who faithfully endure
Find the promise ever sure;—
Persevere! the victory gain!
And the Crown of Life attain.

S. C.

TO SUBSCRIBERS AND PATRONS.

It has been found quite inconvenient, ever since the first publication of this work, that the volume should commence in June, instead of commencing, as has been usual with similar works, at the beginning of the year. Subscribers often send from a distance to take the work from January. This cannot be allowed, on the present plan, as it would make incomplete volumes. Mistakes often originate from the circumstance that each volume includes part of two years. It is obviously more convenient, on many accounts, both to us and our subscribers, that each volume should begin and end with the year. But to remedy this inconvenience has always been considered a difficult thing. The

best method, which has ever been proposed, is, in our estimation, one which has lately been urged upon us by some of our friends, and which we state for the consideration of our subscribers generally. It is this: That in each of the months of August, September, October, November, and December next, two numbers should be issued, so that twelve numbers of the current volume may be printed before the last day of December, and all future volumes begin with January and end with the same year. The only change which this arrangement will make, in respect to the time of payment, will be, that payment will become due for the current volume two months earlier, than if no alteration had taken place; and, in all future years, the sixth number will be issued in June instead of November; of course payment will become due about the first of July instead of the first of December.

If this plan shall be as acceptable to our subscribers in general, as it has been to those who have already been made acquainted with it, we shall enter upon the execution of it in August. In that case, we shall need the assistance of all our correspondents, and shall hold ourselves bound to apply our most strenuous exertions to the work. We shall then be able to bring up the religious intelligence, which has for some time crowded upon us, and to notice several new publications, which we have not had room to review hitherto.

We are also urged to enlarge the Panoplist after the current volume; and have concluded to make a proposal on that subject. If it shall appear, that our subscribers in general are desirous of having the work larger than it is at present, we shall add eight pages to every number, and enlarge the page so that it shall contain one fourth part more than it now does. In that case, the price will be advanced to three dollars a year. The number of pages will be 672 in a volume, containing as much as 840 of our present pages, and more than the Edinburgh or Quarterly Review contains, each of which, as republished in this country, sells for five dollars a year. The Minor Panoplist will be proportionally enlarged, and sold for one dollar and fifty cents a volume. The work will then be the cheapest of the kind, according to the labor bestowed upon it, ever published originally, or republished, in this country. We shall not be able to adopt this plan, unless an extensive and liberal patronage is secured. It is hardly supposable that any real friend to the work, who wishes to have it enlarged, will object on account of the advance in the price, when for *five cents* a month he will receive additional matter equal to what is now contained in 22 pages; or, if he takes the Minor, for *two and a half cents* he will have an addition equal to what is now contained in 13 such pages.

We wish to consult the inclinations of subscribers in all matters like those which have now been stated, as we have no interest which clashes with the greatest utility of our work. We respectfully request subscribers, therefore, to express their opinions on these subjects to our agents, and our agents to communicate them to us, so that we may determine by the first of August next whether to close the volume in December, or not.

We have the satisfaction of stating, that if the debts for the last volume are collected, and the few remaining copies are sold, about six hundred and fifty dollars will remain, as clear profits, to aid the missionary cause, under the direction of the American Board of Commissioners for Foreign Missions. Those who now owe for that volume will bear this in mind, and, we doubt not, will feel a peculiar obligation to make payment. Should the patronage of the Panoplist be increased, the amount of clear profits to be hoped in future will be more than proportionally increased.

TO CORRESPONDENTS.

We decline inserting the questions proposed by L. S. The discussion of them would, in our opinion, be worse than useless to most readers of a religious magazine.

The *Account of the Revival of Religion in Greenwich*, will be inserted in our pages; though perhaps in a somewhat abridged form.

PHILOMATHEAS is received.

Several obituary notices are omitted for want of room.

The Essay *On the Study of the Mind, as connected with preaching the Gospel*, has been sometime under consideration. We doubt whether it would be useful; and therefore decline publishing it.

The pecuniary accounts of the Massachusetts Missionary Society are intended to be published next month.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 2.

JULY, 1813.

VOL. IX.

RELIGIOUS COMMUNICATIONS.

**LECTURES ON THE EVIDENCES OF
DIVINE REVELATION.**

No. XVI.

SEVERAL facts, of very considerable importance, immediately followed the great event of the deluge.

1st; *Noah*, after he left the ark, built an altar; and offered to God a sacrifice of every clean beast, and every clean fowl.

2dly; God promised, that the fear of man should be on all the animal world.

3dly; He gave permission to *Noah*, and his descendants, to eat flesh.

4thly; He forbade them to eat blood;

First, To keep alive in mankind a sacred sense of the importance of life;

Secondly, To turn their eyes perpetually to the great Atonement for sin, which was to be accomplished by the shedding of blood; and

Thirdly, In the renewal of this prohibition to the *Israelites*, to prevent them from idolatry. The heathen, it is to be remembered, had feasts of blood in their idolatrous rites.

5thly; He made an universal law concerning murder, to wit,

that every murderer should be put to death.

The blood of every person murdered was required at the hand of every man, and particularly of every man's brother. In accordance with this law, mankind with an almost absolute universality have put the murderer to death. It deserves particular notice, that in uncivilized nations the avenger of blood has very generally been the brother, or some other person of near kindred to him who was murdered.

6thly; God made a covenant with *Noah*, that the earth should no more be overflowed by a deluge; but that seed time and harvest, cold and heat, summer and winter, day and night, should not cease any more.

7thly; Of this covenant he made the rainbow a perpetual token.

The original mode of watering the earth was by mists and dews. This mode was continued, not improbably, until the deluge; and the first rain was that, which accomplished the destruction of the world. When, therefore, *Noah* beheld the clouds again gathered for rain; he would necessarily conclude, that the work of destruction was to be re-

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newed. This covenant precluded these fears: and this glorious object, the rainbow, so beautiful, and so wonderful, became a delightful seal of its truth.

The *Greeks* have preserved the memory of this fact in the fable, to which I have several times alluded: that *Iris*, (the Rainbow,) was the daughter of *Thaumas*, (Wonder,) sent to carry the oath of the gods to men.

8thly; God repeated to *Noah* and his family the command, originally given to our first parents; to be fruitful, and multiply, and replenish the earth.

On this subject it deserves particularly to be remarked, that at the two periods, when the multiplication of mankind was more necessary than at any other, mankind existed, and were connected, in *pairs*. The union of one man with one woman in marriage is, therefore, the state, in the eye of God the most favorable to the multiplication of our species. Accordingly, the *Turks*, who have every inducement to have families, arising from independence, wealth, and ample means of subsistence, and who are *polygamists*, are far less numerous than the *Greeks*, inhabiting the same country, who are monogamists, and labor under all the discouragements to marriage, found in poverty, depression, and bondage.

9thly; *Noah* began the business of agriculture speedily after the flood; and, having planted a vine, and drunk imprudently of the wine which it yielded, became intoxicated, and disgraced. In this situation his younger son, *Ham*, in a very unfilial manner treated his father with indecency,

and insult. *Noah*, in consequence of the impiety of *Ham*, uttered that memorable prediction concerning his three sons, which is recorded in the ninth chapter of *Genesis*: And he said, "Cursed be *Ham*, the father of *Canaan*; a servant of servants shall he be unto his brethren." And he said, "Blessed be the Lord God of *Shem*; and *Canaan* shall be his servant. God shall enlarge *Japheth*; and he shall dwell in the tents of *Shem*; and *Canaan* shall be his servant." This prediction, you will remember, respected supremely the descendants of these three persons. The punishment, which *Ham* suffered was chiefly, if not wholly, the pain, which he experienced in his father's displeasure, and in the knowledge, conveyed to him on this occasion, of the future degradation, and sufferings, of his descendants; a pain, which he obviously deserved. On the other hand, there was an obvious propriety in rewarding *Japheth*, and *Shem*, for their filial piety by announcing to them the blessings, which God had treasured up for their posterity. These predictions have been remarkably fulfilled. The subjection of the *Canaanites* to the children of *Israel*; of the *Egyptians* to the *Turks*, the *Arabians*, and the several nations, who before them subdued *Egypt*, and held its inhabitants in bondage; and the extensive slavery, in which the people of *Africa* have for a long time been holden by the *Europeans*, and their colonies; exhibit a terrible accomplishment of that, which respects *Ham*. That, concerning *Shem*, was remarkably fulfilled in the fact, that his descendants were peculiarly blea-

sed with spiritual blessings. For more than two thousand years they were the depositaries of the true religion; while the rest of the world was chiefly lost in idolatry. It will also be illustriously fulfilled in the future restoration of the *Jews*. The prediction concerning *Japheth* has been remarkably accomplished in two modes. God has enlarged *Japheth* by spreading his descendants over all the north of *Asia*, throughout *Europe*, and throughout *America*. His descendants have also dwelt in the tents of *Shem* by means of the conquests of the *Greek* and *Roman* empires, of the *Tartar* princes, and of the modern *Europeans*, in the different countries of *Asia*. God has also enlarged *Japheth* in the spiritual sense. The Gospel has principally prevailed among his descendants, together with the religion, which it contains: and they, in every age, have constituted what has been styled the Christian world. In this sense also, *Japheth* has dwelt in the tents of *Shem*.

10thly; We are informed by *Moses*, that in the days of *Peteg*, the son of *Heber*, the fifth generation from *Noah*, the earth was divided among the descendants of this patriarch after their families. To this subject I shall devote the remainder of the lecture.

You cannot be ignorant, that the question, whether the inhabitants of the earth sprung from the stock of *Noah*, or have derived their origin from different pairs, has been extensively agitated within the last fifty years; that both sides have found their champions; and that volumes have been written to support

their respective opinions. Independently of the labor, which it would require, it would be no difficult matter to add another volume on the same subject. I discuss it, here, very briefly indeed, only because it falls in my way; and shall excuse myself from multiplying observations upon it, because that would be inconsistent with the scheme of these lectures; which is to epitomize whatever subject is handled in them.

To the doctrine, that all mankind have sprung from *Noah*, there are two objections, on which its opposers appear to have placed their chief reliance. Of these the

First is, That the differences of complexion, features, and shape, found in the human species, are irreconcilable with this doctrine. The

Second is, That *America*, and the islands in the *Pacific Ocean*, could not have been peopled from the Eastern Continent.

I suppose, the latter of these objections is now generally given up. If it is not, it must be retained from mere obstinacy. When we are told by Capt. *Cook*, that he saw the inhabitants of the *Friendly Isles* two hundred leagues at sea on a military expedition; when we find the inhabitants on both sides of *Behring's* straits now crossing those waters familiarly; when we know, that the *Narrhagansets* customarily went from *Rhode Island* to *Montauk Point*, or to *Southold*, about the same distance; and when we find all the *Aborigines* of *North America* declaring with one voice, that they came from the West, and crossed the waters before they

arrived in this country, it must be merely trifling either to insist on this objection, or to answer it.

With regard to the other objection I observe universally, that it is founded upon mere *Inexplicableness*. It is this: We do not see how all mankind, if they descended from one stock, came to differ so much in complexion, features, and figure; and therefore conclude, that they did not spring from one stock. This mode of arguing certainly ill becomes those who use it. They cannot see how their thoughts move their hands, or their feet, or their tongues. Yet they admit the fact, every day, in each of these cases. What is true of these is true of far the greater number of cases, in which either *causation*, or the *modus operandi*, is concerned. Were instances of this nature very rare, the argument might be appealed to with decency: now the use of it is ridiculous.

But nothing can give this argument the least weight. A truth can in no way depend upon my knowledge that it is a truth; nor be in any degree affected by my ignorance. The persons, who make this objection, must, before they can challenge to it the least regard, shew us, that the scriptural account is inconsistent with something, which we know; and not merely, that they, or we, or both, are ignorant of the manner, in which this state of things took place.

Having made these preliminary remarks, I observe,

1st; *That the objectors do not inform us how many these pairs were, or must have been.*

This part of the subject seems to be no less inexplicable than

the descent of the whole from *Noah*. I mention this to show, that, hitherto, they are unsatisfied with their own scheme; have formed no definite ideas of what the difficulties alleged amount to; and, therefore, raise the objection, merely from a spirit of hostility, and not from any acquaintance with the subject; nor with a knowledge of the limits, to which it ought to extend.

I will, however, suppose, what they must mean, if they can be supposed to mean any thing definitely; *that the black men, and the whites, are especially intended to be included in it.* Leaving, therefore, the *Samoiedes*, and *Laplanders*, out of the question, and confining myself within these limits, I observe,

2dly; *That the Scriptures, which assert all nations to have been made of one blood, are proved to be the word of God by incomparably better evidence, than can be alleged in favor of the contrary assertion; and all this evidence is directly applicable to the scriptural assertion.*

3dly; *The arguments, which prove the existence of the Deluge, are attended with incomparably more evidence, than can be alleged by these objectors in favor of their own opinions. All this evidence, also, supports the scriptural assertion.*

4thly; *Moses could not have been ignorant of the true origin of the Cushites; at least of those tribes, which dwell in the neighborhood of Egypt and Judea.*

Isaac was fifty years old at the death of *Shem*. *Levi* was forty years old at the death of *Isaac*. Between *Shem*, therefore, who was the uncle of *Cush*, and *Moses*, when arrived at full age,

there were but three interventions: those of *Isaac*, *Levi*, and *Anram*. Besides, the *Cushites* were so near to *Abraham* and his family, that it is impossible for any mistake to have arisen concerning their origin, if we suppose it to have been once known. To this must be added, that *Moses* married a *Cushite*; and had the benefit of the traditions of that people, also, conveyed down through the principal family of the tribe, and plainly incapable of any error. Even this is not all. The *Cushites* still inhabit the mountains of *Habesh* on the *Red Sea*; still call themselves *Cushites*; and declare themselves to be descendants from *Ham*, and from *Cush*, his son. They declare, that their ancestor was preserved from the deluge; and that descendants from him, and ancestors of themselves, formed caves on the heights of these mountains, to secure themselves from being drowned by another deluge, if such an one should occur. To these caves the present *Cushites* retire, every rainy season, from the fruitful vallies beneath. These *Cushites* are now black. They were black in the time of *Jeremiah*, who says, *Can the Cushite change his skin, or the leopard his spots?* As these people were marked in every age of the *Jewish* nation, from *Moses* onward, it is plainly impossible, that there should be any mistake with regard to their identity, or descent. Here, then, is an unanswerable proof, that black men have descended from *Noah*. That white men are descended from him will not be questioned. It ought, perhaps, to be added, that these *Cushites* are woolly headed.

5thly; *There is a colony of Portuguese on the western coast of Africa, who have scarcely been there three hundred years, and yet are so black, as hardly to be distinguishable from the absolute negro.* Yet they are certainly known to be *Portuguese* by their language, their religion, and their history.

6thly; *The Jews have spread over all climates; and are of all complexions, from pure white to pure black.*

Dr. Buchanan informs us, that the black Jews in *Hindustan* are as black, as any of the *Hindoos*; and these are as black, as the genuine *African*. These Jews left *Palestine* at the time either of the *Assyrian*, or *Babylonish*, captivity. Another body of their countrymen, (a part of the *ten tribes*, carried away by *Shalman-ezer*,) settled ultimately in the mountainous country, which forms the eastern border of *Persia*, and the western of *Hindustan*. They are called *Afghans*; and are numerous, and powerful. Their history, religion, and language, prove beyond debate, that they are of the stock of *Israel*: and they are white.

7thly; *The Hindoos, properly so called, are plainly of one stock. Yet those, who live in the north of Hindustan, are white: while those, who live in the south, are black.*

As I suppose, that these facts cannot be denied, I shall consider the general conclusion from them as established: to wit, *that black and white men have both descended from Noah.*

As to the philosophical question; "In what manner is this change accomplished?" I am uninterested in it; because it does

not even remotely affect the fact itself. I shall, therefore, not trouble you with disquisitions concerning the middle integument of the skin, which is the seat of color; nor concerning the influence of the bile in deepening the shades of complexion; nor concerning the other subjects of a similar nature, pertaining to this question. These I shall leave to such, as have time, inclination, and capacity, to investigate them; and shall conclude this lecture with a few desultory observations, which I shall leave to your future consideration.

1st; Persons affected with the jaundice, in the degree, and manner, commonly called *the black jaundice*, are changed into a deep mulatto complexion: and the tinge, though faded in some degree, does not vanish, at least in some instances, through a long period of life.

2dly; Brown parents have fair children; and parents of the fairest complexion have brown children: and both brown and fair children are very commonly born of the same parents.

3dly; *Moles* on the skin of very fair people are often quite black. Were the whole body covered with the same appearance; the man would be a negro. The hair, which grows upon a mole, is often curled almost in the same manner, and degree, as the hair of the negro. He, who can explain these facts, will go far towards explaining most of the philosophical difficulties, attending this subject.

4thly; The blacks in *New England* are not only visibly, but very greatly, changed within my remembrance. Their complexion

is universally, and in most instances by many shades, whiter. Of those, who hear me, probably very few have ever seen a *Guinea black*; and will therefore be unable to realize the extent of this change. Their original features, also, are chiefly vanished; their thick lips, flat noses, and low, oblique foreheads. Many of them have become well, and some of them even handsomely, shaped. Their features, also, are often comely, and sometimes handsome. This is particularly true of the younger generation. You will remember, that less than forty years have elapsed, since the last blacks were imported into *New England*.

5thly; The *red men* are erroneously asserted to be of one color. The color of these men is in a great measure derived from their *exposure*, and their *sordid mode of living*. I have seen a young Indian woman, who had been educated in the manner, in which young women, in the middle circumstances of life, are educated among ourselves. Her father was one of the darkest colored Aborigines: yet the daughter was as fair, as a considerable number of persons of her own sex, who have descended from English ancestors. I have also seen a young Indian, educated in the English mode, and possessed of intelligence, and good manners, who was considerably whiter than some of our own countrymen; and whom, without a suspicion to the contrary, I supposed to be one of them; until by an allusion to a particular fact he convinced me, that he was of Indian origin. There is, therefore, a material difference in the complexion of

the red people of this country. I have seen a native of *Ireland*, the inhabitants of which are perhaps as fair as any of the human race, who was several shades darker than either of these Indians.

To prove, that the Aborigines of *America* owe much of their complexion to their modes of living, nothing more is necessary than to remind you of the well known fact, that several of our own people, of both sexes, who have been carried into captivity, and resided long among the Indians, have been scarcely distinguishable from mere Indians.

6thly; Within a few years two men, *Samuel Adams*, an Indian of *Brothertown*, and *Henry Moss*, a *Virginian* black, have, throughout almost the whole frame, become white. Both these persons were perfectly well during this process, and able to do a day's work every day. The process of whitening in both, was much more rapid in the parts, covered from the weather, than in their hands, and faces; and in both was, in those parts, nearly, or absolutely, completed. I saw *Moss* about four years after the change began, and again about four years afterwards; and examined with minute attention his breast, arms, lower limbs, hands, face, and head. His face and hands were spotted with an alternation of white and black. The other parts of his body were of a very fair and delicate complexion; like that of a fair *American* youth, of eighteen. The color was as fresh and vivid; and the fine blood vessels were as little concealed.

Wherever the skin had become white, the hair also was

totally changed, and was exactly that of fair white people, of a flaxen hue, and perfectly free from curling. On his head a spot beginning at the crown, and extending towards the forehead, shaped somewhat like the bowl of a table spoon, but narrower, and longer, had become white. Two or three smaller spots on his head exhibited exactly the same changes. Around all these, limited by an exact line, the skin was black, and the hair black and woolly; in other words, the hair of a black man. Both these appearances extended over the rest of the head.

The account of *Adams* I received from a respectable clergyman, who in a letter to me observes, "The appearance of the skin, where it has not been exposed to the sun, is delicately white; and, where lately changed, is like that of a child." He also observes, that "the change has been most rapid in the parts, not exposed to the sun."

From these facts I infer, that the external appearances of the complexion, and hair, on the human body are not original, nor at all essential to the nature of the body. Both these men continued in every other particular the same in body and mind: while they were yet entirely changed in complexion over almost the whole of their persons. Men, therefore, are not black, white, nor red, necessarily; but merely as incidental circumstances direct.

Hence I conclude, that the varieties, observed in the complexion and hair of the human species, furnish no probable argument, that they sprang from different original stocks. The three great varieties are black,

white, and red. On the two last classes these changes have here taken place: and on one of each, they have been almost completed. A black man in one instance, and a red man in another, have become almost entirely white men; and without any such change in the internal parts of the constitution, as to occasion a single new sensation, of any importance. Of white men, therefore, others may have become red or black men, with changes equally unessential. That this has really taken place is fairly presumable from the facts, here recounted. The ordinary course of Providence, operating agreeably to natural and established laws, has wrought the change here. A similar course of Providence is, therefore, justly concluded to have wrought the change from white to red, and to black; or, what is perhaps more probable, from red to white on the one hand, and to black on the other. The change here, so far as it has existed, has been accomplished in a few years. How easily, as well as how imperceptibly, may it have been accomplished during the lapse of ages.*

7thly; All men have the same general attributes, the same external figure and the same internal constitution, the same affections of the body, the same diseases, &c.

8thly; The intellectual and moral characteristics are, also, the same in all men.

9thly; The scriptural account of the descent of mankind from Noah is the only account, supported by any probable evidence.

* On three other Indians of *Brother-ton* the same process had begun; and on two of them was considerably advanced.

This account is supported by the whole evidence of history, and tradition; evidence, which cannot be rationally denied, nor easily doubted. The opinion, against which I contend, is a mere hypothesis.

For the Panephist.

"MAY NOT REAL CHRISTIANS BE EXHORTED NOT TO GRIEVE THE HOLY SPIRIT?"

Pan. Feb. 1818, p. 409, note.

THOUGH this question is not very closely connected with the subject which produced it,† a proper answer cannot be uninteresting to the believer in *experimental religion*. To him, who acknowledges the *divinity* and *personality* of the Holy Spirit, the subject presents the most solemn considerations. He cannot but reflect, that the real Christian is redeemed from the power of sin, preserved in the path of all the duty he performs, made an heir to immortality, and prepared for eternal happiness and glory, by the wonderful gracious operations of the Holy Spirit. Can he then, by his conduct *grieve this Spirit*, to whom he is under eternal and infinite obligations? How solemn and affecting is this question. To suppose, however, that this cannot be the case, would be to conclude, either that the Christian's conduct is perfectly right, and

† The question, which stands at the head of this article, was proposed by us in consequence, as now appears, of our having misapprehended the design of our correspondent in quoting Eph. iv. 30. What that misapprehension was, it would take a long paragraph to describe. We shall not, therefore, trouble our readers with any such description.

ED.

his feelings perfectly holy, at all times, or that the Holy Spirit is insensible to iniquity, and regardless of those actions which dishonor the name of Jehovah. That the latter is not true, the word of God is witness; and that the former is also false, the Christian has the same infallible testimony, together with the irresistible convictions of his own mind. With much anxiety, therefore, he may perceive the propriety of the apostle's exhortation, *Grieve not The Holy Spirit of God, whereby ye are sealed unto the day of redemption*, Eph. iv, 30. This passage is a full answer to the above question. He, that will not be satisfied by this explicit exhortation, cannot be convinced by argument.

It may be proper to observe, that the passage just quoted is the only one in which Christians are exhorted not to *grieve the Holy Spirit*, and the only one in which it is implied, that any person can grieve the Spirit.* But one passage is sufficient. It expresses the peculiar feelings of the Holy Spirit in view of the improper conduct of Christians. The apostle spoke in popular language, and, with his godly simplicity, there is no need of any refinement or subtlety of reasoning to understand him. It is the *feeling* of a friend—of a friend, who loves the offender, who is resolved still to be his friend, who is wounded by his

* Should any one oppose to this assertion, Heb. iii, 10 and 17, which refer to Ps. lxxviii, 40, and xcv, 10, an answer is at hand. What the Hebrew word, which is translated *grieved* in those two Psalms, expresses, the writer cannot now determine; but in the apostle's explanation in the Hebrews, a word which signifies *displeasure*, and not *grief*, is used. This will be evident upon examining the passages.

wicked conduct, and who intends to reclaim him and lead him to the performance of duty. It is such a friend, whom the Christian is exhorted not to *grieve*, and whom he *may grieve*. This view of the subject is calculated to present him with the most powerful considerations to be watchful over his feelings and actions, that he may avoid offending the Holy Spirit. If such sentiments will not affect the Christian, upon what can reliance be placed? His soul should be filled with these tender views and feelings. He would then be far less likely to give offence.

The *ways*, in which the Christian may *grieve the Holy Spirit*, are as numerous and various, as the operations of sin. So extensive are these, that it would be impossible in this place to particularize the most prominent; and it does not seem necessary. Our whole conduct is concerned. It may be better to refer the Christian to the word of God, and urge him to read it with special reference to this subject. As peculiarly applicable to the Christian at the present time, he may read the verse preceding, and the two verses following the above passage in Ephesians. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Such are some of the feelings and actions, in the exercise and per-

formance of which the Christian will not grieve the *Holy Spirit*.

N. U.

PLAIN SCRIPTURE READINGS.

No. VII.

MATTHEW VI.

Various Readings.

VERSE 1. for *alms* read *righteousness*.

V. 4. l. p. *himself*. Also, p. o. *openly*.

V. 13. om. *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

V. 15. p. o. *their trespasses*.

V. 18. om. *openly*. The word rendered *secret* twice in this verse has a competitor of nearly or quite equal claims. If admitted, however, the meaning and the translation would be precisely as at present.

V. 24. Griesbach omits one m in the middle of the word *mammon*.

V. 25. om. *or what ye shall drink*.

V. 34. Griesbach supposes *for itself* to be a reading of nearly or quite equal authority with the phrase *for the things of itself*.

There are, so far as I can judge from a hasty examination, as many various readings which affect the meaning in this chapter, as in any chapter of Matthew's Gospel. Yet these, like nearly all the other various readings in the New Testament, do not appear to yield any considerable advantage to any class of disputants, nor to withdraw support from any important religious doctrine.

By the word *righteousness*,

substituted for *alms*, in the first verse, is probably intended that external performance of religious and moral duties, which is commanded by God, but which, if prompted by ostentation, or any other unworthy motive, will not receive the Divine reward, as it will not spring from a good disposition. The word is used in much the same sense, in the twentieth verse of the preceding chapter, where Christ warns his followers, that unless *their righteousness shall surpass the righteousness of the Scribes and Pharisees*, they shall never enter the kingdom of heaven. After thus guarding his disciples against an ostentatious performance of their religious and moral duties generally, in this first verse, our Lord proceeds to expatiate, in the following seventeen verses, on this evil, as exhibited in the vain-glorious performance of the duties of almsgiving, prayer, and fasting. The reader will observe, that the word *righteousness* was placed in the margin by the English translators.

The word *openly* is retained by Griesbach in verse 6th, though omitted in the 4th and 18th verses. By Campbell it is omitted in all three. Doubtless the reward will be open and public, in the day of final account.

The doxology, at the close of the Lord's prayer, is generally supposed by critics to have been introduced from the liturgy of the Greek church. However that may be, it contains nothing but what is admitted to be true by all denominations of Christians; nor any thing which is not implied in the prayer itself.

The effect of the other various readings is so inconsiderable

ble and so obvious, that further remarks upon them are unnecessary.

Proposed Emendations of our Version.

V. 7. Instead of *use not vain repetitions*, the meaning of the original would be better conveyed by this phrase; *use not vain expressions*. Campbell has it, *talk not at random*. All kinds of vain and idle expressions, not less than *repetitions*, are forbidden in this passage.

V. 16. *Of a gloomy countenance*, or a *dismal countenance*, would be preferable to the phrase in our version. The word rendered *disfigure* is very forcible, as it literally signifies *to cause to disappear*. The meaning here is, that the persons referred to entirely change the natural genuine expression of their countenances, by an affectation of great seriousness and devotion. The same word is translated *corrupt*, in the 19th verse. *Consume*, in this latter verse, would have been much better; as *moth* and *rust consume treasures*, and thus *cause them to disappear*. To those who understand *treasures* to mean *precious metals* only, it will appear incongruous to represent them as *consumed* or *corrupted* by the *moth*; but the original word means any other collection of valuable property, as well as money, or the precious metals.

There is a very considerable obscurity, unless I am mistaken, in the 22d and 23d verses, as they stand in our translation. By this obscurity our Savior's reasoning is not correctly apprehended, and loses much of its

force. Campbell's version, with a slight variation to make it more literal, is as follows: *The lamp of the body is the eye. If, therefore, thine eye be sound, thy whole body will be light: but if thine eye be bad, thy whole body will be dark. And if even the light which is in thee be darkness, how great will the darkness be.* The greatest improvement here is the adoption of the word *sound* instead of *single*; a change which is abundantly justified, and which accords with the French translation.

V. 25. *Be not anxious* is the true meaning of the word rendered *take no thought*. This is one of the most manifest and most important errors to be found in our version. A similar alteration is required in the 27th, 28th, 31st, and 33d, verses.

V. 30. *Herbage* is much preferable to *grass*, as the *lily* does not come within the meaning of *grass*.

Doctrines.

Our blessed Lord proceeds in his discourse, and teaches us, that we are never to perform our religious and moral duties from ostentatious motives; v. 1; that, whenever we do so, we are not to expect, for we shall not receive, any reward at the hands of God; that we should never imitate hypocrites in taking pains to give alms in public, in order to obtain honor from men; v. 2; that hypocrites, who do thus, receive their whole reward in the human applause which they seek; that alms are to be performed as secretly as possible; v. 3; that the all-seeing God will reward them, who sincerely

regard his authority; v. 4; that we should never perform our private devotions in public view, in order to obtain honor from men, as hypocrites do; v. 5; that persons of this class receive the reward which they seek, but no other; that our private devotions should be as secret as possible; v. 6; that the all-seeing God will openly reward them who serve him in secret; that we should never use vain, idle, unmeaning expressions in our prayers; nor think that the excellence of a prayer consists in its length; v. 7; that God knows, before we ask, what things we need; v. 8; that the manner of our prayers should resemble that which our Lord gave, on this occasion, as a specimen of suitable prayer; v. 9; that social prayer is a duty; that God may be affectionately addressed, by the fallen children of men, as their Father; that heaven may be represented as the peculiar dwelling-place of God; that it ought to be the first desire of our hearts, that the name and attributes of Jehovah may be universally seen and acknowledged to be holy; that we should also pray for the complete establishment of the reign of God on earth, and that his will may be done by all men, as it is done in heaven; v. 10; that we are to make daily petitions for our daily bread; v. 11; that we are always to take the attitude of sinners before God, and to ask for forgiveness, as we forgive those who have in any way injured us; v. 12; that we must beseech God not to lead us into temptation, but to deliver us from evil of every kind; v. 13; that a forgiving disposition towards those who have injured

us, will secure the forgiveness of our sins at the hands of God; v. 14; that they, who do not forgive their fellow-sinners, will not be forgiven by God; v. 15; that, when the duty of fasting is performed, all external marks of grief, which hypocrites put on from ostentation, should be carefully avoided; v. 16; that they who seek the applause of men will have no other reward; that a contrary course is ever to be pursued, and the marks of cheerfulness to be chosen, even when the soul is humbled before God on account of sin; v. 17; that God, who sees his servants and will reward them, is to be supremely regarded in every religious service; v. 18; that our hearts should not be set upon amassing worldly treasures, which are perpetually exposed to be lost, in many ways in regard to which human foresight cannot effectually guard; v. 19; but that we should endeavor to amass treasures in heaven, where they will never be exposed to loss or diminution; v. 20; that our heart will be fixed upon our treasure, wherever it may be; v. 21; that the eye is the avenue of light to the body; v. 22; that if, therefore, the eye be in good condition, the body will be supplied with light; but that, if the eye be defective, the body will be dark; v. 23; that if the very member, which was formed to dispel darkness, become itself dark, the darkness of the body will be great indeed; that it is not possible to serve two sovereign Lords; and that no man can be supremely devoted to God, and to the acquisition of worldly good at the same time; v. 24; that it is therefore wise not to be

anxious with respect to the preservation of life by food and raiment; for He who gave life, the greater gift, will give food to sustain the life which he has given; and He who formed the human body will furnish raiment to clothe it; v. 25; that the fowls of the air, which make no provision for their future wants, are fed by our heavenly Father; v. 26; that men, rational and immortal beings, are of much more consequence in the creation than these animals; that no man by anxiety can add to the height of his person;* v. 27; that we need not be anxious for raiment, as the same glorious being, who so gorgeously arrays the herbage of the field notwithstanding its transitory nature, will not fail to clothe his rational offspring; v. 28—30; that they, who manifest the anxiety here forbidden, are distrustful, having no suitable confidence in God; v. 30; that all anxieties with respect to future supplies of food and raiment is wrong, and likens us to pagans, as God knows that we need these things; v. 31, 32; that we ought first to seek an interest in the everlasting kingdom of God, and the possession of that righteousness which he requires, and all things necessary for our continuance on earth will be superadded to these spiritual blessings; v. 33; and that it is wrong therefore, to be anxious, even for the morrow, as the cares of each day are sufficient for that day; v. 34.

Among the vast number of

*I here take this verse in the common acceptation, and according to our translation; though there is great reason to believe that it should be understood differently. The reader is referred to Campbell's note on Luke xii, 25, where he will find a valuable examination of the passage.

implied doctrines contained in this chapter the following deserve particular notice: viz. that human applause is never a proper motive of action; v. 1; that secret prayer is the duty of all men; v. 6; that there are intelligent beings in heaven, who perform the will of God perfectly; v. 10; that fasting is a duty; v. 17; and that God exercises a perpetual and universal providence over the animal, and vegetable, as well as the intelligent creation; v. 26, 30, 33.

Miscellaneous Remarks.

If we thoroughly examine the manner in which our Savior treats the great ruling passion of mankind, a regard to human applause, we shall see a striking difference between his views and the views not only of men in general, but even of most of his professed followers. If it is unlawful to perform acts of charity for the sake of acquiring reputation, acts so salutary and so beneficent, I infer, that no actions whatever ought to be performed from a regard to reputation merely. Every duty should be done from a regard to the authority of God, and not for the sake of being seen, and honored by men. But how differently from this are children taught, by many professedly religious parents. How often is the young and tender mind referred to what men will say, and what they will think, as though the opinions of men were the standard of all law, human and divine, and as though the applause of men was the highest reward of virtue, and the noblest aim of an immortal being. But

what an insult is such a course of instruction to the Supreme Legislator, who has clearly expressed his mind on the subject, and with whose decision the dictates of enlightened reason exactly coincide? What become of such phrases as *a laudable ambition, an honest pride*, and others like them, when compared with our Savior's instruction and example. Let children and others be told to do this, because it is right; to abstain from that, because it is wrong; to practise a course of duty, because God has commanded it; to avoid sin, because God has forbidden it; and they will never want motives sufficiently intelligible and powerful. O, if Christian nations would cast away *to the moles and to the bats* this miserable idol, the applause of men, we might soon experience a wonderful improvement in the character of Christendom.

The Lord's prayer is the most wonderful composition ever committed to writing. Its simplicity, its dignity, its comprehensiveness, its piety, its suitability to the wants of men, well deserve the most attentive consideration. When I contemplate the several parts of this admirable compend, I am convinced, that even infidels would acknowledge it to have proceeded from God, if their minds were not desperately blinded. When I hear a prayer, in which there is no reference to the holiness, glory, and will of God, nor to the sinfulness and spiritual wants and dangers of men, I conclude at once that such a prayer is not suited to the state of man, and cannot have sprung from a mind imbued with the genuine principles

of the Christian religion. Yet such prayers are made. I have repeatedly heard them. Let the reader imagine prayers suited to the Socinian scheme, and he will have some conception of those to which I allude; though it is not probable he will make so low an estimate of what these prayers contain, as actually hearing them would enable him to do. How great must be the difference between the prayers of Luther, Calvin, Hooker, Baxter, Hale, Edwards, Brainerd, and those of Socinus, Priestley, and Belsham? And which of these classes would most resemble the plain, obvious, unsophisticated language of the New Testament?

In the 22nd and 23rd verses, our Savior gives most important instruction by a happy description of the dark and gloomy condition of a man, whose eye, the only medium of light, should be unfit to perform its office, and should thus become darkness itself. By this similitude he represents the case of those, who are involved in error, whose first principles are wrong, and whose progress in moral and religious inquiries is like the groping of a blind man. Well might he say, *How great must the darkness be!*

The word rendered *masters*, in the 24th verse, is the same which is generally rendered *Lord*; and I could have wished it had been so rendered here. The meaning of our Savior is, evidently, that two Lords cannot possess the supreme authority at the same time. If Jehovah is served, he is the Lord; if Mammon, the service is idolatry.

PHILALETHES.

REVIVAL OF RELIGION IN GREENWICH, (MASS.)

The following account was sent for publication by the Rev. JOSEPH BLODGET, pastor of the first church in Greenwich.

THE compassionate Head of the Church manifested his gracious and special presence in my first labors among this people, in December 1785. Immediately after my ordination, which took place in November 1786, there were sixteen persons, who gave such happy evidence of a change of heart, that they were admitted to Christian communion. We then enjoyed great harmony for about fifteen years, small additions being made to the church, without any general attention to religion, till it pleased God, in the year 1802, to awaken sinners and enliven saints, in such a manner as to astonish all classes of persons. The holy Sabbath was a day wished for, and greatly delighted in. The Holy Comforter visited almost every house. Many were aroused from the slumbers of infidelity, and cheerfully engaged in the cause of Immanuel. Some, who were before tolerably easy with our connexion, now became incensed, and joined the Universalists. We had conferences and lectures very frequently, and most happily without irregularities. Our communion Sabbaths were refreshing indeed. Some individuals, who had been inclining to join sectaries, were now drawn into our fraternal embrace. Thus were we graciously prospered. From March to December sixty three were received to communion, in a small parish of about eighty families. The subjects of the work were from the

age of 65 down to 11. Some were under the most trying convictions for several months; others but a few days. When relieved, they exulted in the doctrines of grace and gave up their cavils against the Bible sentiments. At this happy season, none were forward to profess Christianity, till they were satisfied that they possessed love to God. The half-way scheme of covenanting for baptism now entirely ceased. There was a manifest change in the habits and customs of old and young. Idle visits and festive seasons were turned into occasions of speaking often one to another on the subject of religion. Balls were laid aside. The dancing master found no employment. Parents and children were engaged in familiarizing the catechism to their minds, and in searching the Scriptures daily. Family prayer was more attended to. We also had the pleasure to observe, that profane language, gambling, and tavern-haunting were less practised. There was scarcely a single house, where a pack of cards was kept. Sacred music was much cultivated; and our seasons of praising God were pleasant; eminently so on communion occasions.

From this time of peculiar refreshing, there were but small additions to the church till eight years afterwards; when it pleased the Lord, in 1810, to cause a wonderful revival in Hardwick, a contiguous town. Many precious drops of the shower rejoiced us. Thirty two persons gave such evidence of conversion, that they were admitted to the church. In general, they

live according to their profession. We have had but few apostasies. Yet we have had the dismal sight of beholding some, who lived and died in a state of opposition to such heavenly operations; and some who have been awakened and greatly aroused, and appeared to be *almost persuaded to be Christians*, have yet sunk into the world, and given us reason to fear that they are ripening for eternal darkness. There are some, now aged, who have seen their children press into the kingdom, and yet remain unmoved themselves. On our communion occasions, they step aside as spectators. They see their companions, and their offspring partaking of the heavenly feast, but have no lot in this matter themselves.

Since 1810, a very few are brought to realize their sinful condition. The serious dissension in politics prevents an attention to the weightier matters. Yet where the Lord began a good work, he is carrying it on.

We learn several things from these kind interpositions of Heaven.

1. When the Lord works, none can hinder him. The powers of darkness are aroused, and many sinners are permitted to quench the Spirit, to their own confusion and final hardness; but the word of God accomplishes that whereto he sends it, and, in his own time and manner, his chosen are brought in. *His people are made willing in the day of his power.* Many, who are determined not to become subjects of the revival, are made eminent converts, powerfully confute gainsayers and opposers, and express great astonishment at

their former madness and folly. The prince of darkness is busy at such times in sowing tares but a stronger than he often prevails. When the Lord adds to the church, the persons added are such as shall be saved.

2. A revival of religion is a time of great refreshing to the ministers of Christ, and all lovers of the truth. Though the labors of ministers are great, yet they are abundantly compensated by seeing the work of the Lord prospering, and the kingdoms of Antichrist falling. They may at such an animating season, ascertain whether they have any oil in their lamps; whether it is their meat and drink to do the will of God; whether they delight to feed the sheep and the lambs of the flock.

Private Christians are also enlivened to prayer and religious conversation. They cherish every serious emotion, and are ready instruments in the hands of the Almighty to assist the inquirer, and confute the gainsayer. The more they see the powerful operations of God upon the hearts and consciences of sinners, the more they are humbled, and led to self-examination, and to ascribe all the glory and praise to God. Every thing the lover of God is enabled to do for the upbuilding of the Redeemer's kingdom increases his humility and enlarges his capacity of enjoyment.

3. The display of sovereign grace, which is observable in a revival, confirms Christians in the great and essential doctrines of the Bible. From a sense of the total depravity of the human heart, we learn the necessity of regeneration, and that the Sover-

reign Spirit creates anew. Where he begins such a glorious work in the soul, he will continue it to the final decision. The new-born subjects are delighted with those sacred truths, which they abhorred while in a state of impenitency. They are now assured, that God *has mercy on whom he will have mercy*; and that he has a right to leave in hardness whom he will; that his holy and perfect will is the law of the universe, and his electing love the encouragement of fallen creatures. They adore God on account of his having ordained a number to eternal life; and they rejoice while they realize the consistency of the Divine decrees and free agency in the creature. They find themselves to be free indeed, and that none are bond-slaves but the servants of sin. We find those who are brought into the kingdom, at such joyful seasons, firm against the great errors and heresies which assail the Church.

4. We find, that great peace and solid rest are the result of such refreshing seasons. There is an engagedness to live in Gospel purity, and keep up brotherly discipline, and stand in the light and strength of the Redeemer. When the building is upon the Rock, it is secure from falling, let the floods of atheism and infidelity be ever so raging. Although the mass of the nation are in pursuit of vanities, the saints of the Most High shall receive the kingdom and possess it for ever, even for ever and ever. *There remaineth a rest for the people of God.* While the hostile and the vio-

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lent are rushing on to vexation and a final overthrow, the peacemakers are advancing to the heavenly Canaan.

5. We learn where is the source of all rejoicing, and the only sufficient aid. In such times of revival as have been described, the ministers of Christ have their minds deeply impressed with a sense of entire dependence on God, while they are full of delight, have many joyful hours, and realize the importance of diligent exertion in feeding the sheep and the lambs. When they feel less than the least of all saints, they find they can do all things through Christ who strengtheneth them. Their minds are more and more weaned from worldly concerns; they look forward to the great consummation, and humbly plead with God for assistance, that they may acquit themselves as faithful stewards of the mysteries of God. They see the importance of a life of prayer, and familiarity with the Scriptures. They strive to enjoy the friendship of Christ, and to have some happy understanding of the great truths of revelation. All who come out boldly in the cause of God, exhibit true love and persevering faithfulness; and in this time of revolutions, are more and more confirmed in the divine origin of the Bible, and rejoice that Jehovah rules over all; knowing that he will bring down the haughty uncircumcised, exalt the humble, and cause the righteous to shine as the sun in the kingdom of their Father.

THE RELIGIOUS EXPERIENCE OF
MRS. E. H. EXTRACTED FROM
HER DIARY.

(Continued from p. 21.)

"**FEB. 6, 1725.** I was this evening in a dull frame, and under temptation to neglect secret prayer, which temptation I overcame. In the time of duty, I was led to a sense of my miserable estate by nature, which wrought in me an earnest desire after Christ, and led me to seek a discovery of him, by faith, in his excellency and glory, and as my Savior. I was earnest in prayer that he would shew me his glory, and that he would dwell in my soul and possess it with the gifts and graces of his Holy Spirit. And here I was particular for the grace of faith; for that faith whereby I may see spiritual things, which are spiritually discerned; and also for that faith whereby I may venture my soul upon Christ, and trust in him for all things; for the grace of love, repentance, and new obedience; for the grace of thankfulness and holy joy; for the gift of an enlarged heart, an elevated spirit, and fixed thought in contemplation; for the gift of self-government, for the gift of knowledge, and wisdom, and prudence; for the love and goodness, which come down from above; for that pleasantness in conversation which may render me a blessing; for dexterity and ingenuity in business—

"**Feb. 10.** It is now a good time with me, and I have much of God's presence compared with what I used to have. I have outward afflictions, but inward consolations, blessed be God. Rouse up, O my soul, and con-

sider what infinite obligations thou art laid under by these things. Shall the infinite God be present with a worm? Shall a Being of all possible perfection converse with a vile sinful creature, and hear, answer, and comfort dust and ashes? And wilt thou not be careful in all things to please Him? Wilt thou affront his holiness by sinning against him; his goodness by ingratitude; his majesty by contempt? Or wilt thou not rather endeavor to walk before him to all well pleasing; before him, who is the God and Giver of all thy mercies? O Lord, I come unto thee, my strength and my Redeemer, in whom all fulness dwells, for grace whereby I may walk answerable to thy just expectations. Fill me with a spirit of holiness, so that I may walk before God with fear and reverence, with new obedience and holy joy; with a spirit of goodness, so that I may be a blessing to my fellow-creatures.

"**Feb. 27.** God has been pleased lately to withdraw from me much of his comforting presence. Though I have had assistance in duty, and some more than ordinary discoveries, yet I find not that confidence towards God, which I used to find; neither can I with that assurance comfort myself that his power, goodness, and wisdom are engaged for me; (a supporting consideration which has yielded me much quietness.) I feel an uneasiness and vacancy in my mind, which excite my desires after the Lord's supper, that I may receive a sealed pardon for all my sins, and especially for the fore-mentioned want of confidence; that I may not only be

to given but also washed and cleansed in the blood of Christ; that I may have assurance of my reconciliation to God, and of his manifestations to my soul, in and through the Beloved O Lord, strengthen my faith, and help me to believe that I have an interest in thy salvation, though I am a vile, sinful creature. Blessed be thy name for what thou hast done for me, and for what of thy presence I enjoy at this time. Of myself I can do nothing; but I can do all things through Christ strengthening me. Blessed be thy name, that while I am yet speaking, thou answerest; and while I am musing, the fire burneth. This is not of myself, O Lord; it is thy gift. Astonishing are thy grace and condescension, Lord, that thou shouldest hearken to a worm of the dust, a vile sinner; that thou shouldest speak peace to my soul. O, let me not return again to folly.

"March 14. I have been under much distress and difficulty by reason of outward trouble; (except at intervals,) for above this week; but have been this day much helped against it. God has been pleased this day to comfort me with his presence, blessed be his name.

"21. I have been in a disconsolate frame this week, though I have several times been relieved and composed, and especially this morning, in reading Mr. Samuel Mather's Gospel of the Incense, and the Golden Altar in the Holy of Holies; in treating whereof it was laid down, that whatever troubles we meet with from the world, Christ speaks well of us to the Father. It was further asserted, that we may

know that Christ prays for us by two things: first, if we have a heart to pray for ourselves; and secondly, if we prize the intercession of Christ. This yielded me much consolation and strength of faith with respect to my prayers. I hoped they were incense offered upon the golden altar, which would be accepted. I felt assured, that I should have divine direction and influence.

"23. This evening I have been assisted in secret prayer, and enabled to look to the Captain of our salvation to fight my battles for me against my great adversary, who is much molesting me with dark and melancholy representations.

"Ap. 10. I am weak in prayer, and brought more to prize Christ as my Advocate. Though I am weak, He is strong, and as a Prince prevaleth with God. I hope I have left my petition with Him, and hope in the free goodness of God, that He will undertake for me.

"12. I was comforted by reading Dr. Goodwin's *Child of Light walking in Darkness*; especially that part of it, entitled the return of prayers.

"22. I have opened my case this day to my father, and have been much refreshed by what he thereupon said to me. Soon after, observing a black cloud arise in the heavens, it put me in mind of the day of judgment. Those words came to me: *Behold he cometh with clouds, and every eye shall see him*: Upon which I found an inward joy; and my heart was ready to leap, at the thought of Christ's coming to judgment, and my ascending to meet the Lord in the air.

"May 23. Upon reading Mr.

Morgan's book upon these words, *We wept, when we remembered Zion*; I was earnest with God in prayer for his church and people; and I was especially enlarged for those in a distant part of the country, whose sorrowful state had been laid before me in that book. I was filled with desires to help them.

"31. I was enlarged in prayer for the whole assembly of God's worshippers, (it being the Sabbath,) that he would grant them his presence and the communication of his grace, that their fellowship might be with the Father and his son Jesus Christ; but especially that he would pour down his Spirit upon his ministers, that he would take them up into the mount, and speak to them that they might speak to the people.

"June 3. Much profited by reading the Epistles of St. John.

"July 11. Was much refreshed by reading Dr. Manton on Psalm cxix, 114; *Thou art my hiding place and my shield; I hope in thy word.*

"30. I was this morning assisted in secret prayer. God drew near to me. I was loath to leave the duty, insomuch that I could freely have continued all day in it.

"Aug. 1. I have had yesterday and to-day a great sense of the worth of God's favor and earnest desires after it.

"2. God drew near to me in the morning and the former part of the day; (it being the Sabbath,) in a more than ordinary degree; and, in the afternoon, I had such earnest desires after holiness, and, by and by, such a discovery of Christ, as I have not had these ten years; nor, indeed, did I ev-

er expect to have been so happy in this world. I thought I was willing to die, and could rejoice in my departure; but felt desirous to live, if I might glorify God, and live a holy life. I sat under Christ's shadow with great delight. My soul began to live, when she saw her Beloved; and, when she got near Him, I dissolved into tears too many to be concealed. The meditation of his excellency, as I came home, was precious to me; and so was secret prayer afterwards, though not in so high a degree.

"6. God has been present with me ever since the Sabbath, in such a manner as to make the duties of religion pleasant to me, though not in such a degree as I could desire. I am now entered upon another year, (it being my birth day;) may I begin it with God, and live more to his glory and have more communion with Him; than ever heretofore. Many have been the mercies; and much the perplexity of the year past. I have had more affliction, and more communion with God, than for a great while before. I would be encouraged thereby to devote myself to his fear continually, and especially for the year ensuing. May I bring forth much fruit unto God; and do much service for my generation, and be made comely through his excellency which he shall put upon me; earnestly desiring that he would mortify all sin in me, and help me to live according to his commandment which is exceeding broad.

"9. I have God's presence this morning. I had it in such a manner yesterday, that I know not how to express. God seemed to be as really with me, as any

person is, with whom I converse. It made me very happy while the season lasted. I find there is true and solid happiness in drawing near to God. They, who have his presence, want no good thing. How happy a time is it with me! I see something of God wherever I turn my eye.

"10. This morning in secret prayer I had a comfortable apprehension, that God was my Father, and of the great blessedness of being his child. Also

considerable hopes concerning the answer of my prayers.

"20. I have had God's presence with me this morning in secret duties of his worship, and considerable enlargement in prayer; especially when I came to speak of God's goodness and bounty, and the titles whereby he was pleased to exhibit himself to his people, as God, King, Father, Friend, Husband, and Brother."

(To be continued.)

MISCELLANEOUS.

ADVICE TO PARENTS.

THE following reflections were occasioned by the unexpected death of a daughter aged 13, whose parents had not taught her the things of religion, and whose mother was, on that account, greatly distressed.

Parents, you have a sacred trust committed to you; a trust of infinite moment. You are the guardians of more souls than one. The children, which God hath given you, He hath put under your care, and you are to devote them to him—*so train them up in the way in which they should go.* Spare no pains, and neglect no opportunities, to teach them what they must know of God and the way of salvation.

At present you are busy, no doubt, in providing for their temporal wants, seldom thinking, perhaps, that they may be taken sick and die. The necessity of religion you do not deny; but worldly cares engross your attention; so that you do not cate-

chise and instruct your children in religion, nor pray with them. But you have some hope that it will not always be so. When this thing is done, and that plan completed, you intend to be more diligent in affairs of higher consequence.

But suppose death should step in between you and your good intentions! How then are your most important duties to be performed? and what then is to become of the precious souls of your offspring? It is your duty to provide moderately for their temporal subsistence, but if you do no more than this, you do no more than is done by the beasts of the field, and the fowls of the air: for they provide food for their young.

Suppose you should provide largely for your children; suppose you should leave them wealthy; yet, if you leave them not the blessing of God, what will wealth avail them? What if they are clothed in purple and fine linen, and fare sumptuously every day, if they have all their

good things in this world, and are to be tormented hereafter, for ever and ever? Miserable riches, alas! which may ruin their souls, and increase your own condemnation!

I beseech you, therefore, fathers and mothers, to think seriously on these things. How soon God will call you and your children into eternity, you know not. At the funerals of their children, I have known parents in deep distress and agitation of mind, because they had not taught them the things of religion. "O," said the mother alluded to, "O, that I had taught my daughter the being of a God! O, that I had not put off, and put off, teaching her to be religious! I am to blame; my conscience condemns me! O, I have neglected her soul for her body! How unfaithful a parent I have been to her soul!"

Let parents, from these reflections, take advice. Lose not the present time *to bring up your children in the nurture and admonition of the Lord*. Acquaint them with the Bible. Pray with them in your families, and for them in your closets. Neither speak, nor do, any thing unbecoming the character of Christians indeed. Let them see that you love the Savior—delight in religion—fear to offend God—and draw your sweetest consolations from his word. Show them, that your great concern is, to have them become pious, and fit to die, whenever death shall call them hence. So teach them daily, and so walk before them, that if they should die young, you may have no cause to lament, and condemn yourselves, after they are dead and gone, because

you put off teaching them the things of eternity, till it was too late. Be holy yourselves; and be faithful to their souls.

E. S.

For the Panoplist.

THOUGHTS ON THE IMPORTANCE OF A LIBERAL EDUCATION TO A MINISTER.

IN my remarks upon this subject, I do not intend to disparage, in the least, the worth of those men, who have raised themselves to eminence and usefulness without the advantages of a public education. I am well aware, that genius, diligence, and ardent piety, have often brought men forward from obscurity, and made them extensive blessings to the Church. The excellent John Newton is a distinguished example of this kind. That such persons might have been more useful, if they had been blessed with an early and liberal education, will hardly admit of a rational doubt. They furnish no solid objection; therefore, to the general utility of such an education.

I shall not stop to descant upon the general respectability and influence of character, which necessarily attach themselves to a liberal education; nor shall I dwell upon the importance of this respectability and influence to a minister. These topics were handled by one of your correspondents in a late number.

It is obvious to a man who has been favored with a liberal education, that it possesses many advantages which are felt and

experienced in active life, but which can hardly be set forth, in their true colors and full importance, upon paper. They must be seen and felt, in order to be known. I shall content myself with mentioning only three of a more obvious nature.

1. A liberal education introduces one to an acquaintance with literary characters and literary pursuits. The connexion, which each student at a public seminary forms with other students, with whom it may be his lot to co-operate in future life, must be of lasting benefit. It affords him an opportunity of learning their talents, their acquirements, and their dispositions; and to commence and cement a durable friendship with such as he may deem worthy of his confidence. It also affords him an opportunity of determining his own powers and acquisitions, and the rank which he is capable of holding. If he is modest and retiring, and prone to undervalue his own abilities, it will give him courage and confidence in himself, and create a decision of character, which he could not attain in private. If, on the other hand, he is bold and assuming, and apt to overrate his relative importance, the frequent disappointments and mortifications that he will meet with, by seeing others, of far less pretensions than himself, outstrip him in his studies, and leave him in the back ground, will have a salutary influence on his character, in lessening his vanity and self-conceit, checking his forwardness, and prompting him to more vigorous efforts in the pursuit of sound learning. He will also become acquainted

with the best writers both in our own, and in the learned languages. Such an acquaintance, while it polishes his style, refines his taste, and increases his stock of knowledge, will teach him a lesson of modesty and diligence, which he will not soon forget. It will pretty effectually cure him of those pedantic habits and feelings, which we often see so disgustingly displayed, by professional men of private education, and slender acquirements.

2. Scientific pursuits expand and discipline the mind. They train it to sober thought and patient investigation; sharpen and invigorate the discernment; and impart, at the same time, a stronger love of truth and a greater power of discovering it.

The science of mathematics is rather dry and laborious, and will be pursued, by most minds, to but a very small extent, except as a classical exercise. But its salutary effects are great and permanent. It induces a habit of fixing the undivided attention upon a subject, and pursuing it, with patience and assiduity, till the truth is elicited.

It gives a strong and masculine tone to the intellect; and a clearness, precision, and force to the expression, which would not otherwise be attained. It prepares the mind for a more ready and accurate discrimination between sophistry and sound reasoning, and doubly repays the labor of a few months by the rich harvest of truth which it eventually yields.

The other sciences, usually taught at our colleges, are more inviting, as they are less laborious and productive of more

immediate gratification; and some of them have a no less beneficial effect upon the mind of a Christian. Astronomy and natural philosophy are branches of learning which eminently tend to enlarge and ennoble the mind, and lead to sublime and grateful contemplations of the great Author of nature. But, to pursue them to effect, requires able instructors, and a costly apparatus; and these means are to be found only in our public seminaries.

3. In these days of bold and adventurous speculation upon the great truths of revelation, it is of immense importance to the theologian thoroughly to understand the correct mode of philosophizing. This I apprehend to be one of the principal advantages of a liberal education.

The present age is fitly characterized, as "the age of reasoning pride;" and the evangelical minister must expect to have his faith assailed by the subtleties of *'philosophy falsely so called.'* He cannot fail to meet with objections to the great mysteries of the Bible; objections which assume an aspect of plausibility; and which, if he is not sufficiently acquainted with philosophy to understand its province and the legitimate principles upon which it proceeds, will at least perplex and distress his mind, if they do not force him to abandon the truth. It is true, that men of great learning and talents, may embrace and propagate error; and, through their heart-felt hatred of the truth, may wrest the Scriptures to their own destruction. Still it is a fact, that a pious mind, well imbued with sound science, is doubly armed

against the assaults of heresy. An appeal to facts will justify this assertion. Look abroad upon the Church in our days, and say, who have made shipwreck of the faith? The Church must learn wisdom from the things that she suffers, and be cautious how she encourages men to come forward as defenders of the faith and instructors in religion, who are not thoroughly qualified for the discharge of so important and responsible an office. She must not "lay careless hands on skulls that cannot teach, and will not learn."

Religion does not shrink from the closest scrutiny. Its peculiar doctrines will stand the most fiery ordeal. Philosophy is the handmaid of religion and not its subverter; and the more the mind of the Christian is enlarged and strengthened by scientific pursuits, the better is he fitted to understand, believe, and defend the truths of the Bible. When he has once seen and felt the difficulties and seeming contradictions that attend even the *demonstrative* sciences, he will not be stumbled with those which meet him in theology. When he has explored the regions of philosophy, till he is lost in the boundless contemplation of the works of God, and is brought to feel the narrowness of his own powers, and their incompetency fully to understand the smallest part of the natural world, he will feelingly exclaim,

"What does philosophy impart to man
But undiscovered wonders? Let her soar
Even to her proudest heights—to where
she caught
The soul of Newton and of Socrates,
She but extends the scope of wild amazement
And admiration. All her lessons end
In wider views of God's unfathomable
depths."

He will no longer think of urging philosophical objections against the profound truths of holy writ; will be content to follow Boyle, and Edwards, and Horsley, those prodigies of intellect, in a full and implicit belief of whatever the Scriptures teach, and in humble adoration of that Being, who has vouchsafed to reveal himself to sinful man.

PHILOMATHETES.

For the Panoplist.

ON RELIGIOUS CONFERENCES.

By a religious conference I intend a meeting of religious persons, in some degree anxious on the subject of religion, for the purpose of uniting in prayer, of reading the Scriptures, of singing praises to God, and of conversing upon religious subjects. The name of the meeting has reference to the last of these exercises, though it is usual to engage in the three former likewise.

Meetings of this kind have existed, in every period of the Church, wherever a sufficient number of persons in a neighborhood have been in any considerable degree awakened to a just sense of religion. And they always will thus exist. It is not within the power of man to prevent them, by ridicule, sophistry, calumny, or violence. When it was death to profess Christianity under the emperor Trajan, even then the faithful met at dead of night, and sung hymns to Christ as God; in other words, they held precisely such meetings as are now called conferences. During the dark

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ages of the Church, the Waldenses and Albigenses met in the same manner at the hazard of their lives. The odious and tyrannical *Conventicle and Five Mile Acts* were never able effectually to suppress similar meetings in England; *Acts* which, though they have not been rigidly enforced of late, were last year, to the joy of every liberal minded man, blotted from the English statute book. In this country, the scoffs, sneers, calumnies, and misrepresentations of the profane, have been liberally bestowed upon every species of religious conferences. These meetings have also incurred the disapprobation of the formal, of the enemies of vital piety, and of some serious Christians, who have been kept in ignorance on the subject. But this opposition has never been sufficient to *put down* the pretended evil; nor is there the least reason to apprehend it ever will be.

I shall now state a few plain obvious arguments to show, that religious conferences are incalculably useful; that they can never be prevented, where there is much active piety; and that they ought to be esteemed as among the choicest gifts, which Christ has bestowed upon his Church.

1. Man is a social being, and all his more elevated enjoyments are of a social character. This will not be disputed for a moment. Most especially is religion an enjoyment of the social kind. Love is in its very nature social; and every way in which love is brought into action, and manifested to the world, must partake of the social

character. The enjoyments of the heavenly state are represented as in the highest degree social.

Now the utility of conferences is founded altogether upon this principle. If religion is social in its nature, it is to be enjoyed in every practicable social manner. It is to be cultivated in the great assembly on the Lord's Day; in smaller assemblies of friends and acquaintances; in the family circle; and with the bosom companion. He who undertakes to prevent the enjoyment of religion in the social circle, whatever he may pretend, actually makes war upon religion. Conferences are eminently and peculiarly social. Different persons express their minds; different persons engage in prayer; the observations of one are often the means of leading others into a new train of thought; attention is kept awake; the fire of the more ardent is communicated to the more lukewarm; the caution of the more prudent is insensibly imparted to the more adventurous. In all these ways good is done.

There is a class of men, who represent all religious conversation as hypocritical grimace, as the improper obtrusion of too sacred a subject, as mere disgusting cant. Yet these same persons are loud in praise of social enjoyments, and speak in raptures of those among their friends who are eminent for their social qualities. Are they aware of the dilemma into which they fall? They must either confess, that religion is a thing to be most carefully concealed, as though it were shameful and odious; or that themselves

have no taste for it and take no pleasure in it. The latter alternative doubtless is true; for it is a certain fact, that a man, who is not capable of relishing religious conversation, is not capable of enjoying religion at all. And he who would banish religion from conversation, would banish it from the world, if consistent with himself.

2. Religious conferences are the means of increasing religious knowledge with very great rapidity. Of this fact every person must be convinced, who has attended them; especially in a revival of religion. The reason is obvious. Men always gain knowledge on any subject, when, in addition to the public formal means of instruction, they engage in mutually instructing each other. But I shall be asked, if I would advise private Christians to undertake the office of *instructing* in religion? This question will be answered in the following observations.

Interesting conversation always conveys instruction; that is, it either communicates new thoughts, or more deeply impresses truths before known. To urge men, therefore, so to converse together, as that their conversation may be mutually instructive, is by no means to countenance their assuming the office of public instructors. Let religious persons learn wisdom by the conduct of men in relation to other subjects. It is found by experience, for instance, that children at school never learn so fast, as when employed in instructing their schoolmates. The great secret of the Lancasterian improvement consists in making children teach each other. Stu-

dents at college never gain knowledge so fast as when their leisure hours are employed in conversing on their studies. Soldiers never learn the art of war so rapidly as when alternately engaged in drilling each other. It is said, that Bonaparte has always encouraged his soldiers not only to instruct each other, but to form and express their opinions, in all the variety of circumstances which a campaign produces, as to the best course of future operations. The advantage which he derives from such a practice is immense; as every soldier feels the value of his own exertions, understands what is intended by each movement, and thus performs his duty with amazing celerity. If

“The legate of the skies ———
— arm’d himself in panoply complete
Of heav’nly temper, furnishes with arms
Bright as his own, and trains, by ev’ry rule
Of holy discipline, to glorious war,
The sacramental host of God’s elect;”

We may certainly urge the individuals, who compose this “host,” to exercise themselves in the use of those arms with which they are furnished, and to profit by the attainments and experience of each other. They who represent religious conference as an unsuitable and injurious thing, are either ignorant of the most common principles of human nature, or utterly hostile to the progress of religious knowledge. What would be thought of a person at the head of a literary institution, who should thus address his pupils: “Young gentlemen, I, and your other instructors, will take care to instruct you in the studies which you are pursuing. Be

careful to say nothing to each other in relation to them, as you may fall into mistakes. Above all, abstain from meddling with those societies, in which your studies are made the subjects of discussion, and each one is expected to take a part. You must not form such societies; and, if you already belong to any, you must abandon them.” What would be thought of a general, who should caution his soldiers against encouraging each other to the battle, or perfecting each other in military discipline? Who should tell them that he would take all the care of the campaign upon himself, and that he did not wish to have them stimulate each other to heroic deeds? Would not the soldiers, if they followed this advice, soon be transformed into moving statues, and become as stupid as their commander? How is it, then, that a mutual interchange of thoughts and motives, should be forbidden in reference to religion, while it is so exceedingly beneficial in relation to every other branch of knowledge?

3. Men, who are deeply intent upon the subject, make more rapid advances in religious knowledge, than in any other attainment whatever. This is a powerful reason, considering the natural aversion of man to religion, why every facility should be afforded to all who are desirous of obtaining an acquaintance with the Bible, with their own hearts, with their spiritual wants, and with their duties. Among the reasons why religious knowledge is more rapidly gained than any other, I mention the four following:

First, religion is a more inter-

esting subject than any other, to every human being. It is felt to be such, usually, by those who attend religious conferences. Every individual has a personal concern in it; a concern of inconceivable value. His *all* is at stake; and that *all* is the unalterable destiny of an immortal being.

Secondly, the first principles of religion are simpler and more intelligible than the first principles of any other kind of knowledge. The Bible is a book more universally intelligible to all classes of persons, in every part of the world, than any other book ever published. The instructions which it gives are abundantly various and explicit, in all that concerns the present and future moral character of man.

Thirdly, the experience of every man will, if his conscience be truly enlightened, bear witness to the accuracy of the scriptural representations of human wickedness. Every man will see, that the sacred penmen have accurately described his character; and this will powerfully assist him in understanding the scheme of salvation.

Fourthly, the history of the world, the history of God's providence in relation to families and individuals, indeed every thing, which we behold around us, confirms the Bible, and assists in acquiring religious knowledge.

It will be objected, perhaps, to these statements, that mankind are generally ignorant of religion. The fact is admitted. Men are most wonderfully ignorant on this subject, even in a Christian country. The grand reason of this ignorance is human depravity. Men naturally

dislike to *retain God in their knowledge*. *God is not in all their thoughts*. But when they are excited to inquire what they shall do to be saved; when they feel their sinfulness and danger; above all, when they are made partakers of a title to the heavenly inheritance, they acquire religious knowledge with amazing rapidity.

4. I argue in favor of conferences, that experience has proved them to be eminently useful; in very many parts of our country. The writer of these remarks has attended meetings of this kind in six different towns, some of them several hundred miles from each other, and in three different New England States, during a period of twelve years past. These meetings have been of all the different kinds, so far as respects the condition and advantages of those who have attended them, which are to be found in our country. Some have been composed of students at college; some, of students with resident graduates; some, of persons eminent in the three learned professions with others; some, of plain farmers in retired country places; some, of persons of particular ages; some, of persons of all ages and both sexes; some, of ministers and people; some, of private Christians and others, without ministers. In no one of these meetings has the writer witnessed a single instance of improper conduct. On the contrary, more delicacy of deportment, more deference to superiors in the Church, more caution in respect to every thing which might wound the feelings of each other, a more complete abstinence from

any thing which might lead to noise, tumult, or levity, have been observable, than the writer ever witnessed in the same number of other promiscuous meetings, not excepting assemblies for public worship on the Sabbath. And it is worthy of remark, that the learned and the unlearned, the man accustomed to public speaking and the plain farmer, or mechanic, are much nearer on an equality, as to understanding the great truths of the Bible, than would be supposed by one who had never seen the comparison fully made. These meetings have not only been thus orderly, decent, and regular; but they have been greatly instrumental in awakening zeal, in promoting brotherly love, in healing divisions, in uniting churches, in strengthening the hands of ministers, and in converting sinners.

Conferences may be abused; they doubtless have been: But what blessing is not obnoxious to abuse? The worship of God on the Sabbath is abused by the indolent, the stupid, the light-minded. Even the Sabbath itself is most shamefully and extensively abused among us, at the present time. The mercy of God, and the love of Christ, are most wickedly abused by countless multitudes. The Bible is abused. I am deliberately of opinion, that no blessing has been less abused in this country, so far as my own knowledge extends, than the religious meetings here discussed.

5. Conferences have been approved by the most eminent ministers of the Gospel; those best endowed with talents, learning, and a knowledge of human na-

ture, as well as most concerned for the glory of God, and most sedulous to promote the welfare of man. Was Baxter, think you, ignorant of the nature and tendency of such meetings? Did any latent mischief in them escape the penetrating mind of Edwards? But I conclude by referring to higher authority.

6. The Scriptures authorize and require just such meetings as we designate by the word conferences. The apostle Paul, writing to the mass of believers, the common Christians, at Rome, says: *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.* Rom. xv, 14. *Admonish* is a word of pretty broad signification, and means, in this place, to *instruct, advise, and remind*, each other, in reference to the great truths of religion. The apostle not only acknowledges the *ability* of the brethren to perform this duty; but apologizes for writing to them so fully, and states, that he did it to bring well-known truths to their remembrance, and in consequence of his being commissioned, as the servant of Christ in preaching the Gospel to the Gentiles. Now, if it is the duty of Christians thus to *admonish* one another, in what way can it be done so effectually as in the meetings above described? Indeed, wherever it has not been done in this manner, it has scarcely been done at all. The same apostle addresses the Colossians thus: *iii, 16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs,*

singing with grace in your hearts to the Lord. I have pointed the passage differently from our version; partly on the authority of Griesbach, and partly from my own view of its scope and meaning. As pointed in our Bibles, however, the same truth is taught, though less forcibly and clearly. Again; Heb. iii, 13. *But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin.* In these three passages, it is clearly implied, that Christians have the knowledge, and the ability requisite to assist each other in the way toward heaven. Each of these passages, not only authorizes but requires, as it appears to me, that kind of brotherly intercourse, which is almost peculiar to religious conferences.

In a future paper, I intend to specify some of the evils to which conferences are exposed, and to state what I conceive to be the best manner of conducting them.

A. B.

For the Panoplist.

ON DRINKING HEALTHS.

A Querist, in the last number of the Panoplist, (p. 29,) proposes several inquiries on the subject of the convivial custom of drinking healths. I am certainly disposed to indulge him in these inquiries, recollecting that many excellent men have been conscientiously opposed to the custom in question. The great Sir Matthew Hale made a solemn resolution never to drink a health; a resolution which he faithfully observed. His objection was not, if I remember right,

any religious scruple; but he was convinced, that drinking healths led to excessive drinking, and he would not sanction a practice the tendency of which was bad. It is to be remembered, however, that, in the days of Sir Matthew Hale, the custom was to drink a full glass at every health; a most barbarous and foolish custom, to say nothing of its wickedness. But, in these more unconstrained times, a man may drink fifty toasts without expending a single glass of wine. In answer to the querist, I observe,

1. The common form of drinking healths is not a prayer. I once knew a man who, when urged to pray, said he prayed as much as any body, for every wish was a prayer; and as his mind was continually full of wishes, he inferred that he was a very prayerful man, though he never prayed as other people do. This was sufficiently absurd. A wish is not a prayer; and there is no need of confounding the meaning of words, the use of which is perfectly familiar. A prayer is an address to God; but wishing a man's health is not, either in form or substance, and is never understood to be, an address to that glorious Being.

2. Drinking a man's health is not necessarily an unmeaning compliment. It is simply an expression of good will. The person who offers the expression may be insincere; but it is by no means certain that he is more likely to be so, than if he expresses his good will on any other occasion.

It is asked, 'why we should not *eat* healths as well as *drink* them?' This question was intended, perhaps, to make the subject

judicious; but, if such were the custom, I should certainly see no great harm in wishing a man's health every time his plate was filled.

Let it not be supposed, that I am the champion of health-drinking. In fact I dislike the practice, and wish it were abolished. It is an interruption to conversation, and may be an occasion of drinking more than would otherwise be drunk, and more than the strict rules of temperance would admit.

ANTIPAS.

DEATH OF ROBESPIERRE.

It is well known that Robespierre was one of the most bloody and ferocious of the French revolutionists. The manner of his death may not be so well known. The following paragraph is taken from an interesting article in the *Quarterly Review* for June 1813, styled *Lives of the French Revolutionists*. We may hereafter select other paragraphs from the same article, in order to show the wickedness of man when freed from all moral restraints, and the justice and vengeance of God in making wicked men the ministers of his wrath upon each other.

ED.

"THE fall of Robespierre was the triumph of fear rather than of justice, and the satisfaction with which it must be contemplated is incomplete, because a few monsters even worse than himself were among the foremost in sending him to the scaffold. His punishment, however, was as signal as his crimes. His under jaw was shattered with a pistol shot, either by himself in an ineffectual attempt at suicide, or by a gendarme in the struggle; it was bound up with a slight dressing, as he lay in the lobby of the Convention. He

wished to wipe away the blood which filled his mouth. They gave him a bloody cloth, and as he pushed it from him, they said to him—'It is blood—it is what thou likest!' There he lay on one of the benches; and, in his agony of mind and body, clenched one of his thighs through his torn clothes with such force that his nails entered his own flesh, and were rimmed round with blood. He was carried to the same dungeon which Hebert, and Chaumette, and Danton, had successively occupied. The gaoler knocked him about without ceremony, and when he made signs to one of them, (for he could not speak) to bring him pen and ink, the man made answer—'What dost thou want with it? Is it to write to thy Maker? Thou wilt see him presently.' He was placed in a cart between Henriot and Couthon; the shops, and the windows, and the house-tops were crowded with rejoicing spectators to see him pass; and as the cart proceeded, shouts of exultation went before it, and surrounded it, and followed its way. His head was wrapt in a bloody cloth which bound up his shattered jaw, so that his pale and livid countenance was but half seen. The horsemen who escorted him, shewed him to the spectators with the point of their sabres. The mob stopped him before the house in which he lived; some women danced before the cart, and one of them cried out, 'Descend to hell with the curses of all wives and all mothers!' The executioner, when preparing for the performance of his office, tore off the bandage from his wound. Robespierre then

uttered a dreadful cry; his under jaw fell from the upper; and the head while he was yet living exhibited as ghastly a spectacle, as

when a few minutes afterwards Sampson, holding it by the hair, exhibited it to the multitude." p. 431.

RELIGIOUS INTELLIGENCE.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AND OF THE GENERAL ASSOCIATIONS OF MASSACHUSETTS, CONNECTICUT, NEW HAMPSHIRE, AND THE GENERAL CONVENTION IN VERMONT, MAY 1813.

The cause of Zion lies near the heart of every sincere follower of the Redeemer. He deserves not the name of a disciple, who cannot join the Psalmist in saying, *If I forget thee O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.* In the prosperity of the Redeemer's kingdom, the honor of God, and the everlasting welfare of the souls of men are involved. That benevolence which distinguishes our religion, incessantly utters the prayer, *thy kingdom come*; and when the news reach the truly religious man, from any quarter of the earth, that the interests of the *truth as it is in Jesus*, are advanced, and that the followers of the Redeemer are multiplied, he experiences a joy, similar in kind, to that which swells the bosoms of the angels of light, when sinners are brought to repentance.

To those who are thus tenderly concerned for the prosperity of Zion, and who are waiting, and praying, and striving for the peace of Jerusalem, we have the happiness to state, that though we find many things within our bounds to deplore, yet, on the whole, we have abundant cause to *thank God, and take courage.* Amidst much coldness, and declension, and iniquity, we discern evident tokens, that God has not forgotten to be gracious. In some places within our bounds, during the past year, the Spirit has descended like a gentle dew, and in others in copious showers, making the parched heath as a fruitful field.

The state of religion among a people, may be judged of with tolerable correctness, from that attention which the ordinances of religion, and the means of grace receive, and from those exertions and

those sacrifices, which are made, to extend the Redeemer's kingdom. *By their fruits shall ye know them*, is a rule of judging, prescribed by the Savior himself. We view it then as an evidence that God, by the precious influences of his Spirit, is in the midst of our churches, when we learn, that there is, within our bounds, a respectful and general attendance on a preached Gospel; that children and youth, and in some places the aged, are instructed by catechising, in the great truths and duties of religion; that missionary and Bible, and religious tract societies exist, are numerous and extensively patronized, and are successfully exerting themselves, in spreading a knowledge of divine truth; that young men of hopeful piety, and of promising talents, are taken from those occupations, to which their poverty had confined them, and are educated for more extensive usefulness in the church, as Gospel ministers; that associations of young people are formed, for the laudable purpose of sending the Gospel to those, who enjoy not its stated ministrations; that the heathen in distant lands are remembered, with tender solicitude, and contributions are cheerfully and liberally made, to send the Gospel to them; that praying societies are extensively instituted, and devoutly attended, and a hope is thus warranted, that the windows of heaven will be opened, and the richest blessings descend on this guilty world.

The number of churches within our bounds, has during the past year, considerably increased; and destitute congregations, through the faithfulness of our ministers in their neighborhood, have been extensively supplied with the administration of Gospel ordinances. We hope that those who have thus been favored, will not forget the solemn obligation which they are under to establish, as speedily as possible, the Gospel ministry permanently among themselves. We state with pleasure, that great harmony prevails in our churches, and that ministers and people appear to be walking together, in the charity, and faith, and order of the Gospel. Infidelity and other ruinous errors, conscious of deformity, seem to court conceal-

ment; while truth goes forth in her native loveliness, and meets with extensive approbation.

But we have still more encouraging things than these to make known. In a number of places within our bounds, during the past year, there have been extensive revivals of religion. Scenes resembling those of Pentecost have been witnessed, in which solemnity has pervaded a people, sinners have been brought to inquire with solicitude, and with trembling, what they must do to be saved, and have at length been brought to rejoice in that glorious liberty, *wherewith Christ makes free*. Fresh evidence has thus been afforded, of the reality of the religion of Jesus, and of the power and grace of God. We have seen the *Ethiopian change his skin*, and the *leopard his spots*, and have been forced to exclaim, in view of such miracles of mercy, this truly is the *finger of God*. The presbyteries, in which such revivals have principally taken place, are Jersey, Hudson, Oneondaga, and Albany; and the places which have been most extensively visited, are Homer, Newark, Elizabethtown, and Connecticut Farms.

In many places, also, where no special revivals have existed, the cause of religion presents a pleasing aspect; and the church looks green and flourishing, under the gentle dews of divine grace, distilling upon it. Numbers are, from time to time, added to the Lord, of such, we trust, as shall be saved. The religious instruction of children, has been blessed, and that watchful care, which has been exercised over these lambs of the flock, has been often made a mean, by the great Shepherd and Bishop of souls, of bringing them into his fold. A strong incitement has thus been afforded to parental and ministerial fidelity, and the pleasing hope is excited, that a generation shall rise up to praise God, when their fathers shall have fallen asleep. We have also seen, in the events of the past year, viewed in connexion with their circumstances, fresh and impressive evidence, that God is a *prayer hearing God*, and that it is generally in answer to the earnest supplications of his people, that he appears in his glory to build up Zion.

But while we thus rejoice in the Divine goodness, we have reason, also, to deprecate the Divine displeasure. In too many places, within our bounds, a lukewarmness, and a neglect of religious ordinances prevail, and the vices of profane swearing, drunkenness and sabbath breaking exist, to an alarming degree. In other places, things temporal, trifling in their nature, and momentary in their duration, engross the chief attention, to the neglect of those things, of whose importance and duration,

we cannot at present, adequately conceive. While the prince of darkness is thus striving to maintain an unhallowed dominion over the souls of men, let those who are clothed with the Christian armor labor, under the direction of the great *Captain of their salvation*, to deliver them from this cruel bondage, into the glorious liberty of the sons of God.

We learn that an awful mortality has prevailed, in many places, within our bounds, and within the bounds of those sister churches, with which we are connected; and we are sorry to be compelled to add, that this dreadful visitation of the Almighty does not seem to have been extensively a mean of producing repentance and reformation. A sleep like that of death, must surely have fallen upon those, who can thus stand unmoved in their impenitency, while the arrows of death are flying thick around them.

From the General Association of Connecticut, we learn, that though there have been fewer revivals of religion, within their bounds, during the past year, than in some years which have preceded it, yet, on the whole, religion is not in a less prosperous state, than it has hitherto been. An entire harmony there prevails, among the ministers and churches.

In the county of Litchfield, a number of places have been refreshed, by an outpouring of the spirit of God.

In Yale College, appearances, in a religious point of view, are in a high degree hopeful. Many of the youth of that seminary, are anxiously inquiring what they must do to be saved.

The souls of all mankind are equally precious; but we cannot but feel, that it is a subject of uncommon rejoicing, when, by reviving religion in our most respectable seminaries of learning, God is preparing for an increased number of able and faithful ministers of the Gospel.

Missionary, and Bible, and religious tract societies, are liberally supported, and the people of this state, have extensively contributed to the missions in the east. They are also, with their brethren, in Massachusetts, making great exertions to arrest the progress of intemperance, that angel of darkness, and of death, who with a giant step, has passed through our land, and slain his thousands, and his tens of thousands, and who is still continuing his awful work of destruction.

From the General Association of Massachusetts proper, we have received encouraging intelligence. Religion there, not only maintains its ground, but gains new conquests. The cause of error, to say the least, is stationary; while the cause of truth and righteousness, is steadily advancing. In some parts of that state,

pleasing revivals of religion have taken place. A great and general, and promising effort is making, to suppress intemperance, and its kindred vices. In no other part of our country, has such liberality been manifested in founding and supporting benevolent religious institutions, having for their object the education of young men for the Gospel ministry, without expense to themselves; the dissemination of the Holy Scriptures in our own language, and the preaching of the Gospel, in destitute parts of our own country; the translation of the Scriptures into the languages of the east, and the diffusion of the light of divine truth among those, who are sitting *in the region and shadow of death*. When Christians, in other sections of our country, are informed, that the inhabitants of Massachusetts have contributed, during the six years last past, for the above purposes, a sum probably, not less than half a million of dollars, will they not be provoked to go and do likewise?

From the General Association of New Hampshire we learn, that though many of their towns are destitute of churches; and of the regular administration of Gospel institutions, and there vice lamentably prevails; yet where religious ordinances are established, they are not enjoyed in vain. Ministers are faithful and zealous, in inculcating truth, and in opposing error; and are laboring to strengthen the hands, and encourage the hearts of each other, in their great and good work, and the churches, walking in the faith and order of the Gospel, are edified and increased. The serious people of this state, are combining their efforts, with their brethren in Massachusetts and Connecticut, to suppress the growing evil of intemperance.

From the General Convention of Vermont we learn, that religion is, on the whole, progressive among them; that some new churches have, during the past year, been formed; and that numbers of those which have, in time past, been destitute of the stated ordinances of religion, have settled Gospel ministers among them. Benevolent institutions, for the promotion of the interests of the Redeemer's kingdom, are increasing in number and are respectably supported. The ministers and churches are happily united, in the faith and order of the Gospel. Revivals of religion have existed in several places, and in Middlebury College, an unusual degree of seriousness has prevailed.

On the whole the Assembly think, that religion has lost nothing, but on the contrary, has gained much, during the past year; and we would record the fact, to the honor of Him, whose is the kingdom, the power, and the glory.

We exult in this consideration, though

the nations of the earth are convulsed, and our own beloved country is at length involved in the wide spread flame of war; and is solemnly called to humble itself before a righteous and holy God, while it feels the infliction of one of his sorest judgments. But recollecting, notwithstanding, that it was long since the divine prediction, that Jerusalem should be built *in troublous times*, and observing that in our day, amidst all the falls and revolutions of empire which have afflicted and changed the face of the world, that greater efforts have been made to extend the Redeemer's kingdom, and with greater success, than for many centuries before; we even derive encouragement from circumstances and events, which, viewed in themselves, seem hostile to Zion, but which, in the hand of her Almighty King, and to demonstrate that her cause is his own, are overruled for her prosperity and triumph.

The prospect of victory animates the soldier to daring exploits; and surely a heroic fortitude becomes every soldier of the cross, when the assurance is given, in the word of God, and when this assurance is confirmed by the dispensations of Divine Providence, that his *labor shall not be in vain in the Lord*. The events of the past year admonish and encourage us to be *steadfast, unmoveable, always abounding in the work of the Lord*.

Glorious things are spoken of Zion, the city of our God. Her boundaries must be enlarged, until they shall embrace the whole family of man. And we behold in the events which are now taking place, comfortable evidence, that *the night is far spent, and that the day is at hand*. A noble spirit animates the Protestant world, to spread the triumphs of the cross; and in the exertions which are now making, and which have recently been made, and in the success which has crowned them, we think we perceive the dawning of that day, when the great Sun of Righteousness shall arise, on all the world, with healing under his wings.

But the prince of darkness will not be dispossessed of his dominion, without a struggle. It is to be expected, that before millennial glory shall irradiate the earth, he will muster his hosts unto battle, and that he will dispute for his territory, at every step, with the champions of the cross. The circumstances of the church and of the world demand great sacrifices from Christians, and afford every encouragement to make them.

Let all then who love our Lord Jesus Christ in sincerity and who are waiting for the consolation of Israel being strong in their Lord alone, rise in the majesty of their strength; and resolve, and let their

piety, their prayers, and their exertions, testify to the sincerity of their resolution, that for Zion's sake they will not hold their peace and for Jerusalem's sake they will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

By order of the General Assembly.

ATTEST,

JACOB J. JANEWAY.

Stated clerk.

Philadelphia, May, 1813.

EXTRACTS FROM THE MINUTES OF THE
GENERAL ASSOCIATION OF MASSACHU-
SETTS PROPER.

AGREEABLY to appointment, the General Association of Massachusetts Proper met at Conway, June 22, 1813, at 5 o'clock, P. M. Present the following delegates from the Associations specified: viz.

The Rev. Ebenezer Fitch, D. D. Rev. Gordon Dorrance, Berkshire;

Rev. Samuel Whitman, Rev. Caleb Knight, Mountain;

Rev. Alvan Sanderson, Rev. Josiah W. Cannon, Franklin;

Rev. Nathan Perkins, Rev. John Woodbridge, Hampshire Central;

Rev. Joel Baker, Rev. Alfred Ely, Hampden;

Rev. Micah Stone, Rev. Samuel Ware, Brookfield;

Rev. Joseph Lee, Rev. Ezekiel L. Bassom, Westminster;

Rev. Gaius Conant, Rev. James Murdock, Worcester South;

Rev. Samuel Worcester, D. D. Salem and Vicinity;

Rev. Richard S. Storrs, jun. Rev. Avery Williams, Union;

Rev. Joshua Leonard, Rev. Ezra Fisk, General Assembly of the Presbyterian Church in the United States;

Rev. Noah Porter, General Association of Connecticut;

Rev. John Kelly, General Association of New Hampshire;

Rev. Enoch Hale, Secretary of the General Association; and Rev. John Emerson, Minister of the Parish.

The Rev. Ebenezer Fitch, D. D. was chosen Moderator; the Rev. Samuel Worcester, D. D. Scribe; and the Rev. Avery Williams, Assistant Scribe.

VOTED—That the Delegates for the last year, from this General Association to the other ecclesiastical bodies connected with it, be invited to sit as honorary members. The Rev. Vinson Gould, and Rev. Joseph Emerson took their seats accordingly.

Prayer was offered by the Rev. Moderator for Divine aid and direction.

The Rev. Messrs. Hale, Leonard and Murdock were appointed a Committee of Arrangements.

VOTED—That the Associational Sermon be preached to-morrow, 2 o'clock, P. M.

VOTED—That the appointment of special religious exercises be referred to the Committee of Arrangements.

Adjourned to 7 o'clock to-morrow morning. Prayer by the Moderator.

Wednesday, June 23, 7 o'clock. Met according to adjournment. Opened with prayer by the Moderator. The minutes of yesterday were read.

The Committee of Arrangements reported in part, and the report was accepted.

Attended to the report of the Rev. Drs. Morse and Hyde, delegates to the General Assembly of the Presbyterian church.

Attended to the report of the Rev. Messrs. Shepard and Emerson, delegates to the General Association of Connecticut.

Attended to the report of the Rev. Mr. Stone, delegate to the General Convention in Vermont.

Attended to the report of the Rev. Messrs. Gould and Harrison, delegates to the General Association of New Hampshire.

Received the Annual Report of the American Board of Commissioners for Foreign Missions, officially presented by their Corresponding Secretary.

VOTED—that we have attended with great satisfaction to the annual report of the American Board of Commissioners for Foreign Missions; and that we view the evident smiles of Heaven on the business of that Board, as calling for the grateful praise of all the friends of Zion's cause.

VOTED—that the above-mentioned report be lodged in the archives of this body.

VOTED—that the narratives on the state of religion, and of the churches, be communicated immediately after the public religious services of the afternoon; and that the Rev. Messrs. Perkins, Porter, and Kelly, be the Committee to take the minutes, and prepare the annual report.

The Committee on the subject of ardent spirits, by their chairman, the Rev. Dr. Worcester, made a verbal report of their doings, and presented the constitution and annual Report of the MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, which the Committee had procured to be instituted.

VOTED—that the Report of the Committee as above mentioned be accepted; and that this Association pledge themselves to use their influence, and recommend it to the several Associations represented in this body, both as associations and as individuals to use their influence, to pre-

note the great object of the above mentioned Society.

The Rev. Messrs. Murdock, Gould, and Sanderson, were appointed a Committee to audit the accounts of the General Association, and to devise means for future supplies.

A communication from the General Assembly of the Presbyterian Church, on the subject of a day of Humiliation, Fasting, and Prayer, was read.

Voted—that the above communication be deposited in the archives of this body.

The Rev. Dr. Fitch was chosen substitute to the Rev. Richard S. Storrs, and the Rev. Dr. Griffin substitute to the Rev. Dr. Parish, as delegates to the General Assembly of the Presbyterian church, at Philadelphia, on the 3d Thursday in May 1814.

The Rev. Nathan Perkins was chosen substitute to the Rev. Mr. Williston, and the Rev. Theophilus Parker, substitute to the Rev. Mr. Goffe, as delegates to the General Association of Connecticut, at Fairfield, on the 3d Tuesday of June 1814.

The Rev. Joseph Blodget was chosen substitute to the Rev. Mr. Lee, and the Rev. Joseph Field substitute to the Rev. Mr. Murdock, as delegates to the General Association of N. Hampshire, at Plymouth, on the 3d Tuesday of Sept. next.

The Rev. Messrs. Jacob Catlin and Edwards Whipple, were chosen delegates to the General Convention of Congregational and Presbyterian ministers in Vermont, at Pawlet, on the 2d Tuesday of September next.

The Rev. Messrs. Hobb, Whitman, and Murdock, were appointed a Committee to consider and report on the manner in which narratives on the state of religion, and returns of the state of the churches shall be made.

The Association had a recess.

At two o'clock attended Divine service. The exercises were performed by the Rev. Dr. Worcester. Sermon from Acts xv, 30, 31. *So when they were dismissed they came to Antioch, and when they had gathered the multitude together, they delivered the epistle; which when they had read, they rejoiced for the consolation.*

After divine service, attended to narratives on the state of religion and of the churches until 6 o'clock. Adjourned to 7 o'clock, to-morrow morning.

Prayer by the Moderator.

Thursday, June 24, 7 o'clock, met according to adjournment. Prayer by the Moderator. Minutes of yesterday were read.

Voted, that the Committee, appointed by the General Association the last year to attend to the liberal proposal of Mr. John F. Schermerhorn, be requested to continue their attention to the subject, and make report to the General Association the next year.

Voted, that a copy of each of the printed reports of the ecclesiastical bodies in connexion with this General Association, be lodged in our archives.

Proceeded to hear the remaining narratives, on the state of religion and of the churches.

The Committee for auditing the accounts of the General Association, &c. made their report, and the report was accepted.

Voted, that for transacting any business of this General Association seven members delegated from the particular Associations of Massachusetts Proper, be requisite for a quorum; but that for opening and adjourning the meetings, a less number be competent.

Voted, that the delegates from this Association to the General Assembly of the Presbyterian church be allowed by this body seven cents per mile for their travelling expenses, on their outward journey, after leaving the boundaries of this state, till their arrival at the place of the meeting of the General Assembly.

The following report of the Committee on the subject of narratives was adopted; viz.

That it be a rule of this Association that narratives concerning the state of religion and of the churches be presented in writing, with the view to obtain an accurate account of the principal facts; not however to prevent any more particular details, which the delegates may think it expedient to add, or the Association to request.

That the delegates of the several Associations be requested to furnish accurate returns of the churches in their respective connexions, with the names of the pastors, of such churches as have pastors, with their college standing, and the times of their joining the particular associations; the number of members, distinguishing males and females in each church; and in future years the variations occasioned by accessions and removals; the names of the ordained ministers, who are not pastors of churches, and of candidates licensed by them to preach the Gospel; also the number of baptisms, distinguishing adults and infants, administered the preceding year down to the first of May, to be preserved in the archives of this body; and that the secretary be authorized to

procure printed schedules for the above purposes.

Voted, that the secretary be authorized to pay such expenses as are allowed by this Association.

The Committee for taking minutes of the state of religion, and of the churches, made their report, which with amendments was accepted; and is here inserted.

The Committee to whom it was referred, to take minutes concerning the state of religion, would respectfully submit the following report:

On a general review of the narratives, given by the delegates from the several associations within our limits, we find much to awaken the gratitude and raise the hopes of the friends of Zion. In these "troubled times" the walls of our Jerusalem are evidently rising. Harmony in the faith and order of the Gospel prevails; and attendance on its institutions appears to be increasing. Some congregations, which had long been destitute of a stated ministry, have of late been supplied: a growing attachment to evangelical truth is apparent; and sectarian influence, it is believed, does not on the whole increase.

With heart-felt gratitude to God would we make mention of the special visitations of his grace to several of our churches. Stockbridge, Belchertown, Amherst, Granby, Munson, Sunderland, Ware, Haverhill, and Bradford have been favored the year past, with rich effusions of the Holy Spirit. Many in those towns have been constrained to bow to the sceptre of Jesus;—many have subscribed with their hands to the Mighty God of Jacob. In four of them, more than three hundred souls have been added to the churches; and the work has not ceased. In other places, some within, and some without our limits, there have been pleasing refreshings.

While we lift our hearts to God in admiring praise for his gracious remembrance of us, in this trying day, we would not forget humbly to notice and lament the special dangers with which some of our churches are beset; and the fearful declension apparent in others. Two or three on our eastern border are harassed by sectarians, and are threatened with dissolution. A few others, on account of the pressure of the times, are in danger of losing the stated ministrations of the bread of life; and many are slumbering in Laodicean lukewarmness, even though some of them have been visited with distressing sickness and awful mortality.

We are happy in being able to state that the past year, several humane and char-

itable societies have been formed; some for the relief of the distressed, some for the assistance of pious and indigent young men in obtaining an education for the Gospel ministry, and some for aiding more directly in imparting the word of life to the destitute. One Bible Society, and two Auxiliary Foreign Mission Societies, one in Franklin County, the other in the county of Hampshire, have been added to those previously formed. Though events apparently inauspicious to the Foreign Mission have transpired; yet we trust the exertions of its friends are not relaxed; and with peculiar interest we notice evidence that the missionary spirit is on the increase. We have need of patience, that when we have done the will of God, we may receive the promise.

From the delegation of the Presbyterian Church, we are happy to learn, that, in a portion of that Church, God has been gloriously displaying his power and grace in appointing salvation to the walls of Zion and making her gates praise. In Elizabethtown and Newark in the State of New Jersey, and in Homer and Connecticut Farms, in the state of New York, there have been the past year, great revivals of religion, and large accessions to the churches. In a few other places within their limits the influences of the Holy Spirit have been granted to awaken sinners to their eternal interests, and bring them into the kingdom of Immanuel. And in general, within the bounds of the Presbyterian connexion, religion appears to be advancing, and there are many circumstances calculated to animate the hopes of the Redeemer's friends, and to bring honor to his name.

In the state of Connecticut, universally acknowledged as containing a precious and important portion of the Church of God, there is great union and harmony among the ministers and churches. The missionary spirit has revived there in a new form; that of ministers going two and two among their several societies, comprising such as are destitute of a settled ministry, and preaching and exhorting among the people. This measure has been evidently blessed to the re-establishment of Gospel privileges in some places where they had ceased, and to the revival of religion where they were still enjoyed. Several ministers have been settled; and in many places the Spirit has come down like rain upon the mown grass, and like showers that water the earth.

In the state of New Hampshire there is a deplorable destitution of the means of religion, even in some sections where they were formerly enjoyed. But other parts are well supplied with evangelical minis-

ters, who walk together in great harmony, and by whose means the churches are edified and comforted. No new errors have arisen, and those which were a few years since prevalent, appear to decline. The missionary spirit is evidently increasing, and much good is hoped to result from the recently instituted Bible and Tract Societies. Some churches are reaping the happy fruits of the late revivals of religion; and the influences of the Spirit are effecting good things, in several places, which have long appeared to lie waste.

In Vermont the political dissensions which had arisen in some of the churches appear to have happily subsided. And in general the ministers and churches are very harmonious, and zealous in promoting the cause of the Blessed Redeemer. The Bible Society lately formed in that state promises to aid the work of extending light and salvation to such as sit in darkness.

On the whole, though we have many things to lament, and many to fear, yet the Great Head of the Church has not forsaken us; but is giving us occasion to rejoice, in his light and love, and still to hope and pray for the peace of Jerusalem. Let us adopt the resolution, as we hear of the goings of our God and Savior, that "for Zion's sake we will not hold our peace, for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Voted, that the report on the state of religion, and of the churches be committed to the two scribes for revision and publication; also, that so much of the minutes of this meeting as they shall deem expedient be published with the report.

On motion of the Rev. Dr. Worcester,

Voted, that the members of this Association are very deeply and gratefully impressed with the kindness, hospitality, and respectful attention, shewn to them by the Rev. Pastor of this church, and the people of this town.

Voted, that the next annual meeting of this Association be in the house of the Rev. Dr. Griffin, in Boston, on the fourth Tuesday in June, 1812, at 5 o'clock, P. M.

Voted, that the Brookfield Association be requested to appoint a preacher for the next annual meeting.

On motion of the Rev. Mr. Murdock,

Voted, that the thanks of this Association be presented to the Moderator, Secretary, and Scribes of this body for the correct and faithful manner in which they have fulfilled the duties of their respective offices.

United in a psalm of praise, and in a prayer offered by the Rev. Mr. Kelly.

CHRISTIANITY IN INDIA.

We insert the following resolutions as expressing the views and feelings, so far as we can gather them from English publications, of nearly the whole religious community in England, of all denominations. If the British Parliament should resist the importunity of the great body of pious and conscientious persons, and refuse to throw open India to the Christian exertions of zealous and faithful missionaries, the result would be long and deeply lamented. Ea.

At a special meeting of the Committee of "The Protestant Society, for the Protection of Religious Liberty," convened at the New London Tavern, to consider the propriety of renewing their exertions to diminish the difficulties which have impeded the Freedom of Christian Missionaries in India, on March 2, 1813.

SAMUEL MILLS, Esq. Chairman;

The Committee having referred to the proceedings adopted by them in March and April, 1812, and to their Correspondence with the late Right Hon. Spencer Perceval upon the same subject:—

Resolved 1. That this Committee, including Members of the National Church, and representing many hundred Congregations of Protestant Dissenters in England and Wales, of all denominations, must primarily exert their vigilance and energy for the protection of Religious Freedom within the United Kingdom—but that principle and sympathy must equally impel them to approve, to denounce, and, if possible, to obtain the enjoyment of that liberty in every part of the British Empire, throughout the world.

2. That as Men, as Britons, and as Christians, this Committee continue to regard, with anguish, the moral depression and religious ignorance of very many millions of immortal beings who people the plains of India, subject to British power. That their "hearts are pained" at the fearful penances, licentious rites, female degradation, human sacrifices, and horrible infanticide, which there prevail. And that convinced by history, observation, and experience, that Christianity would afford inestimable benefits, and that their diffusion is practicable, wise, and imperative, they cannot but persevere eminently to desire its speedy and universal promulgation throughout the regions of the East.

3. That motives, urgent and irresistible, must therefore induce this Committee still to deplore, and to condemn every obstacle which has been interposed to prevent the dispersion of gloom, so lasting and

so profound, by the irradiating beams of Christian truth.

4. That they esteem the power, possessed and exercised by the East India Company, to prohibit Christian Missionaries from residing within the vast dominions under their control, as the greatest impediment which has recently existed to the progress of Christianity in India, and as inconsistent with the Religious Freedom, which this Committee must invariably defend.

5. That although this Committee would deprecate and abhor any intolerant interference, either with Mahomedans or Hindoos, and do not advocate any ecclesiastical establishment, they must continue strenuously to contend, that on the renewal of a Charter to the East India Company, their former powers of exclusion should not be renewed; but that Christians of every sect should be permitted, unimpeded, to explain, and peaceably to promulgate throughout India, the holy Religion which they profess, and should enjoy the equal protection of the State.

6. That, to effectuate a result which they deem interesting and most desirable, this Committee will renew their application to his Majesty's Government, and intreat their interposition and assistance, will, if necessary, express their wishes by Petitions to both Houses of Parliament—and will, by the public avowal of their sentiments, endeavor to excite the attention of the benevolent and the pious, to an object deserving of their best consideration and ardent support.

7. That this Committee cannot but communicate the pleasure with which they perceived, that, stimulated by their former efforts, various other associations displayed, during the last Session of Parliament, considerable solicitude and zeal for the establishment of these invaluable rights—and cannot but invite their renovated exertions and continued aid.

8. That these Resolutions be transmitted to the President of the Commissioners for the Affairs of India, and to the Chairman of the East India Company, for the information of the Directors; and be advertised, signed by the Secretaries, in the public Papers, and in those periodical publications which most extensively circulate.

THOMAS PELLATT, } Secretaries,
JOHN WILKS, }

ANOTHER MEETING OF THE SAME KIND.

YESTERDAY, pursuant to notice, a Meeting was held at the City of London Tavern, to consider of a Petition to Parliament for the introduction of a clause into the New Charter of the East India Company, permitting

the access of benevolent and well-disposed persons to India, for the purpose of diffusing the benefits of moral and religious civilization. The room was filled with respectable company, though the notice had been very short.

LORD GAMBIER, after having been unanimously called to the Chair, shortly stated the object of the Meeting.

MR. WILLIAM SMITH explained, at some length, the dreadful effects of the superstitions of the Hindoos, which inculcate self-immolation, and cruelties of many sorts; which degrade the female sex into the rank of mere animals; and encourage oppression in civil life, as well as profaneness in morals. He fully shewed the error of supposing, that the present religion of the Hindoos renders them mild, sociable, and amiable in civil life. On the contrary, they are cruel in their private relations, and so deficient of fidelity to their own oaths, in Courts of Justice, that our system of jurisprudence fails of the beneficial effects it would otherwise have amongst them. Mr. Smith concluded by moving four resolutions, declaratory of the present state of the Hindoos, as to morals and religion, and of the policy as well as duty of endeavoring to afford them a knowledge of the Gospel of Truth.

MR. JOHN THORNTON seconded the motion, apologizing for his offering himself to the Meeting before others of greater experience and knowledge. The Committee had assigned to him the office of seconding the motion; and duty and conscience had prevented him from shrinking from it.

MR. WILBERFORCE stated the favorable disposition which had been shewn by Ministers to the important objects of the Meeting.

MR. H. THORNTON was happy to concur in the same opinion, as to the inclinations of Government.

To a question from a Dissenting Clergyman, Mr. William Smith declared, that, as a Protestant Dissenter, he was fully satisfied with the spirit of toleration and liberality in which the whole of the present proceedings had been conducted. This point was further illustrated by Mr. H. Thornton, Mr. Wilberforce, the Rev. Mr. Cunningham (Rector of Harrow,) and the Rev. Mr. Townshend, who expressed the resolution of the Committee to apply themselves to the mere object of soliciting from Parliament permission for the access of pious Christians to India, without preference for those of any denomination; in short, that peaceable and orderly demeanor, should constitute a claim to protection. The speech of the Rev. Mr. Cunningham was peculiarly eloquent, and had a powerful effect upon the meeting.

The Resolutions were carried unanimously, and the Petition approved. On the motion of Mr. Wilberforce, it will be presented to the House of Lords by Lord Gambier, and to the Commons by Sir T. Baring. The Meeting dissolved, after voting Thanks, with many marks of approbation, to Lord Gambier.

Extract of a letter from a gentleman in London, to Robert Kustson, Esq. on the same subject, dated April 16, 1813.

"AT this eventful era, and particularly at the present moment, when the East India Company is applying to Parliament for the renewal of its charter, the attention of the Christian community here is especially directed to the dark and benighted state of the East. The most active exertions are making by the friends of Christianity to procure the insertion of a clause in the new charter favorable to the admission into our India territory, and protection there, of quiet and peaceable Christian missionaries. Powerful opposition is made on the ground apprehended danger to the government from interfering with the religious prejudices of the natives. But who shall stand against the Lord of Hosts? The work is his, and, in the active and persevering use of suitable means, success may be humbly expected.

"Whilst the judgments of the Most High are pouring out on different parts of the earth, the sad consequences of man's apostasy and rebellion, it is cheering to observe, that mercy in its most attractive form is still dispensed. In Russia, (how marvellous are the dispensations of the all-wise God,) a wide and effectual door is opening for the spread of the ever-blessed Gospel, in its unadulterated form, by the establishment of Bible Societies on an extensive scale, and under the highest patronage, the Emperor himself having undertaken the office of patron. Such was the interest excited in his mind, that he deferred, for a time, his journey to the head quarters of the army at Wilna, to sign the constitution of the Society adopted at the first public meeting held at St. Petersburg.

"The finger of an over-ruling Providence has been remarkable in every stage of the business. Under the sanction of a Princess of the empire residing at Moscow, (whose heart the Lord had opened through the instrumentality of a missionary, since engaged as a teacher in her family,) the first meeting was to have been held there, two days only before the French entered that devoted city. Their approach put an end to the measure, which would have been abandoned for a time, but that the

principal agent, on his return to St. Petersburg to embark for Sweden, was there detained, most reluctantly, by the sickness of his wife, for a considerable season: and circumstances were so over-ruled as to open a way for carrying the design into execution in that city, and under such favorable auspices. Here again we may exclaim; *This is the Lord's doing, and it is marvellous in our eyes.*"

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY.

Donations &c. received between June 26, 1812, and June 25, 1813.

Aug. 11, 1812. Contributions in the Rev. Rufus Anderson's Society in Wenham,	\$ 9 50
24. From a member, who requested that his annual payment might be five dollars,	5 00
Sept. 3. Avails of the Panoplist received from D. Mallory and Co.	21 69
19. From Messrs. Thomas and Whipple, transmitted by the Rev. Dr. Spring, as the avails of the Panoplist,	120 00
Avails of the Panoplist from D. Mallory and Co.	154 41
Donation from a widow, by the Rev. Rufus Anderson,	1 10
22. From a friend to missions by the Rev. Dr. Morse,	1 50
Oct. 16. From the Cent Society in Townsend, remitted by Mrs. Carver,	19 24
Jan. 8, 1813. From an unknown person, by Dea. Elihu Carpenter.	5 00
March 12. From Messrs. Lincoln and Edmonds, avails of the Massachusetts Magazine,	66 10
May 22. From several young men in Townsend by Mr. Cushing Wilder,	9 00
25. Donations from the three following persons, in addition to their annual payments, viz. Thomas Pearson, Newburyport,	1 00
Pearly Tenney, do.	18 00
Thomas Wales, Randolph,	8 00
Contribution from the Rev. Dr. Spring's Society, Newburyport,	48 00
— from the Rev. Mr. Sanborn's Society, Reading,	40 45
— from the Rev. Mr. Tucker's Society, Rowley,	33 38

Carried forward \$561 32

	Brought forward	\$561 32
Contribution from the Rev. Mr. Reynolds's Society, Wilmington,		7 35
— from the Tabernacle Society, Salem,		56 12
— from the Rev. Mr. Thomas's Society, Abington,		22 49
— from the Rev. Mr. Storrs's Society, Braintree,		31 20
— from the Rev. Mr. Thompson's Society, Rehoboth,		11 79
— from the Rev. Dr. Emmons's Society, Franklin,		57 09
— from the Rev. Mr. Walker's Society, Danvers,		46 18
Donation from a lady in Wilmington by the Rev. Mr. Reynolds,		2 00
— from two young ladies in South Reading by the Rev. Reuben Emerson,		2 00
— from four young ladies in Weymouth, by the Rev. D. A. Clark,		1 26
— from two ladies in Rehoboth, by the Rev. O. Thompson,		1 20
Interest on \$100, a legacy left by a young lady for the promotion of the Gospel, by the Rev. Dr. Emmons,		\$ 00
Donation from the Charitable Female Tabernacle Society in Salem, by the Rev. Dr. Worcester,	100 00	
— from females in the Rev. Dr. Hopkins's Society in Salem,	27 00	
26. From the Female Charitable Society in Stoneham, by the Rev. J. A. Stevens, (for the purchase of books,)	11 02	
Contribution from the Rev. Dr. Hopkins's Society, in Salem,	55 71	
— from the Rev. Cornelius Waters's Society, in Ashby,	24 01	
— from a member, in addition to his annual payment,	2 00	
— from a friend to missions, by the Rev. Dr. Austin,	50	
Contribution in Tiverton, (R. I.) by the Rev. Jotham Sewall,	8 50	
Contribution in the Old South, after the annual sermon,	136 09	
June 7. Contribution at an evening lecture in Beverly, by the Rev. Mr. Emerson,	13 84	
17. From females in Ashby, by Mrs. Carver,	5 06	
Annual payments for one year from 116 members,	232 00	

Carried forward \$1,431 73

VOL. IX.

Brought forward	\$1,431 73
Annual payments for two years from 11 members,	44 00
— for three years from four members,	24 00
— for four years from two members,	16 00
— for five years from two members,	20 00
Income of Bank and Insurance shares, within the above period,	69 50
Interest on money lent, received within the same time,	149 78

\$1,784 96

N. B. The above account is given for the sake of comprising the late donations, which cannot be included in the annual accounts presented to the auditing committee, as the donations are principally received at the annual meeting.

The following is a summary of the expenditures and receipts, from the annual meeting, May 26, 1812, to the annual meeting, May, 25, 1813.

The Society Dr.

To cash paid on orders, (from No. 1, to No 24, inclusive,) drawn by direction of the Trustees, for the following purposes, viz.

To Missionaries for their services,	\$1,431 69*
For books to be distributed among the destitute,*	523 26
Toward the education of Eleazer Williams,	50 00
For printing the annual sermons of 1811 and 1812,	87 00
Commissions allowed to Messrs. Lincoln and Edmonds, on monies received for the Society,	6 61
To re-imburse a loss on magazines by fire,	8 00
Loss by counterfeit bills received in donations,	8 00
Contingent expenses, including expenses of the annual and semi-annual meetings, stationary, postage, transportation of books, printed circulars, and receipts, &c.	93 90

Carried forward \$2,263 46

* The Trustees appropriated \$400 to be expended within the year; the remaining \$123 26 was the unexpended balance of former appropriations.

Brought forward \$2, 263 46		Brought forward \$27 00	
Balance carried, to new account; viz. Bank and Insurance Stock at cost,	\$1,570 00	society in Kingston, May 25.—of A. Woodward, from ladies in Holliston,	3 67
Notes on Interest,	2,555 00	—of Asaph Leland, from Mary Marshall, ditto,	1 25
Cash on hand,	255 59—4,380 59	—of Rev. John Bartlett, ladies in second Congregational Society, Marblehead, —of Rev. Daniel Thomas from a number of females in his Society, Abington and neighborhood,	56
	<u>\$6,644 05</u>	26.—of Rev. F. Reynolds, from Cent Society, Wilmington, —of Rev. Peter Sanborn from Sukey Parker, Treasurer to Cent Society in Reading, —from Ladies in Lunenburg,	19 00
<i>The Society Cr.</i>		—of Rev. Jacob Norton from Ladies in the North Parish Weymouth, —of Rev. Dr. Emmons, from Ladies, Franklin, —of Rev. Dr. Prentiss, Ladies in Medfield, —of Rev. Mr. Lincoln, Ladies in Falmouth, —of Rev. Mr. Howe, Ladies in Hopkinton, —of Rev. Mr. Walker, Ladies, South Parish Danvers, —of Rev. Paul Litchfield, Ladies in Carlisle, —of Rev. Mr. Waters from Cent Society,	31 60
By cash received within the year in contributions and donations, —contribution at the Old South, May 26, 1812,	728 90	27.—of Rev. Jonathan Strong from Ladies, Randolph, —of Rev. Sylvester Bucklin, from Ladies, in the East Parish Marlboro' —of Mrs. Keziah M. Punchard, Ladies, Salem, —of Rev. Joseph Barker, from Cent Society first parish, Middleborough,	17 49
—from Cent Societies, &c. to be expended in books,	127 37		37 92
—interest of money lent and income of stock,	503 73		11 56
—annual payments of members,	313 83		2 71
—old debts for the Massachusetts Missionary Magazine, received,	325 00		9 89
—old debts for the Panoplist and Missionary Magazine received,	386 10		20
—avails of uncurrent money remaining in the hands of Dea. Simpkins,	729 76		8 90
	6 15		4 68
	<u>3, 120 4</u>		10 45
Balance received from Henry Gray, Esq. the former Treasurer, viz. Certificates of stock, which cost,	\$1,570 00		3 00
Note on interest,	500 00		17 45
Cash,	1,453 21—3,523 21		4 55
	<u>\$6,644 05</u>		9 09
The following is a list of donations, which Mrs. Simpkins has received since July 5, 1812, from Cent Societies, viz.			11 06
Oct. 14, 1812. By cash received from a lady in Carlisle,	\$1 00		6 11
Dec. 11. Received of Paul Bayley from the female cent society in the second and third societies, Newbury,	26 00		
Jan. 21, 1813. of Rebecca Holmes, cent			
Carried forward	\$27 00	Carried forward	\$243 14

	Brought forward	\$243 14
June 8, — of Rev. Mr. Codman, Cent Society, Dorchester,		23 00
— of Asaph Rice from Ladies in Northboro'		8 32
— of Rev. Elisha Fisk from Ladies Wrentham,		4 00
July 8th — of Dea. Howard, North Parish Bridgewater,		14 52
20. — of Rev. Dr. Spring, by Mr. Evarts from Cent Societies in Newburyport,		31 95
— from Cent Society in Byfield,		4 63
— from Cent Society in Wrentham,		8 64
— from a number of Ladies in Boston,		24 35
	\$362 55	

DONATIONS TO FOREIGN MISSIONS.

June 19, 1813. From the Foreign Mission Society in Falmouth, (Maine,) by Mr. Humphrey Merrill, the Treasurer,	\$13 00
24. From the Religious Charitable Society in the County of Worcester, by the Rev. Joseph Goffe, the Treasurer,	24 38
28. From the Foreign Mission Society in the County of Litchfield, by Uriel Holmes Esq. the Treasurer, viz. for the support of missions,	\$1,194 61
— for the translations,*	159 50—1,354 11
	Carried forward \$1,391 49

* The generous donation from Litchfield county, was composed of the following sums received from towns in that county; viz.	
From Litchfield (1st Society,)	255 10
Do. (2nd Society,)	103 00
Bethlem	104 75
Bridgewater, (2nd Society in	
New Milford,)	26 88
Brockfield,	5 00
Burlington,	22 60
Canaan, (1st Society,)	33 50
	Carried forward \$550 83

	Brought forward	\$1,391 49
29. The following sums were received by the hands of the Rev. Dr. Worcester, viz.		
From a gentleman in Maine, enclosed in a letter without a name,	\$10 00	
From individuals in Goshen, by the Rev. Dr. Lyman;	7 50	
From the Rev. John Keep of Blandford, by the same,	10 00	
From the Female Beneficent Society in New Canaan, (Con.) by Mrs. Sarah Bonney, the Treasurer,	32 00	
From Mr. Solomon Goodell, of Jamaica, (Vt.) it being the residue of his donation of \$500 for the current expenditures of the Board,†	200 10	
From the same generous man a new donation,	14 00—273 60	
July 1. From the Foreign Mission Society of Boston and the Vicinity,	52 00	
	Carried forward \$1,717 09	
	Brought forward	\$550 83
Canton,	2 00	
Colebrook,	10 00	
Goshen,	175 93	
Harwinton,	22 00	
New Hartford,	72 75	
New Milford, (1st Society,)	11 50	
Norfolk,	10 00	
New Preston, (2nd Society in		
Washington,)	19 50	
Plymouth,	32 00	
Salisbury,	5 00	
Sharon,	51 00	
South Britain,	61 00	
Torrington,	32 00	
Torrington,	27 50	
Warren,	16 59	
Washington, (1st Society,)	90 25	
Winchester,	51 00	
Winstead,	33 00	
Contribution at the annual meeting,	36 26	
Subsequent payments into the Treasury,	44 00	
	\$1,354 11	

† Mr. Goodell also remitted a part of the interest on his larger donation. This will be noticed in the annual accounts.

Brought forward \$1,717 00
 8. From the Foreign
 Mission Society of
 North Yarmouth, and
 the Vicinity, by the
 Hon. Ammi R. Mitche-
 ll, Esq. Treasurer,

118 75

\$1,835 84

The friends of missions will be pleased to learn, that the remittances of the Board have been forwarded from London to India, both for the support of the Missionaries, and the encouragement of the translations. In time of peace, the most favorable mode of remittance was that of sending Spanish dollars, by which something was gained; but the present mode of purchasing bills on London, and there again on Calcutta, is, according to the late prices of exchange, about 15 per cent. more favorable still; without taking into the account the saving of freight and insurance, and the greater certainty of a safe arrival. The only inconvenience of the present mode is, that it is rather circuitous and occasions some delay.

Extract of a letter from the Rev. George Burder, to the Treasurer of the Board, acknowledging the receipt of a bill of exchange, as the reimbursement of the sum of 50l. advanced to Mr. Judson, when in England, by the Directors of the London Missionary Society.

"I beg leave, Sir, to return you the sincere thanks of the Directors for this act of generosity. Had it not been convenient to the new Society for Foreign Missions to have transmitted this sum, our Society would have thought themselves happy to have contributed it to the furtherance of your truly benevolent efforts in behalf of the heathen! And we sincerely wish that your pious endeavors may be crowned with remarkable success. We feel an interest in the safety and prosperity of Mr. Judson and his companions; and shall be happy to hear of their arrival in India, and comfortable settlement where Providence may fix their lot. If I recollect aright, it was the Birman Empire to which their views were principally directed; but I greatly fear, that no success can be had to that country, whose internal state we have been informed is very unhappy. Our missionary, Mr. Pritchett, (after the death of his colleague,) was obliged to quit it; and since then the Baptist missionary was driven from it, under the suspicion of being a political spy: but I believe he has undeceived them, and, I think, been retained. The Isle of France, Java, and

Prince of Wales's Island, all seem to offer open doors for the Gospel: and so do many of the great cities of India—Benares, Surat, and Seringapatam.

"In consequence of the despotic power, which the British East India Company possesses in India, persons are not (legally) permitted to reside there without leave from the Directors in London; although a residence without such leave is frequently winked at: but owing to some particular circumstances, Mr. Thompson, a worthy young Missionary just arrived there, was positively ordered to return to Europe; and must, I believe, have done so, had not his Divine Master been pleased to remove him to a better habitation after a few days illness. We sincerely hope, that by an extension of commercial liberty in that country, more freedom will be obtained for the ambassadors of the Prince of Peace.

"As to our Society, I trust we are going on well, on the whole. Considering the times; we are supported generously. We have many offers of missionaries, more than we can employ; and in various places the word of the Lord has free course and is glorified.

"I beg, Sir, you will present to the gentlemen of your Society the most friendly regards of the London Society; with their best wishes for your success."

EVANGELICAL TRACT SOCIETY.

At the request of this Society expressed by a vote we gladly publish the following article.

On the 25th of May, 1813, the Evangelical Tract Society, which was formed in 1811; held its annual meeting in Boston. The following Report of the Board for conducting the Society's concerns the last year was read and accepted:—

"The Board are happy to state, that experience confirms the justness of the reasons, which led to the formation of the Evangelical Tract Society. The ease with which truth is by this mean disseminated, the peculiar eagerness discovered by many to obtain tracts, and the good effects which have in some places attended them, present much encouragement for perseverance. At a period when the fundamental truths of the Gospel, those pillars of a believer's hope, are attacked with zeal and industry, the activity of true Christians is called for by the most powerful considerations, and it is believed that the method of extensively circulating concise and pungent statements of truth, in the form of tracts, may be numbered among the most happy and successful means of arresting

the progress of error, and, under a Divine blessing, of bringing men to a knowledge of the glorious Gospel.

"Since our last annual meeting, the Board have purchased the following tracts:

- 500 Fuller's Great Question answered.
- 250 Adventure in Vermont.
- 150 Friendly Instructor.
- 50 Hymns for Infant Minds.
- 25 Childs Memorial.
- 300 Dialogue on Regeneration.
- 800 Vivian's three Dialogues.
- 500 Hints and Anecdotes on Profaneness.
- 200 Whitaker on the Danger of Delay.
- 200 Word in Season.
- 300 History of a Bible.
- 200 Power of Truth.
- 50 Day of Adversity.
- 200 Shepherd of Salisbury Plain.
- 600 Dialogue on the Comet.
- 600 Experimental Religion.
- 500 Dialogue between two Seamen.
- 500 End of Time.
- 100 Newton's Monument.
- 100 Sixteen Short Sermons.
- 100 All is for the Best.
- 200 Monitor to Parents.
- 200 Address from a Stranger.
- 300 Tracts were presented by Mr. Henry Homes.
- 100 do. by Mr. William Crosby.
- 100 do. by Mr. N. Willis.
- 12 Walks of Usefulness, by the Secretary.

6,637

"All the Tracts belonging to the Society have been circulated, except Dr. Rush's pamphlet on Intemperance, and the Dialogue between two Seamen, which, being intended for particular classes, have been more sparingly dispersed. The field, in which they have been sown is extensive. The District of Maine, Rhode Island, the Genesee country, as well as the metropolis of Massachusetts, have shared in the bounty.

"The Society, which has been organized but a year and a half, has already procured from 9 to 10,000 tracts, which, being principally in circulation, are no doubt guiding some wandering sinners to a place of safety.

"Although our country, from various causes, is in deep affliction, and the minds of many are absorbed in temporal objects, it is hoped we may continue affectionately to remember Zion. Surely they shall prosper that love her. In due time, the Lord will undoubtedly appear to build up and prosper his church; and he may own these our humble efforts to promote his gracious work,

Per order,

E. LINCOLN, Secretary.

Several ministering brethren present, stated very encouraging effects to have been produced by the circulation of tracts. One instance in particular was communicated, where the association of a few females to distribute tracts had issued in opening a door for the free dispensation of the Gospel of Christ. An encouraging communication, covering twenty-eight dollars, was received from a Branch of the Society, formed by friends belonging to the Baptist church in Newton; and it is hoped friends in other towns will imitate the example.

Officers chosen for the ensuing year.

The Rev. THOMAS BALDWIN, D.D. Pres.

E. LINCOLN, Sec.

HEMAN LINCOLN, Treas.

Rev. Thomas Waterman, William Batchelder, Lucius Bolles, Daniel Sharp, William Gammell, and Messrs. Henry Homes, Amos Smith, and Elijah Corey, Committee.

PRESBYTERIAN CHURCH.

THE following minutes were handed to us by a gentleman, who attended the General Assembly of the Presbyterian Church in May last.

Whole number of communicants	34,624
Communicants added last year,	3,721
Adults baptised the last year,	470
Infants do.	5,383
Education fund,	\$1,897 16
Missionary fund,	\$1,832 09
Commissioners fund,	\$1,643 05
Subscribed for the Theological Seminary at Princeton, nearly	24,000 00
Paid before May, 1813,	\$8,947 71

LIBERALITY OF FEMALES.

AN association of females in Salem, called the Tabernacle Female Charitable Society, and instituted for the purpose of aiding the missionary cause, has in seven years contributed to the treasury of the Massachusetts Missionary Society about a thousand dollars. Very exemplary liberality has also been displayed by females in the church and Society of the Rev. Dr. Hopkins, and the Rev. Mr. Emerson, in that town. In other places similar liberality may have been equally worthy of distinct notice, though not particularly known to the writer of this paragraph.

ORDINATIONS.

ORDAINED, at Danby, (N. Y.) on the 21st of December last, the Rev. SAMUEL PARK-

xx. Sermon by the Rev. Hezekiah N. Woodruff, from 1 Cor. xv, 20.

At Boston, on the 14th inst. the Rev. JOHN LOVJOY ABBOT, to the pastoral

care of the first church and congregation in that town. Sermon by the Rev. Dr. Ware, from Acts xxvi, 17, 18:

OBITUARY.

DIED, at Manchester, (Vt.) Mr. JOSEPH FRENCH, aged 67. He was apparently in good health, was suddenly seized with a severe pain in one of his fingers, and expired in an hour afterwards.

At Holliston, on the 6th inst. the Rev. TIMOTHY DICKINSON, aged 52.

At Rhinebeck, (N. Y.) on the 22d ult. Mr. JOHN R. SCRUTLER, a member of the senior class in Harvard College, aged 20.

At New York, SILAS TALBOT, Esq. late captain in U. S. Navy.

At Brentzlau in Prussia, on the 28th of April, Prince KUTUSOFF SMOLENSKO, commander-in-chief of the Russian and Prussian armies, aged 70.

In Prussia, AUGUSTUS FERDINAND, Prince of Prussia, a brother of Frederic the Great, aged 83.

In the battle of Lutzen, fought on the 2d of May last, Marshal BESSIERES, Duke of Istria, Bonaparte's greatest general of cavalry.

In the same battle, the Prince of HESSE HEMBOURG, an officer in the Prussian army.

At New Haven, on the 25th of March last, Mrs. REBECCA DAGGETT, aged 32. In the death of this woman, society sustains a heavy loss; but to her afflicted friends the bereavement is peculiarly distressing, and would be insupportable without the glorious consolations of religion. But blessed be God, that, while they mourn, they have good reason to entertain the animating hope, that their departed friend is participating in the enjoyments of saints and angels in praising their Creator and Redeemer, and are thus furnished with strong motives to live as co-heirs of the same heavenly inheritance.

The subject of this notice was distinguished by many attractive and amiable qualities, by great prudence and discretion, and, in the latter years of her life, by submission to the will of God, and elevated piety. She possessed great personal beauty, and very uncommon sweetness of manners, and benevolence of disposition. The amiableness of her character, and the propriety of her conduct, even in childhood, gained her many valuable friends. Being religiously educated, she ever appeared to entertain a high veneration for the ordinances and worship of God, and for the Christian character, long before she herself professed this character. Her great

delight seemed to be to do good. Her cheerfulness was natural, constant, and almost invincible; her fortitude worthy of high admiration. With all these native excellences, and with a heart renewed and sanctified by divine grace, what might not have been expected? What has not been realized?

In the year 1808 she was united to the church of God, in New Haven, her native town, and where she always resided. From that period to its close, her life was an unvaried course of kindness and benevolence. Every faculty was employed in the great business of serving God and her generation. No opportunity of communicating happiness was so minute as to escape her observation, and no practicable exertions so great as to deter her from action, where the good of her fellow creatures was concerned. Under a combination of severe and lasting afflictions, she exhibited, for several years, great composure of mind, and great dignity of deportment. Though modest, silent, and uncomplaining, she was at the farthest possible remove from apathy. Her religion was that of the heart. She was a light, shining with steady and uncommon lustre, and breaking forth with increased splendor in the hour of death.

She was attacked on the 21st of March with the epidemic which then prevailed, which appeared to be seated on her lungs, and to remove which baffled all the skill of her physicians. She expired on the fifth day of her illness, after much distress, which she sustained with exemplary patience. Notwithstanding the great difficulty of respiration under which she labored, she was able to converse a great deal with her friends, to bear ample testimony to the steadfastness of her faith, and to pray earnestly for them and for the church of Christ, even while apparently in the agonies of dissolving nature.

If this slight sketch of a well-spent life, and a triumphant death, should have the least tendency to inspire one soul with faith in the Redeemer, or to animate one heart to a more vigorous exercise of love to that God *from whom cometh down every good gift and every perfect gift*, it will greatly rejoice the heart of the writer, who considers religious biography, as a channel by which immense good may be conveyed. Let the reader inquire whether

he should tremble if laid immediately on his death-bed, and whether he is prepared for heaven.

At Hillsborough, (N. H.) on the 11th of April last, Mr. JOHN JONES, aged 24. The circumstances attending this young man's death were extraordinary and worthy of notice. He went from his father's house to public worship on the Sabbath, and, as he did not return at evening, was supposed to have gone to a brother's, a few miles distant. No alarm was experienced by the family till Wednesday, when a search commenced, and his body was found on Thursday morning, within 60 rods of his

father's house. In returning from meeting he crossed the fields, and, from the position of his body, it appeared that he loosened a stone wall by passing over it, and, leaping down, his feet slipped and he fell backward toward the wall, when a stone weighing fifty or sixty pounds, fell upon his head, in such a manner as to produce instantaneous death. It appeared that he did not even struggle, as his handkerchief remained in his hand. He was an active young man, of correct moral habits, and his death was greatly lamented. *Surely it is not in man that walketh to direct his steps.*

HYMNS.

SWEET was the song the angels sung
To hail the infant earth,
While she in listening wonder hung
To hear their holy mirth.
From every vocal hill and plain
That smil'd beneath the sky,
Echo return'd the joyful strain
In loud and sweet reply.

Sweeter the song of pure delight
From that angelic throng,
When Shepherds, through the starry night,
With rapture heard the song.
Earth caught the glorious hymn again,
With unbelieving joy;
And bade her children join the strain,
To hail the Savior Boy!

But sweeter yet the song shall flow
In harmony divine,

When saints, escap'd from toil and woe,
The last grand chorus join.
Then earth shall melt in fervent pain
At those diviner lays,
And heaven itself shall scarce sustain
The transport of their praise.

N.

Go, count the billows in the seas,
And count the sands upon the shore;
And count the leaves upon the trees,
And count the stars, a shining store!

Then multiply the sum of all,
By any number that you will;
Thy mercies, Lord, that daily fall,
Thy mercies are more num'rous still.

N.

LITERARY INTELLIGENCE.

NEW WORKS.

THE Charlestown Association for the Reformation of Morals: a Tract, containing, 1. A Discourse delivered at the organization of the Association, by the Rev. Jedediah Morse, D.D. 2. The Constitution of the Association, with a list of the officers and members. 3. Rules and recommendations adopted by the Standing Committee of the Association. 4. Extracts from certain laws of the Commonwealth of Massachusetts, for the suppression of vice and immorality. Boston: S. T. Armstrong. pp. 48. 12mo. 12 1-2 cents.

A Sermon, preached at Concord, before His Excellency the Governor, the Honora-

ble Council, the Honorable Senate and House of Representatives of the State of New Hampshire, June 3, 1813, being the anniversary election. By John Hubbard Church, Pastor of the church in Pelham. Concord: George Hough. 1813. pp. 41.

A New Critical Pronouncing Dictionary of the English Language: containing all the words in general use, with their significations accurately explained, and the sound of each syllable clearly expressed: among which will be found several hundred terms, with their acceptions and derivations, which appear to have been hitherto omitted by the best lexicographers. Also, a variety of the technical terms of medicine, law, commerce, arts, and general science:

the whole interspersed with critical and philosophical observations, and references to the respective authorities. To which will be [are] prefixed Mr. Walker's principles of English pronunciation: a nomenclature of the names of distinguished persons and places of antiquity; comprising a sketch of the mythology, history, and biography of the ancients, from the most authentic sources: a chronological table of remarkable occurrences, from the earliest ages to the present time; containing whatever is worthy of record, as discoveries, inventions, &c. &c. Compiled from authors of the most approved reputation: with considerable additions. By an American Gentleman. Burlington, (N. J.) D. Allison & Co. 1813. Royal octavo. \$8.

NEW EDITIONS.

THE Pious Mother, or Evidences for Heaven: written in the year 1650, by Mrs. Thomason Head, for the benefit of her children. Published from the original manuscript, by James Franks, A. M. and curate of Halifax. Newburyport; Thomas and Whipple. 1813.

Memoirs of the Life and Character of the late Rev. George Whitefield, of Pem-

broke College, Oxford, and Chaplain to the Right Honorable the Countess Dowager of Huntingdon. Faithfully selected from his original papers, journals, and letters, illustrated by a variety of interesting anecdotes, from the best authorities. Originally compiled by the late Rev. John Gillies, D.D. Minister of the College Church of Glasgow. Fifth edition. Revised and corrected, with large additions and improvements, by Aaron C. Seymour, author of "Letters to young persons." Boston; Samuel T. Armstrong. Large 12mo. pp. 268. 1813. Bound \$1.

The Royal Convert: or Force of Truth. Being a wonderful and strange relation of the conversion of Varanes, Prince of Persia, and two young Ladies, to the Christian faith; their trials and sufferings on that account; of the strange death of one of the ladies; and of the prince's success over his enemies, and converting at last his cruel father, and his whole kingdom. Boston; Samuel T. Armstrong. 18mo. 1813.

Christian Morals: By Hannah More. First American from the 4th London edition. New York; Eastburn, Kirk & Co. 12mo. 1813.

Lectures on Scripture Facts: By William Bengo Collyer, D.D. Boston; Samuel T. Armstrong. 8vo. 1813.

TO CORRESPONDENTS.

We decline publishing the paper of N. U. on *Conscience*, as it does not appear to us sufficiently perspicuous, though it contains many correct observations. We know not who this respected correspondent is; and mention the fact merely for the sake of stating, that we prefer *not to know* our correspondents in ordinary cases. Whether a piece is admitted or not, we have no desire to be informed who wrote it. From this observation must be excepted all communications which contain facts not generally known, and for the authenticity of which reliance must be had on the character of the writer. Under this class must be placed all accounts of Revivals of Religion and all obituary and biographical notices. None of these will be inserted unless the writer is known to us, or his account is confirmed from some other authentic source.

The pieces of poetry transmitted by OLNEY have been received. Either a part, or the whole, will be inserted.

An obituary notice of Miss DELIVERANCE EMMONS, is necessarily deferred till next month.

Several months ago, we received a peevish note from A. Z. expressing his regret that the Panoplist should have been closed against his "candid and scriptural reply" to D. C. By turning to our answers to correspondents in the Panoplist for November last, p. 298, our readers will see, that we declined, in very mild terms, the insertion of A. Z.'s communication. It seems proper now to state, that our principal reason was a decided conviction, that the observations of A. Z. were both *uncandid* and *unscriptural*. A. Z. is reminded, that, in the envelope containing his communication, is the following sentence: "The enclosed sheets are submitted with deference to your consideration." How far this is consistent with the note above referred to, A. Z. must determine. His communication is left at the publisher's, superscribed according to his request, to be delivered to his order.

BETH in reply to ALEPH cannot be admitted: certainly not without very material retrenchments and alterations. On looking at the paper of ALEPH, we observe an error of the press, which has not been corrected. Pan. for March last, p. 449, column 1, line 19 from the top, for "*a seeking of superiority*," read "*a feeling of superiority*."

We intend to publish a *Review of Bellamy's Works* in our next number.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 3. AUGUST, (PART I.) 1813. VOL. IX.

MISCELLANEOUS.

For the Panoplist.

ON THE GRADUAL AND INSIDIOUS
PROGRESS OF INTEMPERANCE.

No. V.

No person ever became a drunkard, or a tippler, all at once. The descent to infamy and to hell, upon the fiery stream of intoxicating liquors, though often rapid, is not perpendicular. In almost every case, the progress, at first, is slow and imperceptible. Probably, not one hard drinker in a hundred entertained the least apprehension of danger, when he began to fall; and not one in fifty can, upon looking back, specify the day, or the month, when he took the first step, in the downward road of intemperance. It requires time to pervert the natural taste; to silence the remonstrances of conscience, to overcome the sense of shame; to extinguish the best affections of the heart; and, with the eyes open, to plunge voluntarily into all the miseries of infamy, poverty, disease, death, and perdition.

It is by degrees, that an inordinate thirst for ardent spirits is created. The poison diffuses itself through the system unseen

Vol. IX.

and unsuspected. While the unconscious victim cries peace and safety, sudden destruction is coming upon him. Every day adds a new and stronger link to the chain, that is soon to bind him beyond the hope of deliverance. At every step his path becomes more steep and critical. Like a benighted wanderer on the glaciers of Switzerland, he walks upon the brink of destruction, and knows it not. Or, rather, he is like a man in a delirium, who should stand and laugh and sing on some loose impending crag of the highest Alps, at the very moment when he is about plunging into the abyss beneath.

This might serve for a hasty outline; but it may be useful, though it should be painful, to pursue the subject further. Let us then endeavor, in a few cases, to trace the insidious progress of intemperance, step by step, from the first excess, to downwright and habitual intoxication.

We will begin with one of those invalids, who are gradually and insensibly seduced by strong drink, under the imposing name of medicine. He resorts to the bottle of bitters at first, not because he craves liquor, but to re-

move some ache, or to gain a temporary relief from debility. He drinks very sparingly once a day, and is sure that it does him good. Soon he finds, that the little, which he has been accustomed to take, does not produce the desired effect, and therefore increases the dose. While under its stimulating operation he feels better, but when that ceases, he sinks lower than ever. Long before the stated hour returns, he is driven, by a kind of unaccountable impulse, to the bottle, by the use of which he once more gains a momentary relief.

In the mean time, he feels, or thinks he feels, a variety of strange spasms and shooting pains, which nothing but his beloved medicine can remove. Under this impression, he after a while uses it so frequently and so freely, that its inebriating effects become apparent to his friends. They are alarmed, and very tenderly suggest to him the expediency of substituting some other medicine. He is confident that nothing will answer the purpose so well, and thinks himself fully authorized, nay bound, to reject their friendly advice. The habit of drinking now increases upon him every day. He is often disguised, and his friends think it high time to remonstrate with him in a more decided tone. He pretends to be astonished, that they should entertain such unkind suspicions; assures them that these suspicions are wholly groundless; that he drinks no more than his health absolutely requires, and wonders how they can be so cruel, as to think of depriving a poor sick man of the only medicine, which gives

him any relief. Thus he contrives to blind his own eyes, and to resist every motive that can be urged to save him from ruin. While he flatters himself that his health is improving, his bands are made strong. He wastes all the little strength that he had, and goes prematurely down to the grave, a confirmed drunkard. Or, if he recovers in spite of strong drink, it is only to drag out a few months or years of shame and guilt; to be a burden to his friends and a curse to the community. Such, in a thousand cases, is the gradual and insidious progress of intemperance, begun and carried on by using ardent spirits as a medicine.

Let us now trace its footsteps and its ravages, for a moment, along the path of honor and office. Here, alas! we shall find many a column, broken and defaced, which once stood strong and towered high, the pride and ornament of the state. Here, also, may we behold the useless fragments of a multitude of inferior pillars, which, while they stood, helped to support the public edifice. None of these, let it be remembered, were overthrown by a single shock. Their foundations were gradually and silently washed away, till they tottered, and at last fell to rise no more. How this catastrophe is produced, it is not difficult to explain. In doing public business men have the temptation to drink almost always before them. Our habits are such, that to avoid being singular, those who would gladly decline, think they must, at least, take a little. Here the rivulet, in many cases, takes its rise. Drinking a little once, prepares

the way for drinking a little, or rather a good deal more. Liquor is always plenty and is often free. This last circumstance it cannot be doubted, induces some to drink more, than they would feel themselves able to buy. Being once fairly initiated, they find it difficult to refrain. Having had the decanter of brandy always at hand, when abroad, discharging their public duties, it is natural to wish for it at home. And when matters have proceeded thus far, the danger of confirmed intemperance becomes great, and the most distressing apprehensions of friends, are too often speedily realized.

Thus, one indulgence, which, perhaps, was merely complimentary, prompts to a second; that to a third; and so on, till the melancholy fate of the victim is sealed. In the mean time, public confidence is gradually withdrawn. The whisper of suspicion gives place to the irresistible proofs of ocular demonstration. "He is not the man he once was," is repeated, by one and another, with a significant look and strong emphasis. To his utter astonishment he finds his character gone, before he suspected that it was even tarnished. This discovery accelerates his fall. He throws off those restraints which a regard to his character had imposed, becomes a confirmed sot, is an object of pity and derision while he lives, and goes unlamented down to the grave.

Still further to illustrate the gradual and fatal progress of intemperance, let us seek in the bosom of some happy and respectable family, for an amiable and promising youth on whom the fondest hopes of his parents

rest. We will suppose (what alas! too often happens,) that through their indiscreet use of strong drink in the family, he contracted, even in childhood, too high a relish for the cordial and the sling. Or we will suppose, that his feet first began imperceptibly to slide, at a raising, a ball, a military parade, or, on a fourth of July. Having once begun to drink spirits, he repeats and increases the draught from time to time, without the least suspicion of danger, and is pleased with the exhilarating effects. This exhilaration is naturally followed by languor, and he soon learns, when his spirits are depressed, to raise them by the stimulus of ardent spirits.

Yielding to the importunity of merry and insinuating companions, he goes now and then to the tavern, or grog shop. The glass is filled, passes briskly around, and he is urged to partake of its contents. If he declines, or drinks sparingly, he is ridiculed as a lad of no spirit. Again the glass is replenished; again and again he is over-persuaded to put it to his mouth. Nor after others have treated him so generously, is it possible for him to get off with honor, till he has called in his glass, and pledged the noisy circle. He goes away heartily ashamed of himself, and resolves never to be found in such company again. But he is again solicited and yields. He is observed to drink more willingly and freely than before, and is greeted with applause. This flatters his vanity, but cannot altogether quiet his conscience. He returns home late. The suspicions of his par-

ents are excited. They inquire where 'he has been; and, after some attempts at equivocation, he is constrained to tell. They tenderly admonish him, and he promises never to offend in this way again. A new temptation, however, presents itself, and he is overcome. All this time, he abhors the character of a drunkard; never suspecting, that he is becoming one himself. But the dreadful truth begins to appear. His eyes and his face betray him. He grows idle and quarrelsome; answers his parents roughly; and learns to swear and gamble over the bottle, as often as he can find opportunity.

He is, perhaps, secretly carried home intoxicated, from his midnight revels, once or twice. The scene is too much for his doting father and mother. Their hearts are ready to burst with anguish. Half despairing and half distracted, they weep and pray till he comes to himself, and then, in the most earnest and moving terms, set before him the fatal consequences of persevering in his present course. His brothers and sisters intreat him, with many tears, not to destroy himself, and not to rend the heartstrings of those who most tenderly love him. He is deeply affected; promises amendment, and forms strong resolutions, which, alas! prove like the morning cloud and the early dew.

At length his intemperance becomes a subject of public conversation. Many have seen him in a state of partial or complete intoxication. Then it is, that to save his character, if possible, a little longer, his

friends invent for him, a variety of excuses; such as that he drank upon an empty stomach; he was very much out of health; he was overcome with cold; or he is subject to fits and fainting. Vain efforts to conceal the truth! He has fits, indeed, but they are fits of drunkenness, which become every month more frequent and more public. He is seen staggering away from the dram shop, or lying senseless on the ground, at noon day. If he is able to get home, he raves like a maniac, or rather like a fiend; curses him that begat, and her who bare him, and imprecates the vengeance of God upon his own head.

Thus he goes on, waxing worse and worse; selling the very clothes from his back to buy spirits; destroying all the faculties of his mind; and *treasuring up wrath against the day of wrath*. He dies as he lived. The grief of his mother is too big for utterance. Gladly would she pour it forth in tears, but cannot. Even tears refuse to come to her relief. His father, trembling with agony, and bending over his grave, breaks out in the heart rending apostrophe of king David, *O my son, my son, would God I had died for thee, my son, my son*.

Painful as is this view of the gradual and terrible progress of intemperance, there is at least one other, which is not less distressing. I have seen the affectionate husband, the fond parent, the warm friend, and the kind neighbor, drawn incautiously within the tremendous sweep of this worse than Norwegian whirlpool. For sometime he was carried so slowly round its

vast circumference, that his friends would scarcely perceive the motion, and he was wholly unconscious of it himself. But at length, suspicion ripened into certainty. It became apparent, that every revolution hastened his progress, and carried him nearer to the fatal centre. His fond wife, terrified almost to distraction, intreated him instantly to make his escape. He smiled at her weakness, and assured her there was no danger. This increased her alarm; and fain would she have rescued him at the hazard of her own life, but could not. His children stretched out their imploring hands, and his friends made every possible effort to save him, but in vain. At times indeed, he would seem to listen to their intreaties, and feebly to struggle against the current, that was hurrying him to destruction. But at length its whirling velocity made him giddy, and even deprived him of reason. Every moment accelerated his approach to the roaring gulf; and while I beheld, he suddenly disappeared, and I saw him no more!

Let my readers tell, whether they have not seen a man, happy in the bosom of his family, kindly discharging the duties of a husband and father, till that great destroyer, strong drink, entered his house, and tempted him to his undoing. His destruction, however, was not accomplished in a day or a month. If he indulged his appetite for liquor too far, he firmly resolved never to become a slave to it. If he drank his morning bitters regularly every day, he was sure that the habit could not be attended with any danger. If he went occasionally to the tavern, it was

only to read the news-papers; or if to the dram-shop, he had business there which could not be dispensed with. He always retired early and sober.

But notwithstanding all his excuses and palliations it was apparent, that he had begun to fall. Instead of passing his evenings at home, as formerly, he might be seen hanging about the tavern till a late hour. Private and tender remonstrances were resorted to, and he promised reformation. He left his dissolute companions, and resolved never to renew the connexion. But neither promises nor resolutions could bind him. He returned to his cups. He neglected his business. His customers called, and not finding him at home, withdrew their patronage. His wife tried every endearing method to withdraw his feet from the path of ruin. He was not yet a drunkard; but it was evident he would be soon, unless something could be done to check his progress, and no effectual means could be devised. At length he came home intoxicated. The distress of his partner and the consternation of his children, may be imagined, but cannot be painted.

When sleep had brought him to himself, most earnestly did she conjure him for his own sake, for her's, and for that of their common offspring, to reform without delay. He seemed to relent; begged that she would forgive him; bound himself by the most solemn promises, and once more revived her hopes. Ah delusive hopes! Unable to walk, he was soon after carried home by his companions; slept away the fumes of the inebria-

ting draught; again relented, and again relapsed. Now it was, that he gave himself up to sin with greediness. Now it was, that he might be seen staggering away from the dram-shop, at an early hour of the day. Whenever he went from home, his poor broken hearted wife trembled to think of his return. His estate was soon all measured out by the gill and the half gill; his family was reduced to beggary; and the boys in the streets hooted at him as he reeled along.

And now, yonder comes that loathsome, self-degraded monster. Behold his bloated face, his eyes swollen and red, and every feature distorted. See him at length feeling for the door of his own house, stumbling over the threshold and entering more like a brute than like a man.

If your heart can endure it, follow him into the house. Behold his children fleeing and shuddering, as if pursued by a wild beast. Conceive, if you can, what his poor heart-broken wife must suffer, as she sinks down in her chair, and remains speechless. And is this the man, who vowed to love and cherish her in sickness and in health? In this the husband who was once so kind, the father whose children used to run out to meet him, and welcome his return? O how changed! And by what means? What evil spirit is this, that now possesses and is dragging him away to the pit? It is intemperance. Reader! once he was as free from its influence as thou art. But he was snared and taken, when he little thought of it; and so mayest thou

be. We have seen what he was; we know what he is. He has fallen by little and little. Soon he will die, and while we lament his dreadful exit, let us remember, that he does not perish alone. Thousands of husbands and fathers, in the United States, are now travelling the same road; and, except they repent and reform, of which there is almost no hope, will ere long meet the same doom!

Finally; I have seen the gradual progress of intemperance in the wife and the mother. She was a woman of engaging manners and a sweet disposition, beautiful, prudent, sensible and serious. The heart of her husband safely trusted in her. He fondly promised himself, that she would *do him good and not evil, all the days of her life.* *She stretched out her hand to the poor; yea, she reached forth her hands to the needy.* *She opened her mouth with wisdom, and in her tongue was the law of kindness.* *Her children arose up and called her blessed; her husband also, and he praised her.* Happy, happy days, and golden prospects!

But, in an unguarded hour, strong drink seduced her. By slow degrees, at first, she became attached to the insidious poison. A change in her general deportment was observable, but the cause was not known. Her husband was first compelled to suspect, (what he would have given all his substance to disprove,) that she was becoming intemperate. But how should he mention to her, what he could not think of without torture? Her children were convinced, that something was

wrong, and her friends began to feel anxious.

Had she stopped here, every suspicion would have vanished, and she would, if possible, have been loved more than ever. But she never once thought that her feet stood on slippery places, and the arch deceiver did not choose to resign the influence, which had been so slowly gained. She yielded to every new temptation, till the habit of drinking was in a great measure confirmed. Her husband suggested to her his fears, in the most tender and delicate terms, and she seemed to be affected. Neither resolutions, nor promises were wanting; but they were not long regarded. Though her husband did every thing in his power, to conceal her guilt and shame, it was impossible. All who loved and esteemed her were grieved and astonished. Her disposition was soon ruined, and her intellect impaired. Intoxication followed excess, and, while under the influence of liquor, to torment her husband, was her greatest delight. He could have faced the enemies of his country with calmness, in the field of death. He could have firmly extended his right arm to the knife of the surgeon; but he could not support the thought that his beloved wife was become a drunkard.

In the mean time, however, the habit to which she had yielded gained strength. Her house and her little ones were neglected. Every thing that she could get was expended for liquor. The whole order of the family was subverted. Her health was undermined. It seemed as if she must speedily close her mel-

ancholy career. But she lived long enough, effectually to break her husband's heart, and prevent the proper education of her children. At last she died, and where is she?

Let those who have eyes to read, and hearts to feel, seriously reflect upon the views, which I have attempted faintly to sketch, of the gradual and fatal progress of intemperance, when once it gains the ascendancy; and let them watch and pray against it without ceasing.

Z. X. Y.

ANECDOTES OF INTEMPERATE PERSONS.

DIED not long since, at the almshouse of one of our large towns, a man who had been brought to that place from a high standing in society, by an excessive use of ardent spirits. He was a person of fine appearance, had been considerably known in his own county as a public man, had sustained the office of colonel in the militia, and formerly possessed a comfortable estate. In consequence of drinking, he gradually lost his respectability in society, became involved in debt, was consigned to prison, and died at a poor-house. Let those, who are travelling the same road, consider well where it terminates.

A mechanic, of reputable character and good credit, a few years since got into the habit of intemperate drinking. His affairs soon became unprosperous: his business was gradually broken up; and before long he was obliged to go out to work as a

journeyman, and in that capacity actually served one of his former apprentices. He went on from bad to worse, till lately he enlisted as a marine in the service of the United States; and soon came to the end of his earthly course by a fever, to which his intemperance peculiarly exposed him.

Mechanics have been known to allow the rum-bottle to make its daily appearance within their precincts, and have thus made drunkards of their journeymen and apprentices with nearly as much regularity as they make a hat, or a pair of shoes. If heads of families are bent upon accomplishing the destruction of those under their care, it is humbly submitted to their consideration, whether some less expensive and more expeditious method might not be resorted to, than that of poisoning by ardent spirits. Many kinds of death are much less excruciating than the lingering combustion experienced by a confirmed sot. Besides, many kinds of death can be inflicted without involving the sufferer in the dreadful guilt of being his own executioner.

Some persons may have fallen into habits of intemperance inadvertently, though very foolishly. This ought not to be the case hereafter. The public sensibility is alive on the subject. Much is said, and much is written. A general alarm prevails. Now is the time to make all classes of people see the danger to which they are exposed. Now is the time to lift up a loud voice against this tremendous evil, and to take care, that if any choose hereafter to rush into the gulf of intem-

perance, they shall do it with their eyes open.

It is a melancholy fact, that many persons of liberal education, and elevated employments, have lately become drunkards in this country. A respectable clergyman informed the writer of this paragraph that on attending the annual commencement of his college, in 1811, he met *three* of his classmates who had evidently become intemperate, and of whose wretched progress he had received no intimation till their bloated faces, and inflamed eyes informed him of it. How distressing must it be to find, on such a happy anniversary, that one's former friends are going the downward road of disgrace, poverty, sin, and misery.

A few months ago, as a stage full of passengers was rapidly descending a hill, the driver suddenly diverted the horses from the road, though he could not stop their pace. The reason of his turning out proved to be his seeing a man stretched in the road directly in his way. It was a very dark evening, and the stage had a lantern. The driver gave all the warning in his power to another stage just behind him; but could not be heard. As the second stage had no lantern, the driver saw no reason to leave the middle of the road, and according passed rapidly on. As soon as the horses could be stopped, passengers and others went back to see whether the man was dead or alive. Apprehending that a coroner's inquest would be necessary, a justice of the peace was inquired for, and

lights were procured. On examination the man was thought to be dead; but, on a closer scrutiny, signs of life were discovered, and after removing him to the side of the road, he made out to speak in a broken manner, though utterly ignorant of his late danger. In short, he had fallen dead drunk into the middle of a great public road, at the entrance of a large town, in a dark evening; and though the horses probably trod on every side of him in a quick step, and the wheels probably grazed him, yet he was only injured in a trifling manner, in one of his feet. The consternation being over, he was placed by the side of a barn till some other place could be procured for him, or he could take care of himself.

In reference to this account, the following inquiries suggest themselves. If this unhappy man had been killed, would he not have been guilty of suicide? If so, does not the *guilt* of suicide attach to him now, as really as if he had been actually killed? Does not a large portion of similar guilt attach to the keeper of the tavern or grogshop, where he procured the intoxicating liquor, provided he was known to be a drunkard? If, in consequence of his lying in the road and the attempt to avoid him, the stage had been overset, and any lives had been lost, would they not have been justly charged to his account? Was he not, therefore, guilty of exposing the lives of others, as well as his own? Does not every drunkard live in the practice of sins no less heinous, than that of perpetually exposing his own life and the lives of others? Is not lord

chief justice Coke perfectly justified in saying, that a drunkard is *voluntarius demon*, a voluntary devil? Ought not our laws to punish drunkenness more severely than they do? And ought they not, out of compassion to innocent persons, to be rigidly executed in every instance?

MAGNITUDE OF THE EVIL OF INTEMPERANCE.

WHEN the calculations of the quantity of ardent spirits, consumed in the United States, first appeared in the Panoplist for March last, the alleged quantity was thought by some too enormous to be accurate. When it was considered, however, that official returns were made the basis of the calculations, the result could not fairly be denied. Wherever the result was admitted, it was allowed to be both humiliating and alarming.

On perusing the piece referred to, some respectable gentlemen instituted an examination into the quantity consumed in the town where they lived. The result was, that their town consumed its full proportion.

It is worthy of remark, that the calculation made from official returns is amply supported by that of Benevolus, in the Panoplist for Oct. 1810, p. 211, made from the consumption in a single town.

It is worthy of remark, also, that it has been repeatedly stated on the floor of Congress, that a tax of 25 cents a gallon on domestic distilled spirits would supersede all the other contemplated war taxes. It is a great pity that spirits should not be taxed heavily, with the design to

diminish the consumption of them. In England, it is very rare that drunkenness is produced by imported spirits. The reason is, the mass of the people cannot buy liquor at four or five dollars a gallon.

It is ascertained, that the late discussions on the subject of intemperance, have aroused to action many very respectable persons. Societies are instituted in many places to suppress the evil. Those, who perceive the danger of bad example, become more and more scrupulous in the use of spirits in their own families; they exert their influence to produce the same resolution among their friends and neighbors; and they perceive very strong encouragements to pursue the course, upon which they have entered.

A. B.

ON RELIGIOUS CONFERENCES.

IN a preceding communication, I stated, that religious conferences, like all other blessings, are liable to be abused. In the following observations, it will be my intention to specify some of the evils to which these meetings are exposed, and to describe the most useful manner of conducting them.

Before proceeding further, it is proper to observe, that I do not suppose any of the evils, hereafter enumerated, to have been very extensively experienced in this country. I except, however, from this observation, certain noisy, enthusiastic sectaries, whose extravagance has paved the way for infidelity and profligacy in some districts.

1. Conferences may be per-

verted to purposes of ostentation. The class of persons most in danger on this score, is that of new converts. They have directed their attention to the subject of religion with much anxiety. They have usually been agitated with great fear, and cheered with strong hopes. The ardor of their feelings cannot but have an effect on their conversation, and their mode of expression. It is often a high gratification to others to hear them converse. They are, therefore, put forward in religious meetings, and take a larger share in the exercises than they otherwise would do. Of this they are scarcely sensible themselves; and older Christians, pleased to see their number increased and the church replenished, listen with mingled emotions of gratitude and joy. In the first stages of this progress, all are pleased, and no set design appears. But after a while, new converts, as yet comparatively ignorant of the deceitfulness of their own hearts, are in danger of talking and praying, with a secret desire to be admired and praised. Against this evil they ought to be on their guard; and, if they discover it lurking within them, they ought thoroughly to expel it. Conversing on religion, in order to obtain the praise of men, even of good men, is no more defensible, than were the prayers which the Pharisees offered at the corners of the streets to obtain public applause on account of their sanctity. Every thing which countenances religious pride, ostentation, or vanity, should meet the decided condemnation of Christians. As the remedy for temptations of

this class, let humility be cultivated; let each one consider, and have it deeply fixed in his mind, how worthless, how guilty, how inexcusable he is in the sight of God. Let him seek to become acquainted with his own heart, and to follow the apostolic injunction, to *esteem others better than himself*.

2. Meetings of the kind in question have sometimes been less profitable, than they otherwise might have been, in consequence of introducing subjects of curious inquiry. Conferences are no suitable places either for disputes, or nice disquisitions. The proper subjects, on which to seek instruction, are the great truths of religion; the obvious and heart-searching doctrines of the Bible; those, which consider men as lost sinners, and declare the method of recovery by Jesus Christ. While these are suitably kept in view, no Christian can go away unprofited.

3. It is possible, that religious meetings may be so much frequented, as not to leave sufficient time for other duties. Where they are greatly multiplied, and where every person attends as many as he can, this will too probably be the fact. By *other duties* I mean duties strictly religious; such as family instruction and family religion. It is much easier to attend religious social meetings, and there join in prayer and conversation, than to keep up a long course of religious instruction in the family. There is danger that the easiest duty should be preferred; and receive an undue share of time and attention. While I would strongly recommend conferences as a *mean* of promoting knowledge, purity, and love; I would cau-

tion Christians against resting in them as the *end*. Our social religious enjoyments should prompt to the enjoyments of the closet, and to the retired worship of the family, and all should lead to God. Thus will each call to duty receive its proper attention; and the Christian will possess that consistent and harmonious character, which he ought greatly to desire.

4. There have been instances of these meetings becoming tiresome by their uniformity. The same subjects have been started, and the same series of observation have been made, too frequently. Where one monotonous course is pursued for a considerable time, it must of necessity become dull and uninteresting.

5. Where a great attention to religion prevails, and multitudes are deeply anxious in regard to their salvation, there is danger that these meetings will be protracted to an improper length. The fact is, however, that discreet and experienced Christians are usually quite enough on their guard against this evil; and that no class of meetings for social enjoyment, not even tea parties, have so uniformly been closed at a seasonable hour.

6. The health is sometimes exposed by attending conferences in close and crowded rooms. This may be at times a serious evil; but as it is sufficiently obvious, there is little occasion to dwell upon it. Clergymen have usually been the greatest sufferers from this cause; as they have attended a greater number of these meetings than private Christians generally, and have taken a larger share in the exercises.

I shall close this communication with a few remarks on the best manner of conducting religious conferences.

1. They should be sanctioned by the presence and countenance of zealous, discreet, and pious clergymen. I do not intend that a clergyman should always be present; for that would be impracticable in extensive parishes; nor would his other duties permit his attendance at all times. But the clergyman should be occasionally present, and should always advise and direct, as to the best manner of proceeding.

I need not say, that the clergy should be treated with that marked deference and respect, which their station and character demand; for I have heard no complaint that this deference is ever withheld.

2. There should be a considerable variety as to the number of persons who attend the meetings. Some of the meetings should be of a more general nature, intended to embrace all who wish to attend from a whole parish; others should be designed to accommodate small neighborhoods. At those of the former description, it seems desirable that the clergyman should be present, and lead in the principal exercises, if possible. Of the latter, half a dozen may sometimes be profitably held within the limits of a single parish, on the same evening. These small meetings of neighbors, where so few attend that a small room will accommodate them, at all seasons of the year, are exceedingly useful, and are free from most of the objections which are usually alleged against conferences. They allow greater free-

dom of conversation and inquiry, and greater opportunity to disclose the views of each, than can be enjoyed at large meetings.

3. The exercises should be short. I do not refer here to the duration of the whole meeting, but to that of each part, as prayer, reading, singing, conversing, &c. It is better that the number of the exercises should be increased, than that any one exercise should be tedious. In order that the prayers should be short, those who lead in them would do well to aim at appropriateness in the subjects, rather than at fulness. Though an attempt to fix every part of the meeting by strict rule would introduce constraint, and therefore be irksome; yet the object here aimed to be described should be kept constantly in view.

4. The exercises should be various as well as short; that is, they should be different at different times. The word of God furnishes an inexhaustible variety of topics, and is capable of being rendered ever new and ever interesting. Short sermons and parts of sermons are sometimes useful to be read on these occasions, as are accounts of revivals of religion, intelligence from missionaries, well written pieces in religious magazines, remarkable conversions, and remarkable Providences. In these days of extraordinary exertion to diffuse a knowledge of Christianity through the world, perhaps nothing has a more powerful tendency to awaken concern for a man's own soul, than to engage his feelings in the attempt to promote the salvation of others.

5. Though the conversation

at these meetings should be strictly, and in a high degree, experimental, yet no encouragement should be held out to make it *personal*. Some good people are inclined to bring forward their own religious experiences. This should generally be discouraged in promiscuous meetings. Christians will find more profit by disclosing the dealings of God with their souls to an intimate friend, perhaps to their clergyman, than to a considerable number of persons. And, excepting examinations for admission into the church, it appears to me advisable, that our personal experiences should be confined to a very narrow circle. Though not personal, the conversation should be of a very *practical* nature. Probably there has been more error in this particular, than in any other. The duties of beneficence, prayer, watchfulness, brotherly admonition, meekness, patience, and many other Christian virtues, should be so abundantly insisted upon, that the covetous, proud, and fretful, may not deceive themselves, as to the grand traits of the Christian character. Christianity should be represented as requiring habitual self-denial, and us not to be satisfied with mere professions. Those who are numbered among the disciples of Christ should feel the necessity of exhibiting a high standard of practical virtue.

6. In the small conferences, every man should be encouraged to propose his inquiries, and express his opinions. But in no meetings expressly for religious purposes, and embracing more than the members of one

family, should females be invited to speak at all. The decision of St. Paul is definitive on that point; and as the matter is settled by inspiration, there is no need of seeking for reasons to support the decision, though they might easily be found. It is highly proper, however, that females should have meetings of their own for prayer and religious conversation.

7. In regard to the large conferences, large, airy, and commodious rooms should be procured, wherever it is practicable to procure them. When not otherwise to be obtained, they should be built. In many places, this want has been suitably provided for; and I hope the time is coming, when a good room for conferences will be considered as a necessary possession in every parish.

The objections, which have been made to conferences by men of the world, have been usually extremely frivolous, and of such a nature as to be evidently merely ostensible. We ought not to be very solicitous to obviate or repel objections of this kind, as, after all our attempts, it will be found impossible to silence them. Unless I am mistaken, too much attention has been given by religious persons to the clamors of the world against revivals of religion: particularly by being very careful to state, that no enthusiasm nor irregularities took place, in the revival under consideration. Whatever may have been the fact, in the great revival seventy years ago, the character of revivals of late has been such, as renders it unnecessary to assert in every case, that there has

been no irregularity. Let us not give too much importance to charges, which are in general unsupported, and have been abundantly disproved. Christians have always been grievously injured by unfounded charges: and yet if they take great notice of these charges, and anxiously repel them, it is said that this anxiety is a new proof that all is not right. The safest course is to give no just occasion for censure, and in general to suffer unsupported charges to refute themselves.

A. B.

For the Panoplist.

A NOVEL HABIT IN PUBLIC PRAYER.

I HAVE observed of late years, that some ministers have got into a habit to me extremely unpleasant and altogether objectionable. I refer to the habit of opening the eyes very wide, while leading an assembly in the solemn act of prayer.

My objections to this practice are, that it is unnatural and unbecoming. That it is unnatural I think will be acknowledged by most men; for I think hardly any man prays in that manner in his closet. It is unbecoming, because it gives a distorted view of the minister's countenance. As his eyes are strained open and highly elevated, his countenance appears very disagreeably, to say the least, to all that part of the assembly, who are on the lower floor of the house.

It will be said, no doubt, that to look upward is highly proper, as the Supreme Being is represented as dwelling in the visible heavens; and this fact has probably given rise to the practice. But surely our people do not need to be taught, by the visible exhibition referred to, that God is highly elevated above his creatures, and that heaven is the place of his peculiar and glorious presence. Is it not much more proper to shut the eyes, as *seeing Him who is invisible*, than to appear as if beholding, with the bodily eye, Him, who is seen with the eye of faith only?

That it is proper and natural to raise the eyes to heaven, on certain occasions, will not be doubted; but to hold the eyes fixed for half an hour, in a very constrained position, and to seem as if beholding a visible representation of the Deity, when no such representation is beheld, and when God *dwells in the heart* of the humble and the contrite, are actions which appear to have grown into a habit without reflection, or to have originated in a mistaken notion, that a sort of theatrical effect would be produced by an apparent beholding of the Divine Majesty. By *theatrical effect* I mean simply an effect produced by a *visible exhibition*.

As a lover of propriety, I wish it might be attentively considered, whether any thing is gained by the habit in question, and whether it is not liable to the objections above stated. ANTIPAS.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES
OF DIVINE REVELATION.

No. XVII.

The next subject in the sacred history, which claims our attention, is *the Confusion of languages, and the consequent dispersion of the builders of Babel*. Concerning this subject we are informed,

1. That *Nimrod*, the son of *Cush*, was a mighty hunter before the Lord, and became a mighty one in the earth.

2. That the beginning of his kingdom was *Babel*, and *Erech*, and *Accad*, and *Shinar*.

3. That at this time the earth was of one language, and of one speech.

4. That the body of men, who were connected with *Nimrod* at the establishment of his kingdom at *Babel*, &c. came from the *East* to *Shinar*, and made that region a place of permanent residence. See Gen. xi, 8, 9, 10, and xi, 1, 2.

The land of *Shinar* was that extensive alluvial region, spreading from the *Tigris* to the *Euphrates*, and some distance westward of the latter, and probably eastward of the former. On such grounds mankind have loved to plant themselves, from the beginning to the present time.

Concerning the fact, that men came to this country from the East, see *Shuckford* and *Bryant*; particularly the latter.

5. After this body of people, known very extensively by the

name of *Cushites*, and consisting principally of the children of *Ham*, had been settled for some time in this fertile region; they invaded the country higher up the *Tigris*, which had been settled by the children of *Shem*; particularly by *Ashur* and his confederates. These appear to have been a peaceable quiet people. The followers of *Nimrod* were bold, enterprising, and warlike. The invasion, as it was unprovoked, was unexpected. The invaders, therefore, made an easy conquest; and in a single eruption reduced their brethren, the descendants of *Shem*, under their dominion. Concerning this war, and that which next followed it, the Scriptures are silent: but the memory of both is sufficiently preserved by profane writers.

6. Not far from this time the *Cushites* undertook to build a city; and in it a tower, of great height, and distinction. In these erections they had two objects in view. One was to acquire renown; and the other, to prevent themselves from being dispersed; or to preserve their union as a body politic. *And they said, "Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth."* Gen. xi, 4.

It is not improbable, that they had a third object in view, in building the tower: and that was, to make it a temple for idolatrous worship. The whole idolatrous system has been in substance

one; and appears, I think evidently, to have been the invention of this body of people.

7. While they were employed in these works, God confounded their language, so that they could not understand one another's speech. In consequence of this fact, the name of the city was called *Babel*, and afterwards *Babylon*; both signifying *confusion*.

8. While they were in the disorder, and difficulty, occasioned by this event, the *Ashurites*, (if I may be permitted to call them by this name,) shook off their yoke; and, after ridding themselves of their immediate masters, attacked the *Cushites* in the country of *Shinar*; and, defeating them entirely, scattered them in different directions. A part of them fled eastward; and settled themselves, some in *Persia*, and some in *Hindoostan*. Another part fled to the west; and planted themselves in *Canaan*, and afterwards in *Arabia* and *Egypt*, on both sides of the Red Sea.

9. The children of *Shem* followed them into *Canaan*, under *Chedorlaomer*; and attacked different bodies of them, in different places. The *Rephaim* they routed, and defeated, in *Ashtarothkarnaim*; a city of *Babylon*, afterwards the residence of its king. The *Zuzims* they vanquished in *Ham*; and the *Emims*, in the plain of *Kiriathaim*; one of the cities, belonging to *Sihon*. Encouraged by their success against these people, their ancient enemies, they undertook several enterprises against the original inhabitants of the country; most, if not all, of whom were descendants of *Ham*.

They first attacked the *Horites* in Mount *Seir*. Then marching round the end of the Dead Sea, they fell upon the *Amalekites*; and in both enterprises met with complete success. On their return they fell upon the cities of *Sodom*, *Gomorrhah*, *Admah*, and *Zeboim*, on the east of the Dead Sea; and, after having completely routed the inhabitants, plundered them of every thing which was valuable. Among the captives was *Lot*. As soon as *Abraham* heard it; he armed his own servants; and, engaging his three friends, *Aner*, *Eshcol*, and *Mamre*, in the enterprise, pursued the victorious army, fell upon it in the night, and completely routed it. This, however, he did not think sufficient; but followed them quite to *Hobah*, on the northwest of *Damascus*; recovering both the captives and the goods, and dispersing the invaders. This disaster seems finally to have discouraged the children of *Shem* from invading the west: for we hear no more of them until 1142 years afterwards; when *Pul*, the *Assyrian* monarch, invaded the kingdom of Israel. On these parts of the scriptural history, I make the following observations.

Lord *Kaimes*, in his attempts to persuade us, that mankind are descended from different pairs, observes, that the only event, which can reconcile Sacred and Profane History, is the Confusion of Languages.

On this I remark,

First; That this is the only event, which can reconcile Profane History with itself.

Secondly; It is sufficient, that

this event does reconcile Sacred and Profane History.

There have been many debates concerning the manner, and the degree, in which the one language of mankind was confounded at this time; and, some of them, certainly merely fanciful. As we are informed only of the general fact, that the language of man was confounded; nothing further can be determined with certainty. To do any thing like justice to this subject, in a philosophical view, or even to my own thoughts concerning it, would demand an extensive discussion; a thing neither proper, nor possible, on the present occasion. Yet I will make a few remarks concerning it.

1. This confusion extended, so far as appears, only to the people, who were employed in building the city, and tower, of *Babel*; or, at the utmost, to the whole company of *Nimrod*. There is not a reason to believe, that it reached any farther.

2. There is no reason to conclude, that it extended any farther in the degree of confusion, than was necessary to accomplish the end. These people had already become formidable to their peaceable neighbors; had invaded, and subjugated, them; and were now vigorously engaged in pursuing the objects of a guilty ambition. At the same time they were resolved, in opposition to the will of God, requiring them to spread over the earth, and people its desolate regions, to continue united in one great and powerful body, to gratify their love of conquest, and their desire of military renown. To accomplish this purpose, they certainly chose

the most promising means: Great and splendid cities have ever been strong bonds of union to the people, connected with them; and, in early ages, assembled almost all the power, possessed by the princes, who ruled them. To dissolve their union, and to prevent the purposes, for which they wished to preserve it, God confounded their language: that is, he confounded it so far, as was necessary for this design. I think we are not warranted to suppose, that the confusion extended any farther.

3. It was sufficient for this purpose, that the language of these people should be rendered unintelligible to each other. This might be easily accomplished, either by rendering their pronunciation of a number of words, comparatively moderate, materially different; or by communicating a moderate number of new words, and exterminating from the mind the old ones, for which these were substituted. A single word may in any sentence be pitched upon as being indispensable to its meaning. If, therefore, we suppose the language sufficiently altered in either of these modes to prevent the knowledge of one word in a sentence; their conversation would become unintelligible. This, or little more than this, may have been all which was done.

The communication of language, at first, was a miracle. Equally miraculous, was the communication, at this time. Yet I think we are not warranted to suppose, that the miracle, in either case, was extended any farther than the exigence of the case demanded.

4. The number of languages, if they may be called such, which were formed at this time, was probably less, than some writers have supposed. It has been thought, and said, but, as I apprehend, without any foundation, that seventy-two languages were communicated at this time. It is not improbable, that there may not have been so many, as two languages, radically distinct, at this time. If the scheme, which I have proposed, should be admitted as probable; the result would rather be one language, confounded, and perplexed, by the substitution of a certain number of new words for the same number of old ones; or, what is the same thing, a new for an old pronunciation of a certain number of words; rather than the establishment of one or more languages, radically new. I ought, however, to observe, that, as we are not informed concerning the exact state of the fact, nothing can be certainly concluded concerning it. I ought also to observe, that there are some circumstances in the history of mankind, not destitute of weight, which might conduct us to conclusions somewhat different.

If I am asked, Whence are derived the very numerous, and very diverse, languages of mankind? I answer, that we are not prepared to form very correct opinions concerning this subject, from our ignorance of the languages themselves. Until these languages are better known, it will be impossible to form just opinions concerning them, and, therefore, concerning this subject at large.

I suspect, however, the lan-

guages of men, which are radically distinct, are fewer, by far, than has been generally supposed. A few years since, it was thought, that many Aboriginal languages were spoken even within the limits of *New England*. It is now well understood, that, exclusively of that of the *Iroquois*, a single language, having, however, different dialects, was spoken from the *Potowmac* to the *St. Lawrence*, and from the *Mississippi* to the *Atlantic*. The same language, also, is spoken by some tribes, north of the *St. Lawrence*; and by some, west of the *Mississippi*, as far as to within 400 miles of the *Pacific*. Most probably, it will be discovered hereafter on the shores of that ocean. Travellers, whose reports concerning this subject have furnished our principal information, are certainly very incompetent witnesses of the facts. The effects of time, and its changes, are such upon language, as to account in a great measure for all its known diversities; although we should admit that the changes, produced at the building of Babel, were comparatively few. But this is a subject, on which I cannot now enter. On another occasion I may, perhaps, examine it to some extent.

Should the different languages of mankind become hereafter more perfectly known; and a general vocabulary be formed; a much more satisfactory account of this subject could be given, than the world has hitherto seen. Until something like this shall be done, it will be impossible to discuss many parts of the subject with precision, or success. That the result, in such a case.

will contribute to the support of divine revelation, I cannot doubt. The progress of all physical inquiries has regularly been favorable to the truth, and celestial origin, of the word of God. At first indeed, and in the infancy of our knowledge concerning the subjects of them, particular facts have seemed to lean the contrary way: but, as the investigation has proceeded, they have universally assumed an aspect, favorable to Revelation. The same has been the result with respect to historical researches. In the ancient accounts of *Egypt*, *Chaldea*, *Hindoostan*, and *China*, infidels have found facts, and claims, which seemed hostile to the sacred history. But the whole appearance has been reversed by succeeding inquiries. Such, I have not a doubt, will be the result of the inquiries in question, should they ever be made.

I will now proceed to cite several testimonies from antiquity concerning the subjects, which have been discussed.

1. The following things are asserted by *Bochart*, as the declarations of many interpreters.

That *Nimrod* is called a giant in the Scriptures:

That he was a warrior *against*, and not *before*, the Lord; and for this he gives the opinion of *Rabbi Solomon*:

That the builders are said to have been scattered through the four winds of heaven; or that, in other words, they were scattered by the winds of heaven:

That the word, translated scattered, is used to denote crushed, or dashed in pieces; and, by *Isaiah*, to denote the effects of thunder and lightning: and

That the *Grecian* fable of the *Giants*, who piled mountain upon mountain in order to climb up to heaven, while they were warring against *Jupiter*, and were destroyed by his thunder, is a mere transcript of the story of *Nimrod*.

Abydenus says, "The first men erected a tower, where *Babylon* now is." *Eupolemus* mentions the same thing: and both testify to the confusion of tongues, and the subsequent dispersion of the builders.

2. *Eupolemus* says, "The city, *Babel*, was first founded, and afterwards the celebrated tower; both which were built by some of those, who escaped the Deluge. These were giants. The tower was ruined by the hand of the Almighty: and these giants were scattered over the face of the whole earth."

3. *Bryant* asserts, that the Poets declare,

That there was a time, when mankind lived in simplicity, and virtue;

That then they had no laws, but were in a state of nature;

That penalties were then unknown;

That they were wonderfully blessed with health, strength, and longevity;

That they at last fell off from their simplicity, and were distinguished by their pride, jealousy, and lust of domineering;

That war followed the indulgence of these passions;

That *Nebrod* began these innovations;

That he was gigantic, daring, and a contemner of every thing divine; and

That he was attended by associates, of a similar character.

4. *Abydenus* says,

That the first men of the earth were remarkable for their strength and stature;

That they despised the gods;

That they built a tower, which is now *Babylon*, in order that it might approach near heaven;

That the gods ruined it by storms, and whirlwinds; frustrated the purpose, for which it was designed; and overthrew it upon the heads of the builders;

That, before this, there was but one language among men;

That now they had a manifold voice, or utterance;

That from this confusion of tongues, or dialects, the place was called *Babylon*, "for such confusion," he says, "is in the Hebrew language called *Babel*;" and

That soon after there was war between *Chronos* and *Titan*.

5. *Epiphanius* says,

That *Babylon* was the first city built after the flood; and that from the very foundation of this city commenced a scene of conspiracy, sedition, and tyranny, which was carried on by *Nebroth*, the king, the son of *Chus* the *Ethioph*.

6. *The Pascal Chronicle* says, that *Nimrod* was called by the Gentile writers *Orion*. Itself styles him "*Nebroth* the giant, the hunter, the son of *Chush* the *Ethioph*, who taught the Assyrians, (that is, the *Babylonians*) to worship fire."

7. *Syncellus* says, "*Nimrod* would still obstinately stay, together with numbers of his followers; and was crushed in the falling of the tower, which was overthrown by furious winds.

8. *Histiaeus*, the *Milesian*, referring to this history, says,

That the priests, who survived the destruction of *Babel*, saved the implements of their idolatry, and brought them to the city *Sennaar*, or *Shinar*, in *Babylonia*; but they were again driven thence by a second dispersion.

The Seventy translate the passage, "They smote the *Rephaim* in *Ashtaroth-karnaim*," "they smote the giants in *Ashtaroth*;" and they also render "the valley of *Rephaim*," 2 Sam. v, 18, "the valley of the *Titans*."

Procopius says, "Those, who were by the *Hebrews* called *Rephaim*, were by others called *giants*, or *Titans*."

The *Zuzims*, or *Zamzummins*, and the *Emims*, are by *Moses* declared to be of a gigantic stature, and character.

9. *Theophilus*, mentioning this attack of the families of *Shem* on the descendants of *Ham*, says, "It was the first war upon earth;" and calls it "the war of the giants."

10. *Cedrenus* says, that in the days of *Abraham*, the sons of *Celus*, or heaven, flourished: and, having spoken of the patriarch's retiring to *Egypt* on account of a famine, adds, that about this time was the war between *Jupiter*, and the *Titans*.

He also says, that there were records in *Egypt*, which also confirmed the account, given by *Moses* of these events, and these people of extraordinary stature; and adds, That they were the people whom the *Grecians* called *giants*.

11. The *Sybilline Verses* say, "When the tower rose to heaven upon the plain of *Assyria*, and all men were of one language; the whirlwinds beat upon the tower, and shook it to its

lowest base. And now all intercourse ceased among mankind. They strove to converse, but their lip failed them; and, in lieu of words, gave only a confused babble. Hence the place was called *Babel*; and was so named by the Apostates, who built here. Then they were scattered into uncertain, and unknown, regions; and filled the world with nations, and empires. In the tenth age after the flood, *Titan*, *Chronus*, and *Jafetus*, were the first, and most honored, among men; and with the highest titles, both earthly and heavenly. Each ruled his own third part of the world, which had been divided into the three parts by lot; and in peace lived quietly with each other: for their father had obliged them by an oath to live in this manner. When the just man, (that is, their father) left the world, full of years, his three sons broke their bonds, and rose in arms against each other: and *Chronus* and *Titan* contended for the dominion of the earth. This was the first war: and from that time the gods wrought evil for the race of *Titans*."

12. *Hesiod* says, that this war was of long duration, and that in the second engagement the *Titans* were discomfited, and ruined.

13. *Moses Choronenſis*, who wrote the history of *Armenia*, says, that, when *Ninus* reigned in *Assyria*, there was war against the *Titans* in *Babylonia*; and that the king of *Babylonia* had the conduct of that war.

14. *Eupolemus* says, that the people who carried off *Lot*, were the people of *Aram*; (that is, of *Mesopotamia*;) that they had been

making war upon the people of *Canaan*; and that upon the news of *Lot's* captivity *Abraham* with his armed household defeated the enemy and recovered his brother.

15. *Eusebius* says, "The first king of *Chaldea* was *Ευχχοος*; who by the western writers is called *Neurod*, or *Nemrod*."

16. *Eupolemus* says, that *Babylon* was the first city built in the world; that it was founded by some of those persons who escaped from the deluge; that they likewise erected the celebrated tower; and that the giants, after the tower was thrown down, were scattered over the face of the earth.

17. *Hyginus* says, that until the days of *Phoroneus*, (heretofore mentioned in these Lectures as being the same with *Noah*;) who was the first king upon earth, the people had but one language; and lived many years without cities, or laws, under the direction of *Jupiter*; but that, after *Hermes* diversified the language of men, he divided them into nations: upon which discord began among mankind.

The people of *Mexico* say, that, after the confusion of languages, their ancestors came to *America*.

Concerning these testimonies permit me to observe, that, if examined by the principles, which have been heretofore laid down in these discussions, they will be seen to be absolutely conclusive with regard to this part of the scriptural history. It is impossible that they should have been invented: and if they had not been true, it is impossible, that they should have thus agreed.

THE RELIGIOUS EXPERIENCE OF
MRS. E. H. EXTRACTED FROM
HER DIARY.

(Continued from p. 69.)

"SEPT. 8, 1725. I have several times this day been assisted in secret prayer, and been very earnest with God for his presence, but more especially for grace to keep his commandments; which I was put upon by a consideration of God's great goodness to me, especially of late. I was earnest that I might have light to know my duty, and strength to do it; and that whatsoever I did, I might do it to the Lord, and be accepted of him.

"10. I hope I have had considerable of God's presence all the day long. It has been easy to me to think of spiritual things. My soul has a great part of the day been going out in thankfulness to God. My father, speaking of the dew, brought to mind the promise, Hos. xiv, 5, *I will be as the dew unto Israel*; and meditating on it, I was moved to plead that promise with God, and found myself so engaged in the duty, that I could not leave off.

"14. I have been reading Mr. Watts upon *A Soul drawing near to God*; and though I cannot go along with all his signs and all his effects, yet I have experienced a sense of God's glory; I have seen him a Being of unspeakable excellency and perfection; I have seen him an all-sufficient God, and that with him is all fulness. I have seen him also in his goodness, as good in himself and good to his creatures, and likewise good in his

supremacy and dominion. I have seen also something of his wisdom and purity, and have had some sweet taste of his love, and felt my soul going out in love to him again; but more especially has my soul been refreshed by his presence and a sense of his excellency. I have also found a fixedness of heart in duty, an earnestness in prayer, and many a time such a delight in it that I could not leave off. I have found earnest desires after holiness, and after further discoveries of God's glory. I have found myself careless towards the world; not the most tempting delights, nor the most important concerns of it, have affected me. I have found a sweet freedom in prayer, and have, with a sort of familiarity and boldness, conversed with God. I have been much enlarged in prayer, and pleaded with God and filled my mouth with arguments. I have found inexpressible pleasure in God's ways; and his word has been better to me than my necessary food. I have also found a greater distance from sin, and the keeping of God's commandments comparatively easy. My hope, love and thankfulness have been quickened, and my faith and joy assisted, even sometimes to triumph. My trust in God and dependence on him have been much increased. But that which I have had most experience of, I want words to express. It is not transports of joy; yet contentment and satisfaction do not reach it; neither does happiness so distinctly express it, that I shall in future know what particular feeling I meant by it. Sweetness and pleasure are too mean to de-

scribe it. I have felt my soul filled with it more especially when I have had God's presence in a high degree, so that it has seemed as real to me for a short time as the presence of a friend.

"23. The reading of the 119th psalm was profitable to me, particularly these words: *I am thine; save me*. It fixed my meditation on God's electing and redeeming love, and on the relation I stand in to him; also my trust in him continued.

"24. Sitting down to dinner and endeavoring to meditate on God's goodness, I had a precious discovery of it. I find that, when I see any thing of God, my heart stands ready to forsake every thing else and follow him.

"25. I was much assisted in secret prayer in the morning. Saw something of God's glory, and was helped to trust in him and exercise faith in his promises. I have lately arrived to a happy degree of trusting in God, and committing all my concerns into his hands, and find it a good way. He has been near to me to help and prosper me.

"27. I was made sensible of God's greatness and excellency, and of the glory and felicity of the man Christ Jesus, by reading Mr. Watts's second sermon on Psalm lxxv, 4, *Blessed is the man whom thou chooseth and causest to approach unto thee*.

"28. The good effects of reading Mr. Watts's sermon are still upon me. A sweet relish and savor of it rest upon my mind. I have seen this morning in prayer how high God is above us, and that he will have no regard to us, only in and by Christ. I have seen Christ standing ready to offer my peti-

tions, my prayers, and praises, to the Father; and that they would be accepted in and through him. Now blessed be God, that we have so glorious a way to come to him, that we have such an advocate with the Father, even his own Son. May I see more of his glory, and love him more sensibly.

"29. I am somewhat melancholy this evening. As I intend a journey to Boston to-morrow, it has been an affecting thought to me, that I must leave my beloved places of retirement, and my beloved diary that I have found so profitable. But God is not confined to places or means. If he will grant me his presence every place will be pleasant. Wilt thou please, glorious God, to go along with me, and commune with my heart, and influence me by thy Holy Spirit

"Dec. 1. I am now returned from Boston, and once more brought to my father's house. I have had much experience of God's goodness in my absence, both in my journeying and the place of my residence. I was enabled more distinctly than is common to put my request for God's gracious presence into the hands of Christ, that he might offer it up for me to the Father; and I found it not a vain thing, for I have been answered in that which I desired.

"Ap. 12, 1726. A day of public fasting and prayer in this government. I hope I have been a gainer by the day. I was assisted in my preparations, and made to see that I had sinned against all the divine attributes, and was thereby rendered exceedingly vile, and unworthy of any of the mercies of God. I

hope I have been humbled for many sins also against man, and for the sins of our land.

"Aug. 26. I have been this day very thoughtful of the condition of the poor, and have been very industriously contriving how to make their state more comfortable; especially an aged servant's that lives with my father. Will God be pleased to prosper me in my desires, to maintain this frame of spirit in me, and to give me ability to do according to it.

"30. I have been this day to Wethersfield. When there amidst friends and entertainments, I found my soul going out in restless longings after divine things. I was filled with pleasure and sweet content: The greatness and prosperity, that I observed others to be the subjects of, did not at all affect me.

"Hartford, Aug. 31. This day was a thanksgiving at Windsor, east side, upon the account of God's extraordinary presence with that people the year past. I had not seasonable notice of it, and could not be with them, though my heart was much there, and I lamented being personally absent. But God was pleased to be present with me in my meditations upon that occasion, and helped me in prayer to be earnest for them, that he would accept their thank-offering, and reward them by showing down spiritual and temporal blessings upon them; that he would make a glorious descent into the midst of them, and manifest himself in an extraordinary manner, so that this day may be to them an emblem of heaven

(the work whereof is praise;) that he would make it a day of giving gifts and of the pouring down of his Spirit upon that people; that he would look upon them, *who walk in darkness and see no light, though they fear the Lord, and obey the voice of his servants*; that he would in the beginning of the service break into their souls with life and light, discover himself to them, and fill them with joy and gladness, so that they may cast their mite into the treasury, yea, that they may bring thither a more abundant thank-offering; that he would be present with those that walk in the light of his countenance to assist their thankfulness, and enlarge their hearts abundantly in his praises; that he would show them how great their portion is,—how blessed their privileges, that they may serve him with cheerfulness, joyfulness and gladness of heart, and make his praise glorious in the sight of all men; that he would have respect to the strangers that should join with his people, because of the name of the Lord our God; that the blessing of Jacob may descend upon them, yea, that their portion may be the God of Israel, and that he would reward their more abundant labor with the extraordinary manifestations of his love, and discoveries of his glory that he would have regard to the prayers of his people assembled upon this occasion; and that he would hear and answer their petitions as well as accept their confessions and thanksgivings."

(To be continued.)

PLAIN SCRIPTURE READINGS.

No. VIII.

MATTHEW VII.

Various Readings.

VER. 4. For it shall be measured to you again, read it shall be measured to you.

V. 14. For I. s. *Because strait is the gate*, read *How strait is the gate*.

These are the only alterations proposed by Griesbach in the text of this chapter. The first alters not the meaning of the passage at all, as the word *again* is clearly implied. In regard to the second, if the *straitness of the gate* is not expressly alleged as a reason for entering in, yet the introduction of the *strait gate* with the adverb *how*, which indicates surprise or wonder, furnishes one of the most powerful reasons that can be imagined. The English translators placed *how* in the margin, indicating that they were doubtful which was the true reading. The variation in the original consists of the omission of a single letter.

No improvements in our version, of sufficient importance to be distinctly stated here, have occurred to me. Yet the student will do well to peruse Campbell's translation and notes. His version of the 13th and 14th verses is animated and faithful to the sense: *Enter through the strait gate; for wide is the gate of perdition, broad is the way leading thither; and many are they who enter by it. But how strait is the gate of life; how narrow the way leading thither; and how few are they who find it.*

VOL. IX.

Doctrines.

In this closing part of our Savior's sermon on the mount, we are taught, that we are not to judge our fellow-creatures, for we shall, in that case, be judged in the same manner in which we judge others; v. 1, 2; that it is our first duty to cure our own faults, and then we shall be in a proper condition to reprove the faults of others; v. 3—5; that we are not rashly to expose the precious things of religion to wicked and profligate men, lest we thus bring contempt upon the holy cause, and injury upon ourselves; v. 6; that every person, who truly seeks for blessings at the hands of God, will infallibly receive them; v. 7, 8; that since even men, notwithstanding their wickedness, give good gifts at the requests of their children, much more will God, our heavenly Father, bestow his benefits upon them that ask him; v. 9—11; that the great rule of duty towards men, is to do to others as we would have them do to us; v. 12; that this rule is the substance of the law and the prophets, so far as man's conduct towards his fellow men is concerned; that our Savior commanded sinners to become subjects of true religion, and thus enter into a state of happiness and glory; v. 13, 14; that he supported this command by urging the consideration that comparatively many go down to perdition, and comparatively few walk in the path of life; that he warned his hearers against false teachers, who would offer themselves in a fair disguise, while they inwardly possessed a most odious character; v. 15; that such

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teachers are to be judged of by their conduct; v. 16; that a holy life can no more spring from bad principles, than grapes from thorns or figs from thistles; v. 16—18; that men, who never prove the existence of religion in their hearts by a suitable life, will be ultimately destroyed without the possibility of escape or exception; v. 19; that professions will not secure an entrance into heaven, but the performance of the will of God is indispensably necessary; v. 21; that, in the great day of final account, many will plead for admission into heaven, will address the Lord Jesus Christ as the Sovereign Arbiter of life and death, and will urge that they have taught in his name, and cast out devils and wrought many miracles by the same authority; v. 22; that He will then solemnly declare to them that he never knew them in the character which they claim, and will drive them from his presence as workers of iniquity; v. 23; that whoever hears the preceding instructions, and obeys them, will be declared by the Savior of the world to resemble a wise builder who founds his house upon an immovable basis, so that it will stand against the most violent and impetuous storms; v. 24, 25; that every one who hears these instructions, and disregards them, will be in like manner declared to resemble a foolish builder, who erects his habitation, the place which contains all that is dear to him, on a sandy foundation; so that, in the hour of trial, the house is undermined, and falls into a state of irreparable ruin, and crushes all who are trusting to its shelter; v. 26, 27;

that when our Savior had ended, the people were astonished at his teaching; v. 28; and that this astonishment arose from his having taught as one having authority, and not as the Scribes; v. 29.

Among the implied doctrines, I mention the following; that men are more apt to see small faults in others, than much larger faults in themselves; v. 3—5; that the great body of mankind never ask for spiritual blessings with sincerity; v. 7—10 compared with 13, 14; that it is proper to exhort impenitent sinners to enter in at the strait gate, and to urge their danger of not entering as the most likely reason to affect their minds; v. 13; that our Lord, being the Sovereign Disposer of the everlasting conditions of men, is the true and independent Deity; v. 23; and that the hearers of Christ were principally struck with that exhibition of sovereign authority which he made in this discourse.

Miscellaneous Remarks.

Perhaps no direction of our Savior is more applauded by all classes of men, and at the same time more universally disobeyed, than the one contained in the two first verses of this chapter. It would seem, as if men were anxious to compound for disregarding the injunction against judging others, by extolling its wisdom and excellency; as if strong approbation of a law could purchase a license to transgress it. Although it is not said, that the *judging* here forbidden consists entirely in giving an opinion, or passing sentence, against others; yet this seems to be

strongly implied. In the opinion of Johnson, the word *judge* is here used to express *severe censure*. However this may be, the implication seems to be clearly as above stated.

The evil of judging others, which is here forbidden, is one from which few persons are free; and to avoid which entirely may be deemed one of the highest attainments of a religious man. How seldom do we go into company without hearing an unnecessary condemnation of some of our fellow-men? If attentive to our own conduct, how often do we catch ourselves transgressing the law of love in this particular? It is amazing to consider how large a part of conversation is made up of *giving characters*, and how many of the characters thus given are palpable violations of our Savior's injunction. Real Christians have need to examine themselves on this subject, for on no other, it is believed, do they so frequently err. Let conscience be awake, and keep a vigilant guard against the first intrusion of censorious remarks; let every Christian form for himself, so far as he is able, a definite opinion in regard to what is forbidden by Christ in this passage; let him not only cherish a tender respect for the reputation of others, but cautiously abstain from making the characters of others a subject of conversation, unless necessity requires it.

It is to be remembered, however, that we have many duties to perform in the world, which make it absolutely necessary that we should form opinions respecting the character of mankind, and of those with whom we associate. Thus Christians

are to associate in churches, and are therefore to be satisfied of the Christian character of each other; ministers are to be separated for the service of the church, and are to possess a certain character described in the Scriptures; rulers are to be chosen, whose qualifications are also given in the inspired Volume; we are abundantly warned against a great variety of sins, and against those who commit them, which implies that we should be able to distinguish persons of bad character from the good. How, then, shall it be known whether we are violating the command of Christ, or not, when we are discussing the characters of our acquaintance? To this question, I apprehend, no definite answer can be given. A volume might be well written on the subject, by a competent person, and after all the path of duty would not always be clear. Nothing but fervent and habitual love for our neighbor, and a constant regard for the authority of God, can with certainty enable us to avoid the evil of censorious judging.

It is worthy of remark, that while men universally hate to be judged, they almost universally set about judging each other. Of the great mass of mankind nothing better could be expected; but that good men should fail in this respect, so much as they actually do, *ought not* to have been expected. How often do we see men highly offended that others should dare to question their motives, or speak disrespectfully of them, while they are habitually questioning the motives of others without evidence of guilt, and their conversation is frequently a string of unfavorable

surmises and uncharitable inferences.

The direction in verse 6th, *not to cast our pearls before swine*, is usually interpreted to forbid exhorting and admonishing those, who, as we fear, would treat exhortation and admonition with contempt. But I see no reason for interpreting the passage in this restricted sense; and, as commonly interpreted, it discourages admonition too much. Religion is seldom exposed to contempt by faithful admonition. Even the profligate, when solemnly warned of the tendency of their conduct, and reminded of their danger, usually shrink before reproof. The late Rev. John Newton supposes, that religious experiences, or God's dealings with converted penitent sinners, are the *pearls* here intended. And this supposition is more probable, in my opinion, than the interpretation above described. Still this is too restricted. Every exposure of the holy principles, the sublime and precious enjoyments, and the heavenly prospects, which religion offers to men; every such exposure, as would embitter wicked men against Christianity and its professors, without benefiting the unhappy gainsayer, is here implicitly forbidden.

The encouragement to ask for spiritual blessings, as described in the 7th and 8th verses, is inconceivably kind and generous on the part of God. A simple petition is all that he requires, as the condition of bestowing the greatest and most enduring benefits. It is plain, however, that the petition, which is to receive such transcendent rewards, must be sincere. It must be made

with a reliance on Christ, and a belief in the Gospel.

On what easier terms could salvation have been offered to men? Will any one say, that the goodness of God makes it necessary that the Gospel should be forced upon sinners without their desiring it? Yet, easy as the terms of salvation are, how few are inclined even to ask for it. What multitudes pursue the road towards hell without a single aspiration after heaven. What multitudes professedly offer petitions to God, who never *really ask*, so as to be entitled to the fulfilment of the promise, during their whole lives. What intolerable anguish will be experienced by the inhabitants of the world of misery, when they reflect, that they would have finally escaped from perdition, if they had only *asked* for deliverance; and that their own perverse wills, in a manner altogether worthy of blame and abhorrence, prevented their asking aright, if they ever asked at all.

Ministers of the Gospel are often blamed by worldly men for representing the number of the saved as *few*, and the number of the lost as *many*. They are sometimes blamed for preaching the very words of our Savior; their accusers either ignorantly or inconsiderately charging them with uncharitableness and cruelty, and proving their charge by quoting sentences from sermons, which sentences are found in exactly the same form in the sacred writings. Nothing can be more explicit than the language of Christ here. Nothing can be plainer than many of the characteristics of both good and bad men in the Scriptures. And

whether we speak of the present time, or of any preceding age of the Church, we are able to find but very few who have given satisfactory evidence that they are walking in the narrow way of life; while multitudes on every side furnish evidence against themselves, that they are in the broad way of perdition. The contrast drawn by our Savior is wonderfully striking. *Many* go on (*easily and naturally*, as it would seem,) in the *broad way to destruction*, and enter the *wide gate* at the end; while *few* are able even to *find the strait gate* at the end of the *narrow way of life*. He who can explain away this text, so as to make it teach the opposite of what it appears to teach, need not despair of wresting any text to any meaning which he wishes it to speak; but he may well tremble at the thought of wresting the Scriptures to his own destruction.

False teachers always appear in disguise; they would always fail of their purpose if they did not. How absurd, then, is it, to urge mere professions of candor, kindness, and liberality, as *proofs* of the superior excellence of those who make them. Our Savior commands us to *beware* of such teachers. It is therefore proper to *suspect* great professions, especially when the experience of the Church has abundantly shewn how false and hollow they usually are.

Toward the close of this sublime, holy, and heavenly discourse, the Savior adverts to the final judgment, to *that day*, which is spoken of as though it were ever present to the mind. He exhibits the applicants for admission into heaven, as prefer-

ring their suit to him alone, as having taught in his name without reference to any higher authority, and as having wrought miracles in his name. He does not dispute their statement, nor refer them to any higher tribunal, but as the moral Governor of the universe, as the Sovereign Arbiter of life and death, rejects them as workers of iniquity, and passes upon them a final and unalterable sentence. What must the people, who heard Christ, have thought of his character? Could they have inferred less than I have stated? Did he guard them against this inference? Was he not wise enough to perceive it? It is from numerous passages like this; passages which irresistibly imply the supreme authority of Christ, that I argue his divinity, not less confidently than from direct and positive assertions.

The words of the sentence passed by Christ are worthy of distinct consideration. *Depart from me*. What propriety could there be in this sentence, unless Christ were representing himself as the sun and substance of heaven itself; unless, in other words, he sustained the character and station of God, that glorious Being whom the holy inhabitants of heaven love with all their heart, and all their soul, and all their strength, and all their mind. Thus Paul describes the punishment of the wicked as an *everlasting destruction from the presence of the Lord*, unquestionably meaning, as the context fully proves, the Lord Jesus Christ. How can this be reconciled with the opinion, that Christ sustains an inferior character only? How can he be any other than the Supreme

Jehovah, when his presence is represented as the sum of heavenly felicity, and banishment from it as the sum of everlasting misery?

The audience of our Savior were not unobservant of the sovereign authority with which he spake. They were more astonished at this, than at the sublimity of his doctrines, or the divine eloquence with which he uttered them. He taught as one *having authority*, as one possessing, by his own independent right, the knowledge, the wisdom, the power, and the glory, necessary to constitute him the moral Law-giver and the final Judge of intelligent and immortal beings.

PHILALETHES.

MEDITATION VI.

Psalm xci, 11, 12. *For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

THIS gracious promise is made to every child of God; and should be much dwelt upon as an expression of divine benignity and kindness to those who were naturally unworthy of the least favor. Of all the similitudes by which God exhibits his care and love of his chosen ones, no other is so tender and affecting as that in which he assumes the character of a Parent and imparts that of a child. The love which parents feel for their children, and the helplessness of infancy, are peculiarly illustrative of God's kindness to his servants and of their dependence upon Him.

No person, who is not a parent, can have a thorough sense of the helpless and dependent situation of an infant. It is requisite that a man should experience, before he can understand, all the tenderness and anxiety of this relation. The blessed God, though not described as a Parent in the passage here quoted, is yet represented as taking that care of the righteous, which is most aptly expressed by parental solicitude. When the parent carries his infant in his arms, he shudders at the thought of letting it fall, he clasps it tight to his bosom. Whenever he contemplates the possibility of his child's falling from a window, or dashing against a pavement, he shrinks from it even in idea, and doubles his diligence to secure his dear offspring from an evil so distressing. The infant learns to confide in its parent's care, and fears no fall while enclosed in its father's arms.

Let the Christian make a suitable use of this representation. The infant may be disappointed through the want of power, (and possibly of inclination,) in the parent to protect it; but he, who truly confides in the care of his Heavenly Father, will never be disappointed. When surrounded by enemies, and encompassed by hidden dangers, God will be his shield, his protector, and supporter. Before he even suspects the danger to which he is much exposed, God gives his angels charge concerning him, and they are ready to sustain him and secure him from the slightest evil. The weakest Christian has the guarantee of infinite wisdom and infinite power for his protection and final deliverance.

from every enemy and danger. Let him remember, however, that a filial confidence is expected from him; and unless he joyfully acquiesces in the claim, he has reason to fear that he does not possess the character of a child. Let him cultivate a child-like disposition, and commit himself to the care of God without distrust or anxiety.

Let the irreligious consider their forlorn and unhappy state.

In a world full of dangers of many kinds, especially spiritual enemies, they have no friend who is able to protect them. While remaining irreligious God is their enemy; unless their character, is speedily changed, he will remain their enemy forever. *O that they were wise.* O that they would turn to the Lord with their whole hearts; then might they be quiet from fear of evil.

A. M.

REVIEW.

XLVIII. *The Works of the Rev. JOSEPH BELLAMY, D D late of Bethlem, Connecticut. In three volumes.* New York; Stephen Dodge. 1811, 1812. 8vo. pp. 540, 544, 547. \$7 50.

THE proposal to publish, in a uniform edition, the works of the late Rev. Dr. Bellamy, was received with great pleasure by that portion of the religious community, to whom his reputation as a preacher and writer had been known. This portion was not small. Yet a considerable number of clergymen in our country, and multitudes of private Christians, were unacquainted with the value of his works. We rejoice that the publication has appeared, and that we can cheerfully recommend it, on account of the style of execution, as well as the intrinsic merits of its contents. It would be a valuable addition to every public and private library; and we trust it is already in many hands. We owe an apology to the public for not having mentioned these vol-

umes sooner. The principal reason of delay in reference to this and many other publications, has been the small number of pages which we can allot to the department of reviews.

The first volume contains a Sermon preached by the Rev. Mr. Benedict, at Dr. Bellamy's funeral, a short Sketch of his life, a treatise entitled *True Religion Delineated*, a *Treatise on the Divinity of Christ*, a *Sermon on the Millennium*, and an *Election Sermon*.

As some of our readers may scarcely have heard the name of Joseph Bellamy, it will not be foreign to the design of this short article to state, that he was a man greatly revered, beloved, and honored, by many fellow-laborers in the Gospel; that his praise is in many churches; that he possessed great native powers of eloquence; that he lived in a very interesting period; that he took an active part in promoting the great revival in New England, and afterwards in debating several important questions.

which relate to the vital interests of the church; that he was a diligent observer of human nature, and a sagacious judge of human conduct; in short, that he was a laborious, fervent, able and pious minister of Christ.

Dr. Bellamy was born in New Haven county, 1719, was early devoted to literary pursuits, and was graduated at Yale College, at the age of sixteen. He was licensed as a candidate when about eighteen, and was ordained to the work of the ministry at Bethlem in 1740. About two years after his settlement, he thought the Providence of God called him to more extensive labors, than were offered within the limits of his parish. For several years, he spent a considerable part of the time in itinerating through Connecticut and the neighboring colonies, preaching the Gospel to multitudes daily, and often repeatedly in a day. During the continuance of the extraordinary revival, Dr. B. was unremitting in his extraordinary labors, taking care that his own pulpit should be vacant as little as possible. This course of exertions gave him an opportunity of becoming thoroughly acquainted with the exercises of awakened sinners and of sincere Christians, and qualified him to write the most valuable of his works, viz. *True Religion Delineated*, which was published in 1750, and soon after re-published in Scotland, where several editions have been since printed. This treatise is recommended by the illustrious President Edwards, whose approbation ought alone to secure an attentive perusal for every work on which it was bestowed. When

this work became known, the reputation of the author was so distinguished, that many young gentlemen applied to him as a teacher of theology. In this way, his great abilities were called into a most important sphere of action, and were thus employed till the decline of life. The course of instruction, which he adopted, was calculated to make his students think for themselves, with an implicit deference to the word of God only. No man ever more strenuously insisted on, and few men have been able more powerfully to urge, the great principles of Christian liberty. He was a Protestant and a Calvinist, but called no man father, and endeavored to build all his opinions on the word of God. His whole life evinced him to be an ardent friend to the cause of God in this guilty world, a faithful pastor, and a useful example of the efficacious influence of the glorious truths which he taught. He pursued a vigorous course of labor in his profession, till it was interrupted in 1786 by a paralytic shock, from the effects of which he never recovered. The days of his pilgrimage were completed March 6, 1790, in the 72d year of his age, and the 50th of his ministry.

The design of Dr. B. in writing his *True Religion Delineated*, was to distinguish 'experimental religion from formality on the one hand and enthusiasm on the other;' a design of the greatest utility, and which was very happily accomplished.

It is to be observed by the reader, that this treatise was particularly intended for common Christians. On this account, plainness of speech was rather

studied than avoided. All Dr. Bellamy's habits, indeed, both of speaking and writing, were formed by an intercourse with plain people of no more than ordinary education. In answering their inquiries, supplying their want of spiritual instruction, and attempting to edify them in the Lord, he had acquired a style well suited to his circumstances, though far from being polished. The publisher has ventured, as he informs us, to change words which had become obsolete; but, from some small comparisons which we have made, these changes can-

not be either numerous or important. 'The meaning of the author,' he says, 'has in no instance been changed.' The principal criticism, which, as we apprehend, will be made upon the style, will relate to a superfluity of words in many instances, and a repetition of the same thought in a variety of forms. In this latter characteristic, Dr. B. greatly resembles President Edwards; and both wrote in the same manner obviously for the same reason, viz. a desire to be understood by persons of the lowest attainments in learning.

(To be continued.)

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

THE following letter from Mr. Nott to his father was published in the Connecticut Evangelical Magazine, for June. It contains some particulars not contained in Mr. Nott's letter to Dr. Worcester of the same date.

Hoogly river, 20 miles below Calcutta, Nov. 25th, 1812.

My dear and honored Father,

I HAVE now taken my departure from Calcutta, in company with Mrs. Nott and Mr. Hall, and am expecting on account of circumstances to stop at Ceylon. We shall probably be at Madras a few days on our way. When I wrote you last I think I laid open to you our plan of attempting a mission to Bombay. This field has appeared to us more important than any other which we have contemplated: and from what we could learn, it seemed to us most probable that an attempt to stay there would succeed—particularly, as the new Governor at that presidency is spoken of, as a friend to the interests of religion. For though the Governments here have and use the power of sending away persons unauthorized by the company to stay, yet many persons are still found here, who stay without molestation, though perfectly unauthorized. The

Missionaries now in Bengal and Orissa are all of them, in the view of the Company's exclusive privilege, intruders: and yet they stay and go and labor where they please—And we hope should we attempt it we shall become *resident intruders* at Bombay. Not having been able to obtain a passage to Ceylon, we applied to the police for a pass to depart on board the ship and obtained it. On Saturday 14th, we put part of our baggage on board—on Tuesday paid our passage, and the afternoon of the same day we (myself and brother Hall) and brothers Judson and Rice, were summoned to the police—and on Wednesday read the orders of Government against us. The Marine Board were to provide us a passage in the fleet then under despatch to England—and the police to send us away. As all our arrangements were made for departing, as we had obtained our police pass, and the ship pass, we determined on Friday 20th, to come on board and wait the event, which we expected would be, to be taken out and carried down to the fleet lying at Saugor, 100 miles below. Saturday we spent dividing our baggage, so that at a moment's warning, I might go and send Mrs. Nott back to Calcutta, to wait my return, which by the leave of providence I intended to make to the Eastern world.

We have now been on board five days and are as yet unmolested, and begin to hope that we shall continue so. The fleet

we suppose will now sail so soon that we could not be sent for, and taken down in due season, though it is possible we may be reserved till the next fleet—But we hope better things. It has indeed been a time of *great trial*, and should the Lord deliver, great will be our reason to bless his name. One of our greatest regrets, in view of our circumstances, has been from the fear that the frequent frowns of God, upon our mission, would discourage many of our friends at home, and lead them to doubt the propriety of continuing their efforts. But we trust in God they will continue their zeal and labors, whatever be our fate, and be taught by disappointments to *pray* but not to *faint*. I mentioned the prospect of our stopping at Ceylon. This will not be with a fixed intention of staying there. We rather cannot now decide, whether we shall stay, or wait for a more favorable season of going to Bombay: We fear that the General Gov. will send such orders that the failure of an attempt there would now be absolutely certain. I may be able to write from Ceylon before the *Harmony* goes; if so, you will be able to know our future plans more fully. We do still trust the Lord will give us success, and that he is leading us through the way that he leads us, to try us and to prove us, and to fit us for laboring among the heathen.

Brothers Judson and Rice, the last we saw of them, were endeavoring to obtain a passage to the Isle of France; whether they succeeded, or will go to England, I do not know. I hope the former. Farewell for the present—you will hear from me again before this is sent.

Nov 27th.—Below Diamond Harbor, and 60 miles from Calcutta. We remain safe yet in our own cabin: still we fear that we shall be stopped before we leave the river, yet we hardly know whether we are in danger or not. We left Calcutta regularly, and should not, therefore, meet with any interruptions. As yet we know nothing definite respecting our brethren, but fear they did not succeed in their attempt to leave for the Isle of France. It will be a week this evening since we came on board this ship. Pray for our faith and patience and profit, in all the circumstances wherein we are placed.

27th, P. M.—To our great sorrow we have just learnt that brothers J. and R. do not succeed in going to the Isle of France as they hoped, and that their baggage has been sent on shore. We fear still for ourselves, and should not think it strange should we be stopped to-morrow morning.

28th.—I learnt late last evening, that our brethren still hoped to go to the Isle

of France, as the vessel is to wait at Saugor till further orders. We have now passed Kedgerce and received the last mail on board. Nothing has as yet interfered to prevent our progress, and I now expect that nothing will. If so I shall have great reason to bless God for his kindness. We do hope that God will yet give us an entrance among the heathen, and that before long.

Remember me and Mrs. Nott, to all our friends. To yourselves and our other parents, we bear the respect and affection of children.

I am, my dear father,

Your dutiful son,

SAMUEL NOTT.

28th. Saturday evening.

We are now past all the danger which we feared. We have passed Saugor Island, which lies at the mouth of the Hoogly, and we expect to-morrow to proceed to sea, when the pilot will leave and take my letter. Mrs. Nott begins to be sick by the motion of the vessel. Her health is very good, but I suppose she will now suffer a few uncomfortable days. We have a very comfortable and pleasant cabin. Mr. Hall is with us, separated by a canvass partition. As far as we can judge, if we are favored with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay we shall either stay at Ceylon or go to some place where we can certainly stay.

29th.—The pilot leaves us to-day. We are losing sight of land, and hope to see Madras in a week.

From your son,

S. NOTT.

The following extracts of a letter from Mr. Rice contain the latest intelligence received from the Missionaries. With Mr. Newell the Christian public will cordially sympathize. We anxiously wait for letters from him.

Extracts of a letter from Mr. Rice to the Rev. Dr. Worcester, dated at Bahia, in the Brazils, June 5, 1815.

"Rev. and dear Sir,
SOME news from your missionaries in India, have undoubtedly been received before now. Probably you are already apprized of brother Judson's change of sentiments in relation to baptism, and the consequent division of the mission into two branches. A division in point of locality, might perhaps have been deemed expedient had not a change of sentiment previously made a division in point of religious denomination.

"Brothers Hall and Nott embarked at

Calcutta near the last of November, in a ship bound to Bombay; but would touch at Ceylon. Perhaps one of them might proceed to Bombay, as they were anxious to commence missionary labors in that very important field. But should they fail in that region, still an important field, bounded, generally speaking, by the Tamul language, is easily accessible. This language may be acquired in Ceylon, where, without the smallest obstruction, missionaries are permitted to reside, and to exercise freely their functions.

"About the middle of January, I arrived in the Isle of France, having been under the necessity, as was also brother Judson, of hastily taking passage from Calcutta for that place. There we found brother Newell borne down under an exceeding pressure of affliction. He had departed from Calcutta previously to the arrival of the Harmony there; and the ship in which he embarked being obliged to put in at Coringa in distress, made the passage long as well as unpleasant. During the passage he had been called to the painful office of consigning to the waves an infant daughter, which died at five days old; and, in about three weeks after reaching the Isle of France, was summoned to the deeper affliction of resigning Mrs. Newell to the arms of death. She died of a consumption the last of November; was comfortable in her mind till her decease; and desired Mr. Newell to state explicitly to her friends, that the never felt the smallest regret for having gone out in the mission. Brother Newell embarked at the Isle of France, the 24th of February, in a brig owned at Bombay, but might touch at Ceylon."

"I abstain from stating many things which I should deem it my duty to state, had I not the prospect of being able to communicate them in another manner soon. I cannot, however, refuse myself the freedom to observe, with deference, that if other missionaries are ready to proceed, the uncertainty respecting a reception at Bombay need not detain them at a painful distance from the missionary field. Whatever may be the success or failure in that important region; and even should it be judged inexpedient for them to join the others at Ceylon, in case they should there fix their residence; still the Isle of France itself presents an inviting, and by no means unimportant, object of missionary effort. And there, from communication actually had with his Excellency Governor Farquhar, through the Rev. Chaplain, Mr. Jones, I feel authorized to say, that missionaries would be favorably received and countenanced.

"It is with peculiar pleasure and gratitude, I have often to acknowledge, on be-

half of my venerable and beloved patrons, my great obligations to the kind attentions of individuals. Here I am particularly indebted to Mr. Consul Hill and his lady, who have politely and kindly given me a home in their house and family, during my detention in that place.

"With the sincerest respect I remain dear Sir,

Yours in our blessed Lord,

LUTHER RICE."

Rev. Dr. WORCESTER.

Mr. Rice also states that he left the Isle of France March 15th, having taken his passage to the Brazils in a Portuguese vessel; that Mr. Judson, and his wife were waiting for a passage to Penang, or Prince of Wales's Island, intending there to effectuate a mission, if practicable; that himself was expecting to sail for New York, in a cartel, about the first of July, and hoped to reach this country about the last of August; and that he was peculiarly anxious to arrive at Boston before the annual meeting of the Board in September next.

LETTER FROM MR. NEWELL.

SINCE the foregoing extracts were in type, a letter has been received from Mr. Newell by Mrs. Atwood of Haverhill, (Mass.) the mother of Mrs. Newell. We have obtained leave to publish such extracts, as will exhibit the closing scene of this excellent and promising woman's life.

"Port Louis, (Isle of France,) Dec. 10, 1812.

"My dear Mother,

ON account of the unhappy war between us and England, it is probable I shall have no opportunity for a long time of sending directly to America. I enclose this letter to Joseph Harcastle, Esq. of London, depending on his benevolence to pay the postage at the general Post Office there, without which it would not be forwarded. I beg your particular attention to this circumstance, because it is the reason why my letter is not longer, and also the reason why I do not write to my other friends. You will oblige me by informing my friends of this; particularly Drs. Woods, Griffin, and Worcester.

"When I sit down to address you, my dear mother, from this distant land, to me a land of strangers and a place of exile, a thousand tender thoughts arise in my mind, and naturally suggest such inquiries as these. How is it now with that dear woman, to whom I am indebted for my greatest earthly blessing—the mother of my dear Harriet? And mine too; (for

I must claim the privilege of considering you as my own dear mother. Does the candle of the Lord still shine on her tabernacle, and is the voice of joy and praise yet heard in her dwelling? Or, what is not improbable in this world of disappointment, has some new affliction, the death perhaps of a dear child, or of some other beloved friend, caused her heart again to bleed and her tears to flow? Ah! my mother, though we may live many years and see good in them all, yet let us remember the days of darkness, for they too will be many. It is decreed by Infinite Wisdom alone, that through much tribulation we must enter into the kingdom of heaven. You my dear mother, have had your share of adversity,—and I too have had mine. But we will not complain. Sanctified afflictions are the choicest favors of heaven. They cure us of our vain and foolish expectations from the world, and teach our thoughts and affections to ascend and fix on joys that never die. I never longed so much to see you as I have these several days past. What would I now give to sit, one hour, by that dear fire side, where I have tasted the most unalloyed pleasure that earth affords, and recount to you, and the dear children, the perils, the toils, and the sufferings, through which I have passed since I left my native land. In this happy circle I should for a moment forget—

“Yes, my dear friends, I would tell you how God has disappointed our favorite schemes, and blasted our hopes of preaching Christ in India, and has sent us all away from that extensive field of usefulness, with an intimation that He has nothing for us to do there, while He has suffered others to enter in and reap the harvest. I would tell you how He has visited us all with sickness, and how He has afflicted me in particular by taking away the dear little babe which He gave us, the child of our prayers, of our hopes, of our tears. I would tell you—but O, shall I tell it or forbear—

“Have courage, my mother, God will support you under this trial; though it may for a time cause your very heart to bleed. Come, then, let us mingle our griefs and weep together; for she was dear to us both; and she too is gone. Yes, Harriet, your lovely daughter is gone, and you will see her face no more! Harriet, my own dear Harriet, the wife of my youth and the desire of my eyes, has bid me a last farewell, and left me to mourn and weep! Yes, she is gone. I wiped the cold sweat of death from her pale, emaciated face, while we travelled together down to the entrance of the dark valley. There she took her upward flight and I

saw her ascend to the mansions of the blessed! Oh Harriet, Harriet, for thou wast very dear to me. Thy last sigh tore my heart asunder and dissolved the charm which tied me to earth.

“But I must hasten to give you a more particular account of the repeated afflictions with which God has visited me.

“Harriet enjoyed good health from the time we left you, until we embarked on our voyage from Calcutta to the Isle of France; (excepting those slight complaints which are common to females in her situation.) During the week previous to our sailing for this place, she went through much fatigue in making numerous calls on those dear friends in Calcutta, who were anxious to see her, and who kindly furnished her with a large supply of those little things which she soon expected to want, and which on account of her succeeding illness, she would not have been able to prepare on the voyage. The fatigue of riding in a palanquin, in that unhealthy place, threw her into a fever, which commenced the day after we were on board. She was confined about a week to her couch, but afterward recovered and enjoyed pretty good health. We left Calcutta on the 4th of August, but on account of contrary winds and bad weather, we were driven about in the Bay of Bengal without making much progress during the whole of that month. On or about the 27th it was discovered that the vessel had sprung a leak; and, on the 30th the leak had increased to such an alarming degree, as to render our situation extremely perilous. A consultation of the officers was called, and it was determined to put about immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about 60 miles south of Vizigapatam. We got safely into port on Saturday, Sept. 5th. The vessel was found to be in a very bad case.”

[Four days before the arrival of the vessel in port, Mrs. Newell was seized with severe pain in the stomach and bowels, the disease of the country; but in three days after going on shore she was so far recovered as to write thus in her journal: “Have been able to sit up most of the day. Begin to look around me a little—find myself again surrounded with Hindoo cottages, and the tawny natives as thick as bees.” On the 19th of September they re-embarked, and Mrs. N. enjoyed comfortable health till nearly three weeks after leaving Coringa and about three weeks before reaching the Isle of France, when she became the joyful mother of a fine healthy daughter. Four days after, in consequence of a severe storm of wind and rain, the child

took cold, and died on the evening of the next day, after having been devoted to God in baptism.

On the 14th of October, Mr. N. writes thus in his journal: "About 8 o'clock last evening our dear little Harriet expired in her mother's arms. A sweet child. Though she had been but five days with us, it was painful, inexpressibly painful, especially to the mother, to part with her. To-day, with many tears, we committed her to a watery grave. "So fades the lovely blooming flower," &c. May God sanctify this bereavement to us, and Oh may he spare my dear wife."

About a week after Mrs. N.'s confinement, the symptoms of a consumption appeared. Though Mr. N. feared the worst, he did not consider her ease as fatal, till the last fortnight of her life, which commenced about ten days after their arrival at the Isle of France. Mr. N. immediately on their arrival called in the aid of Dr. Burke, the chief surgeon of the British army in that island, and of Dr. Walluz, a Danish physician, a friend with whom they had become acquainted at Serampore, who had lately buried his wife in Bengal, and had come to the Isle of France for his health. There was but little alteration in Mrs. N.'s health, (except that she gradually lost strength) till about a fortnight before her death, when she declined more rapidly and all hope of her recovery was extinguished. About 4 o'clock, P. M. on Monday, the 30th of November, her eye-sight failed her, soon after which she calmly, and with apparent ease, expired, seven weeks and four days after her confinement. These events, with all the attending circumstances, are related by Mr. N. with great tenderness and particularity. He then proceeds as follows:]

"There, my dear mother, I have finished the story of Harriet's sufferings. Let us turn from the tale of woe to a brighter scene; one that will gladden your heart as I am sure it does mine. During this long series of sufferings, the bare recital of which must afflict every feeling heart, she meekly yielded to the will of her Heavenly Father, without one murmuring word. "My wicked heart," she writes, "is inclined to think it hard, that I should suffer such fatigue and hardship. I sinfully envy those whose lot it is to live in tranquillity on land. Happy people! Ye know not the toils and trials of voyagers: across the rough and stormy deep. Oh, for a little Indian hut on land—But hush, my warring passions, it is for Jesus who sacrificed the joys of his Father's kingdom, and expired on a cross to redeem a fallen world, that thus I wander from place to place and feel no where at

home. How reviving the thought! How great the consolation it yields to my sinking heart! I will cherish it, and yet be happy."

"In view of those sufferings which she afterwards experienced, she writes thus: "I hope to reach the place of our destination in good health. But I feel no anxiety about that. I know that God orders every thing in the best possible manner. If He so orders events, that I shall suffer pain and sickness on the stormy sea, without a female friend, exposed to the greatest inconveniences, shall I repine, and think he deals hardly with me? Oh, no. Let the severest trials and disappointments fall to my lot, guilty and weak as I am, yet I think I can rejoice in the Lord, and joy in the God of my salvation."

"In the first part of the sickness, which succeeded the birth of our babe, she had some doubts, which occasionally interrupted her spiritual comfort; but they were soon removed, and her mind was filled with that peace of God which passeth all understanding. When I asked her, a few days before she died, if she had any remaining doubts respecting her spiritual state, she answered with an emphasis, that she had none. During the whole of her sickness she talked in the most familiar manner, and with great delight, of death and the glory that was to follow. When Dr. Burke one day told her, those were gloomy thoughts, she had better get rid of them, she replied, that on the contrary they were to her cheering and joyful beyond what she could express. When I attempted to persuade her that she would recover (which I fondly hoped,) it seemed to strike her like a disappointment. She would say, "You ought rather to pray that I may depart, that I may be perfectly free from sin, and be where God is."

"Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ. She often requested me to talk to her on these interesting subjects. She told me that her thoughts were so much confused, and her mind so much weakened, by the distress of body she had suffered, that she found it difficult steadily to pursue a train of thought on divine things, but that she continually looked to God and passively rested on him. She often spoke of meeting her friends in heaven. "Perhaps," said she, "my dear mother has gone before me to heaven, and as soon as I leave this body I shall find myself with her." At another time she said, "We often talk of meeting our friends in heaven; but what would heaven be with all our friends, if God were not there."

"She longed exceedingly for the brethren

ren to arrive from India, that we might form ourselves into a church, and celebrate the dying love of Jesus once more before she died. Her desires to enjoy the benefit of this ordinance were so strong, and our situation so peculiar, that I thought a deviation from the usage of our churches in this instance would be justifiable, and accordingly on the last Sabbath in November, the day before she died, I gave her the symbols of the body and blood of our Lord; and I trust it was a comfortable season to us both.

"A few days before she died, after one of those distressing turns of coughing and raising phlegm, which so rapidly wasted her strength, she called me to come and sit on the bed beside her, and receive her dying message to her friends. She observed, that her strength was quite exhausted, and she could say only a few words; but feared she should not have another opportunity. "Tell my dear mother," said she, "how much Harriet loved her. Tell her to look to God and keep near to Him, and He will support and comfort her in all her trials. I shall meet her in heaven, for surely she is one of the dear children of God." She then turned to her brothers and sisters. "Tell them," said she, "from the lips of their dying sister, that there is nothing but religion worth living for. Oh, exhort them to attend immediately to the care of their precious immortal souls. Tell them not to delay repentance. The eldest of them will be anxious to know how I now feel with respect to missions. Tell them, and also my dear mother, that I have never regretted leaving my native land for the cause of Christ. Let my dear brothers and sisters know, that I love them to the last. I hope to meet them in heaven; but Oh, if I should not"—Here the tears burst from her eyes, and her sobs of grief at the thought of an eternal separation expressed the feelings that were too big for utterance. After she had recovered a little from the shock, which these strong emotions had given to her whole frame, she attempted to speak of several other friends, but was obliged to sum up all she had to say in "Love and an affectionate farewell to them all." Within a day or two of her death, such conversation as the following passed between us.

"Should you not be willing to recover, and live a while longer here?"

"On some accounts it would be desirable. I wish to do something for God before I die. But the experience I have had of the deceitfulness of my heart leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away

before we have entered on the work of the mission; but the case of David affords me comfort; I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

"But what shall I do, when you are gone? How can I bear the separation?"

"Jesus will be your best friend, and our separation will be short. We shall soon, very soon, meet in a better world; if I thought we should not, it would be painful indeed to part with you."

"How does your past life appear to you now?"

"Bad enough; but that only makes the grace of Christ appear the more glorious.

*"Jesus, thy blood and righteousness
My beauty are, my heavenly dress;
Midst flaming worlds in these array'd,
With joy shall I lift up my head."*

"When I told her that she could not live through the next day, she replied, "Oh, joyful news; I long to depart." Sometime after, I asked her, "How does death appear to you now?" She replied; "Glorious; truly welcome." During Sabbath night she seemed to be a little wandering; but the next morning she had her recollection perfectly. As I stood by her, I asked if she knew me. At first she made no answer. I said to her again; "My dear Harriet, do you know who I am." "My dear Mr. Newell, my husband," was her reply; but in broken accents and a voice faltering in death."

"The last words which I remember, and which, I think, were the last she uttered relative to her departure, were these—"The pains, the groans, the dying strife." "How long, O Lord, how long?"

"But I must stop; for I have already exceeded the bounds of a letter, though I have come far short of doing justice to the dying deportment of this dear friend. Oh, may my last end be like hers. I would now proceed to discharge the duty, which Harriet's dying request imposed on me, of administering consolation to you, and of beseeching the dear children to make a right improvement of this afflicting dispensation; but I hope the God of all consolation will himself wipe away your tears, and fill your heart with comfort, and that Harriet's dying intreaties, and tears, and sighs, may be carried by the Spirit of truth to the hearts of the children, and of her other young friends, and may fasten conviction on their minds, and engage them to follow her, so far as she followed Christ. With these hopes I must at present bid them all an affectionate farewell.

"Harriet offered to give me her property by will, but I declined accepting it. She then proposed bequeathing a part of it

to the Board of Commissioners, but my time was so completely taken up in attending on her, that I had no opportunity of having a will duly executed till it was too late."

"The brethren in Bengal have written to me. The Harmony arrived in Calcutta a few days after I left there—The brethren all ordered away, as we were. They are coming hither, and I daily expect them. Madagascar is the probable seat of the mission; but this is not certain. Brother and sister Judson have become Baptists, have been immersed at Calcutta, and of course will not come with the rest. They have all been sick.

"Perhaps you may censure me, my dear mother, for leaving Serampore before Harriet's confinement. I wish I had time to answer you fully on this head; but I can only say, that she did not expect to be confined short of three or four months from the time of our departure; that the usual length of a voyage to the Isle of France is not half that period; that Bengal is the most sickly place in all India, and this the most healthy spot in the eastern world; and that it was the unanimous advice of all our friends that we should go. Brother Judson would then have embraced the opportunity had I declined it."

"I thank Dr. Woods a thousand times for his excellent sermon on the death of Mrs. Church, as well as for his Missionary sermon, which last I received by way of Calcutta. My dear, dear mother, I must bid you farewell. God Almighty bless you, and reward you a hundred fold for all your kindness to me. Do not forget me; I shall never forget you. Write whenever you have opportunity. I send my love to all my acquaintance, and to all Harriet's friends, for her sake.

"My ever dear mother,
I remain your's affectionately,
SAMUEL NEWELL.

Mrs. M. Atwood.

Mr. Newell enclosed a fragment, (from which the following sentences are taken) in Mrs. N.'s own hand. It is the commencement of a letter which she began to write to her mother, but which she was never able to resume. During the former part of her voyage from Calcutta to the Isle of France she wrote occasionally in her Diary, as appears by extracts made from it in the foregoing letter.

"Port Louis, Isle of France,
Nov. 3, 1812.

"My ever dear Mother,

SINCE I wrote you last I have been called by God to rejoice and weep; for afflictions

and mercies have both alternately fallen to my lot. I address you now from a bed of great weakness—perhaps for the last time. Yes, my dear Manima, I feel this mud-walled cottage shake, and expect ere long to become an inhabitant of the world of spirits. Eternity, I feel, is just at hand. But let me give you some account of God's dealings with me, which I shall do at intervals, as strength will admit."

[After mentioning the birth of a daughter, with fond anticipations of happiness, she adds the following sentences, which are the last she wrote.]

"On the cabin floor, with no other attendant but my dear Mr. Newell, we could weep for joy—and call ourselves the happiest of the happy. But, alas! on the evening of the fifth day the dear object of our love was snatched from us by death, and on the day following committed to its watery grave. Heart-rending stroke to a parental heart! Mine almost bled with deep anguish"——

LETTER FROM MR. BURDER.

THE following letter from the Rev. George Burder, to the Rev. Dr. Morse enclosed the letter from Mr. Newell.

"Rev. and dear Sir,
I AM desired by the Rev. S. Newell, one of your missionaries to the east, to forward the enclosed letter from him to the mother of his deceased wife, whom he buried at the Isle of France. His letter is dated Dec. 11, 1812. I am grieved to find, that he and his brethren have been ordered away from India, as well as Mr. May, our missionary. We have been praying and laboring hard in England, by petitions to Parliament, for the removal of these unreasonable restrictions. We know not yet what will be the result; but I would not be in the place of those who forbid the Gospel to be preached to the heathen for a thousand worlds. We have just closed our annual meetings, which have evinced a growing regard to the cause of Christ in this country. Our friends, more liberal than ever, have contributed last year £15,377 4 5; and the collections made at the several places of worship last week amounted to £1,422.

"I am, dear Sir,
Your affectionate brother,
GEO. BURDER, Sec. Miss. Soc."
Camberwell, near London,
May 21, 1813.

LETTER FROM MR. OSSGOOD.

THE following extracts are taken from a letter written to the publisher of the Pa.

uplist, by the Rev. Thaddeus Osgood, dated London, May 22, 1813.

"THOUGH in great haste I cannot seal this letter without giving you some account of what the Lord is doing here. Last week I devoted the whole of the time to the meetings of the Missionary Society and other religious and benevolent institutions. And I must say as the queen of Sheba said to Solomon, notwithstanding all the great things which we have heard in America, yet when we see and hear ourselves, we are constrained to say, 'the one half was not told us.'"

"I have heard two of the Royal Dukes advocating, with the greatest eloquence and force of argument, the dissemination of the Sacred Scriptures, and the universal diffusion of knowledge among all ranks of society. It is no uncommon thing to see several thousands of persons convened at one of these meetings of the Bible Society, consisting of all ranks from the Bishops, Lords, and Peers of the realm to the lowest servants. And the attention to the Missionary Societies is not much inferior. At several of the public meetings last week, I presume I saw three or four, some say five or six, thousands of people assembled, and all appearing to be of one heart and of one soul, as it was with the first followers of the Redeemer. Last week I was invited to assist in administering the ordinance of the Lord's supper to a very large assembly. I believe there were three or four thousand communing at once in this metropolis, at two different places, for no one house in the city could contain them. I thought this was a foretaste of heaven.

"I close with expressing a sincere desire that we all may feel disposed to exert ourselves in advancing the glorious work which God is now performing in our world."

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 13, 1813.

Dear Brethren,
AMONG the various pleasures derived from true religion, that which arises from the exercise of Christian benevolence is certainly not the least. The consciousness of having done good, or the information that good has been effected by others, affords a high degree of mental enjoyment. We may reasonably suppose that the primitive Christians experienced in a very high degree this sacred delight; for as the conversion of the Gentiles formed a new epoch in the history of the Church, so it opened a new source of pleasure to the disciples of Christ. When Peter reported to them

the conversion of Cornelius and his friends at Caesarea, with what exultation did they exclaim, "Then hath God also to the Gentiles granted repentance unto life!" And when the missionaries sent from Antioch returned and announced their success to the assembled church, how great was their satisfaction when assured that God had opened the door of faith to the Gentiles.

Professing, as we humbly hope, the same faith, and actuated, as we trust, by the same Spirit, the members of the Missionary Society, formed for the sole purpose of spreading abroad the glorious Gospel among the heathen nations, are now convened, to hear from the Directors the transactions of the past year, which, it is presumed will excite emotions of pleasure and gratitude, and satisfy every member that his prayers and his pecuniary aid have not been offered in vain.

AFRICA.

THE number and importance of our Missionary stations in South Africa, naturally direct our first attention to that quarter. The lamented death of Dr. Van der Kemp, the increase of our Missionaries, and the derangement of some of our northern settlements by the violence of a lawless plunderer, induced the Directors to determine on sending one of their own body, if possible, to regulate the concerns of the Society, and to place them on a proper footing for the time to come. They were happy in prevailing on the Rev. John Campbell to undertake this labor of love; with great satisfaction they confided in his steady and prudent zeal; and the information they have already received of his proceedings, has fully convinced them that their confidence was well placed. They have the pleasure of reporting that Mr. Campbell reached the Cape (with his associate Mr. George Thom, intended for the East,) on the 24th of October last. Mr. Campbell's health appears to have suffered at first, from a tedious voyage and the heat of the climate; but his last letters are written with so much spirit and cheerfulness as lead us to hope that it is completely restored. He has been favored with the most friendly intercourse with the Colonial Government, and the Society is under the greatest obligations to his Excellency Sir John Craddock, the Governor, who has assured both Mr. Campbell and Mr. Read, "that every practicable aid, consistent with the expanded views of Government, will ever be given to advance the real interest of a community, (referring especially to Bethelsdorp,) that professes such sacred principles—provided that the indispensable habits of industry and useful employment, are inculcated with zeal and

care, as the most important object, next to the concerns of religion." In these wishes of the Government, we are certain that the Missionaries most heartily concur, as is evident by the advances already made in civilization and social improvement, particularly at Bethelsdorp: and in pursuance of this great design, we are confident that Mr. Campbell will steadily follow the example of Dr. Van der Kemp, as far as his advice and influence can extend, in all our African Missions.*

* In a work, written in German, and lately translated into English, entitled, "Travels in Southern Africa, by Henry Lichtenstein," some very unjust reflections are thrown on the late Dr. Van der Kemp, which we cannot forbear to notice. Speaking of the Mission at Bethelsdorp, he says, "its utility was lost by the overpious spirit, and proud humility of its heads; the people," he adds, "were certainly daily instructed for some hours in the Christian religion, but these instructions made much more impression upon their memory than upon their understanding. They could sing and pray, and be heartily penitent for their sins, and talk of the Lamb of atonement, but none were really the better for all this specious appearance. No attention was paid to give them proper occupations, and excepting in the hours of prayer, they might be as indolent as they chose." Page 236.

In refutation of this calumny, we refer to our former Annual Reports and to the Missionary Transactions. When this traveller visited Bethelsdorp in 1805 or 1806, the settlement was in its infancy, having been commenced only in 1802. It was therefore extremely unfair to contrast, as the author does, the state of Bethelsdorp with that of the Moravian settlement at Bavians Kloof, which had been cultivated many years. Our Journals will shew how assiduously and successfully Dr. Van der Kemp and his valuable associate Mr. Read (whom the author unjustly styles "an ignorant man,") attended to the civilization of the natives, so that in the year 1809, the following report was made to the Directors by Dr. V. and Mr. Read:

"Our external circumstances are much as usual. The knitting school still continues, but misses its founder (Mrs. Smith.) The number, however, increases and prospers beyond expectation; about 30 children in it have earned the whole year their daily food, without touching our funds; and the call for stockings and night-caps is more than we can supply, especially of short stockings or socks, to which the officers in military service are very partial.

With regard to Bethelsdorp, the Directors have to report that Mr. Read, assisted by Mr. Ulbriecht, Mr. Smit, Mr. Wim-

"The industry of our people in general continues to increase. Mats and Caffre baskets are made in great abundance, and sold at Fort Frederick, and different parts of the country.

"Considerable traffic in salt has been carried on this year, which our people fetch from the salt pan, pile up in heaps, and is fetched from hence by the farmers, who otherwise have often a journey in vain, not being able to get fine salt, or even in that case, prefer to give a reasonable price for it dry, than to take it wet from the pan. Our people likewise carry it to different parts of the country themselves for sale, and barter for wheat, &c. Soap-boiling, sawing, and wood-cutting for waggons, &c. is carried on at a considerable rate, by which means they are enabled to earn a good deal of money with the greatest ease. Besides this, they earn much by frequent journeys to the Cape, with the farmers.

"The success of our harvest of 1808, gave vigor to our agriculture, so that in the months of June and July we began again, and have been able to get upwards of 40 sacks of wheat into the ground, besides some barley, rice, Indian corn, beans, peas, pumpkins, &c. &c. so that the wants of our poor people are more and more likely to be supplied."

Let the world now judge of the truth of what the author affirms, page 239—"Dr. V." he says, "never turned his thoughts seriously to instilling habits of industry into his disciples: but all ideas of their temporary welfare appears with him to be wholly lost in anxiety for their eternal salvation;" and again, "It appears to me that Vanderkemp is of little value as a Missionary"—"he is too learned"—"hence comes his total neglect of husbandry." What the author says of "a swarm of Missionaries" (three or four at most) at Rodezand is equally false. He affirms "that they have introduced bigotry, which has very much changed the frankness of character and good-will which was once so prevalent here." The pious Edinburgh Reviewers referring to this passage, have kindly improved it by saying, "Both the happiness and the morals of the colonists of this district seem to have been injured not a little by the intrusion of a swarm of Missionaries." No. 41, page 64. But it is thus that the servants of Christ who forsake all and follow him, must, like their apostolical predecessors, "go through evil report as well as good report;" but "blessed are ye, when men shall say all manner of evil against you, falsely, for my sake."

mer, Mr. Bartlett, and William Corner (the negro from Demarara) continues to labor with his accustomed zeal. The news of Dr. Van der Kemp's death deeply affected his congregation; and Mr. Read, in a letter dated soon after that event took place, says, "I consider the Society, and Bethelsdorp, yes, the whole Church, has, by his death, experienced the severest loss it could have sustained. We are not ashamed to declare our belief that his equal is not to be found upon earth, and that he was little behind the chiefest apostles of our Lord."

Notwithstanding the removal of this excellent man, religion appears still to prosper at Bethelsdorp. In a letter dated August 8, 1812, Mr. Read says, "It will afford no small pleasure to the Directors and friends of the Society to hear that the Lord continues his kindness to Bethelsdorp, and that we have visible proofs that the Gospel of Christ is the power of God to the salvation of sinners," of which he relates some singular instances, and adds, "I have baptised nine adults since my return from the Cape, and there are many more who give us pleasing hopes of their interest in Christ."

Mr. Read also says, "We have in contemplation several plans by which the expenses are not only likely to be lessened, but wholly done away. Indeed, if the Institution continue to flourish as it has done, the people will soon be able to support the Missionaries themselves."

Mr. Albrecht and the other Missionaries who left Warm Bath in the Great Namaqua, on account of the depredations of Africaner, arrived, after toilsome removals, at the Cape, where they staid for some months. They then took their journey northward, through the great wilderness, towards their former residence, and arriving at a place called Bezonder Meid, they found that a considerable number of their former congregation, who had been driven from Warm Bath, were again collected. There they had an opportunity of hearing particulars of the distresses endured by their Namaqua friends, who were still persecuted and robbed by Africaner. When Mr. Albrecht and the other brethren, had with great difficulty reached the krall, called Silver Fountain, they were received in the kindest manner by Cornelius Kok, who earnestly intreated one of the brethren to abide with him; promising, after a time, to remove with his large family into the country of the Corannas, and

The infidel-writers of the present day, disliking Christianity itself, seize every occasion to vilify those devoted men, whose sole object is the diffusion of it through the world:

settle in the neighborhood of the brethren Anderson and Janz.

On the 13th of April, 1812, it pleased God to remove by death, that truly valuable and excellent Missionary Mrs. Albrecht, formerly Miss Burgman, of Rotterdam. She was a woman of superior talents, of eminent piety, remarkable fortitude and steady zeal. Before she left Holland she had, for several years, been strongly inclined to assist the Missionary cause; and long waited for a convenient opportunity to proceed to Africa, having been engaged to Mr. C. Albrecht before he left Rotterdam. When she was in England, on her way, she gained the esteem and Christian affection of all who knew her, who fondly hoped that she would, for many years, be eminently useful in Africa; but soon after she had reached the place of her destination, which, with all its inconveniences, she hailed as the scene of her future, self-denying labor, she was driven from it to traverse the wild wilderness with uncommon sufferings; and when, after all, she was just returning as near the spot as circumstances would admit, in order to renew the scattered mission, the Lord, who had thus fully tried the fidelity of her heart, was pleased to release her from all her toils, and admit her to his presence to receive the gracious recompense of her sufferings in his cause. Her loss is considered not only by her afflicted husband and associates as unspeakably great, but by this Society at large, who have been thus deprived of a woman of uncommon endowments and worth.* We are sorry to add that other letters mention the death of Mrs. Kramer also.

The journals of the brethren Schmelen,

* *The brethren in their Journal, April 12th, say, "This morning Sister Albrecht was suddenly seized by a violent fit, which lasted more than an hour. When she recovered she said 'it seemed to her as if she had been in a large town; and was unable at first to recollect where she then was. She was attacked in a similar manner about an hour afterwards, and never recovered. At midnight she was delivered of a still-born child. Frequently on her journey she would say to her husband and to us, that her work on earth would soon be finished, and she should soon be called home to dwell among the saints in heaven. Yet she determined, on the very day she died, to return, as soon as possible, her labors among the female Hottentots. She was interred at Silver Fountain. April 14th; almost all the people followed her to the grave. Brother Sass delivered a sermon on Rev. xiv, 13, and made a suitable application to the people of her sudden death.*

Ebner, Helm and Sass, detailing their difficulties in passing through the dreary wilderness in their way to Bezonder Meid, are truly affecting. Their labors, perils and sufferings were peculiarly great. They were sometimes without water for themselves or cattle; their oxen, weakened by want of sustenance, refused to draw their waggons, and many of them died of thirst; some of their sheep were destroyed by the wild beasts; they were without bread for nearly a month, and were in danger of utterly perishing in the desert, had not at length Cornelius Kok, who was informed of their distress, sent men and oxen to their relief. With great joy and thankfulness they joined their friends at Bezonder Meid.

The Directors are sorry to say that they have received no intelligence for a long time from the Missionaries Anderson and Janz at the Orange River; they are therefore unable particularly to report the condition of that station; but Mr. Campbell informs us that Mr. and Mrs. Messer had agreed to go thither to strengthen it; and Mr. Kramer is to go to a kral of Hottentots at a little distance.

Mr. Campbell has been peculiarly happy in obtaining information concerning Madagascar, which he has transmitted to the Directors. Mr. Pacalt and others were willing to attempt a Mission to that great island.

The Landrost of the district of *George*, is desirous of a Missionary settlement there. Mr. Read, with some of the Hottentots, was at that place two or three weeks. Mr. Campbell will determine on this matter, when he stops there in his way to Bethelsdorp, as it is on the road about mid-way between that settlement and the Cape. Mr. C. intended to commence his journey thither about the middle of February.

(To be continued.)

NEW HAMPSHIRE MISSIONARY SOCIETY.

THIS Society held its annual meeting on the 17th of September last. The Report of the Trustees, (of which we have been lately favored with a copy,) states, that they had employed seven missionaries to perform seventy-two weeks of missionary service principally within the limits of their own state; that the service had been faithfully performed; that there had been some special attention to religion in several places; that religious instruction was greatly needed in the destitute parts of the state; and that there was great encouragement for increased exertions.

The balance in the Treasury, Sept. 11, 1812, was \$2,553 70. The Cent Institution appears to have been adopted in New Hampshire with very encouraging success.

The next annual meeting of the Society is to be held at Plymouth on Thursday the 23d of September next. The Rev. Ethan Smith of Hopkinton is first preacher; and the Rev. Seth Payson, D. D. second preacher.

ORDINATIONS.

ORDAINED at Palmyra, (N. Y.) the Rev. HIPPOCRATES ROWE. Sermon from 2 Tim. iv.

At Jackson, (Maine,) on the 16th of Sept. last, the Rev. SILAS WARREN.

At Hebron, (Maine,) the Rev. HENRY SEWALL, on the 7th of October last.

At Brewer, (Maine,) on the 13th of January last, the Rev. THOMAS WILLIAMS.

DONATIONS TO FOREIGN MISSIONS.

July 21, 1813. From a female friend of missions in Salem, by the Rev. Dr. Worcester,	\$20 00
27. From the Rev. Lathrop Thompson, (the remainder of his donation of \$400)	205 17
Aug. 2. From Elnathan Strong of Hardwick (Vt.)	2 89
9. From a female friend of missions in Andover, (north parish,)	3 00
From the Foreign Mission Society of the Western District of Fairfield county, by Matthew Marvin, Esq. their Treasurer,	29 00
From the Female Charitable Society in Great Barrington, enclosed to the Rev. Dr. Dwight,	25 00
The two latter sums were remitted by Mr. T. Dwight, jun.	
	<hr/> \$285 06

In the donations to the Cent Institution, published last month, p. 90, the following error was occasioned by a type falling out after the proof had been read; viz. the donation from ladies in Medfield should have been \$5 20 instead of 20 cents.

The following donations were omitted on account of the memorandum having been mislaid, viz.

—from ladies in Milford by the Rev. David Long,	\$3 60
—from ladies in Medway, by the Rev. Luther Wright,	2 82

OBITUARY.

At the Isle of France, on the 30th, of Nov. 1812, Mrs. HARRIET NEWELL, wife of the Rev. Samuel Newell, one of the American missionaries in India, aged 19.

Mrs. N. was a person of uncommon endowments and eminent piety. She was first seriously impressed with the importance of religion in 1806; and, in August 1809, she made a public profession of her faith in Christ, having experienced as she trusted, and as her religious friends had abundant reason to believe, a work of grace in her soul. With the utmost alacrity and zeal she encountered the perils of a missionary life, while she had a distinct view of the nature and magnitude of those perils. In considering whether it was her duty to engage in the arduous service of assisting to publish the Gospel to the heathen, she prayed much for divine direction and asked the advice of many friends. When her resolution was once taken, she never for a moment paused, hesitated, or faltered. She first settled the question of duty, and then committed the event to God. Though surrounded by an amiable and beloved family, and possessing herself great tenderness of feeling, she left all the enjoyments of home with a cheerfulness and dignity, which cannot easily be described, and which can only be accounted for by admitting, that she was supremely devoted to the cause in which she had embarked. She possessed rare qualifications for the station which she expected to occupy—great activity of mind, native cheerfulness, a retentive memory, great facility in writing, undaunted resolution, patience, fortitude, steady and elevated piety, and unconquerable perseverance. But it has seemed good to the Sovereign Disposer of all things to remove her from the world; and it behoves us to submit without complaining. The calmness and triumph with which she died, here related by her afflicted husband, in a letter inserted in this number. So long as zeal in the best of causes, active beneficence, and eminent piety shall be held in estimation by the wise and good, the memory of this lovely woman shall be honored.

At Warner, (N. H.) April 28th, 1812, Enoch MORRILL, jr. in the 19th year of his age.

This person had been early dedicated to God by his parents; and was a subject of their prayers and instructions. Like other youth, his mind was taken up with vanities, till March 1812. He was then

attacked with a fever; which terminated in a quick consumption. Soon after the commencement of his sickness, his mind was deeply impressed with these lines,

*"The thunder of that dismal word,
Would so torment my ear,
That would tear my soul asunder, Lord,
With most tormenting fear."*

He was soon made to feel, that he was a lost wretched sinner. He had an affecting sense of the justice of God; and said it would be just, if he were cast off forever. He said he had had convictions, and had stifled them; and now deserved to be lost. His body, one day, was in an agony of distress. But he said the distress of his mind was much greater. Being asked what he desired, he said, "that my will may be bowed to the will of God; and that Christ will manifest himself to me."

His distress of body caused him to contemplate the sufferings of Christ. He remarked that his own pains were nothing, compared with what Christ suffered for sinners. Having some of the invitations of grace mentioned to him, he expressed comfort in the view of them. After this, he expressed a striking sense of the goodness and glory of God, as manifested in his works. He said that the rocks, trees, birds, and every thing praised God; and wondered that every body did not see and feel it.

He had, after this, a severe conflict, and was ready to think that he was destitute of grace, and to give up all hope. He thought he felt almost the torments of hell. He was asked, (a minister being present) if he wished to have the minister pray with him? He thought at first he *could not* unite in prayer. But being conversed with, and instructed on the subject, he consented. This season of devotion had a happy effect. At the close of prayer, he said, that it seemed to him every word was set home to his case. Upon this he enjoyed a sweet serenity. The next day being the Sabbath, and as some mention was made relative to going to meeting, he expressed a wish that he could go, that he might know the excellency of worshipping God there. But he soon added, that he could have a feast at home. He expressed strong desires for the salvation of his fellow men.

His brothers and sisters he solemnly warned against pursuing sin and vanity as he had done; urging them to improve their present time of youth and health, to serve God, and secure salvation. To a friend he said, "I am going to leave you.

I long to have you obtain religion, and follow me to the realms of bliss, if I should be so happy as to be admitted there. I trust I have chosen that good part, that never will be taken from me.

He had a great desire to talk with all, whom he saw; and did, so as far as his feeble state would admit. Lord's Day morning, he was thought to be dying. He appeared fully composed; expressed great joy in God; and appeared not at all daunted in the view of immediate dissolution. The neighbors being convened, he conversed with them in an affecting manner. And he entreated an aged grandfather to see to it, that he had religion, and to be prepared to follow him. He was exhausted. He then begged his father to talk to the youth present. He soon again proceeded. Addressing one of his mates by name, he expressed his affection for him, and admonished him, in an affecting manner, to attend to religion; urging the necessity and the happiness of this duty; and pleading the greatness of the love of Christ to himself, a poor sinner. Being much spent, he bade all present an affectionate farewell. He continued through the day in much distress. At evening a brother, living at a distance, arrived. With him he conversed affectingly; expressing his own love to Christ; and urging his brother to come and receive the blessed Savior.

He continued through Monday, conversing impressively with friends on the love of Christ; and expressing his desire for the salvation of others; delighting in the idea, that all who loved Christ were his brethren.

On Tuesday morning, in a sweet serenity of soul, he fell asleep.

Ye readers, or hearers, who are destitute of grace, dare not to take an occasion from such an instance of sovereign mercy, to defer the work of your salvation to a sick and dying bed. For but few, at so late a period, become subjects of such special operations. Delays are most dangerous. *Behold, now is the accepted time. Behold, now is the day of salvation.*

At Concord, (Mass.) on the 10th of Feb. last, Mrs. MARTHA STONE, in the 76th year of her age, relict of Capt. John Stone. Though she moved in an humble sphere, as a Christian she deservedly sustained an elevated rank. In early life she enjoyed those influences of the Holy Spirit, which produced a moral change in her heart, and led her to consecrate herself to the service of God. She highly esteemed his holy word, and derived no small support and comfort in perusing its interesting discoveries. She delighted in walking in the commandments and ordinan-

ces of the Lord. In her sickness, of several weeks continuance, she possessed an unusual degree of peace and joy. She observed to a friend that she had a foretaste of heaven in her soul; that her thoughts were fixed on glory; and that Christ was to her the chief among ten thousand and altogether lovely. *In her was exhibited one of those rare instances of triumphant deaths.* Satisfied with life, knowing in whom she had believed, death was disarmed of its terrors, and she rejoiced in prospect of future glory. Her children and friends are left with the consoling hope, that their loss is her unspeakable gain. *The memory of the just is blessed.*

The following character of the Rev. ASAH EL HUNTINGTON, whose death was mentioned in the Panoplist for May p. 576, was received too late for that number. Mr. H. died April 22, 1813, after a short and distressing illness.

On this mournful event, one of his brethren in the neighborhood writes thus:

"If there was a minister, in this circle, who might justly be called *amiable*, and of an *excellent spirit*, such was that man, in all the relations of private life, and in the whole of his public character. My heart sinks, when I think what a brother and friend I have lost; what the Association, and the neighborhood have lost.—What then shall be said of his consort, his children, and his bereaved flock!

"He was a most interesting companion; and if there was any where a *feeling* heart, alive to the claims of friendship, compassionate to all suffering and sorrow—such was *his* heart. If there was an Israelite indeed, of Christian simplicity and sincerity, great integrity, and open-hearted benevolence, without a shadow of affectation; such was this excellent man. As a minister, he well understood and well maintained the great realities of Gospel revelation: delivered them in love, and carried them to their practical uses, with great fidelity, in a conciliating manner and with much sensibility, (according to the nature of each subject) though in a still, small voice with no outward show or parade. And Topsfield will know—his hearers in every place will know, the more they consider him, *that there has been a prophet among them.* Indeed he had much of originality. But it was always modest, unassuming; always submissive to Scripture authority, and aiming to derive all its conceptions from that source. He had a *fruitful* mind: and in his discourses there was an uncommon variety of subject, and of sentiment. He was likewise distinguished, by an acute discernment of men and things. By his instructive and interesting sermons, by his piety, and purity of

life, by a spirit of real kindness which went every where with him, by his humility and great meekness of wisdom, he has been, more than 23 years, an important bond of union among a people who *had been* disunited. It is hoped that their union will continue. The remembrance of him, will do much to maintain it. A general undissembled grief appears now to prevail among them: and it is presumed they will long remember him. It is certain, that if they so cherish his memory as to imbibe his spirit, they will be a most happy society."

At Franklin, on the 3d of June last, Miss DELIVERANCE EMMONS, second daughter of the Rev. Dr. Emmons.

The following extract is taken from a Sermon preached at her interment, by the Rev. Nathaniel Howe, of Hopkinton, from Luke xii, 35, 36.

"In the view of this subject, and on this solemn occasion, it becomes us to consider the uncertainty of all worldly enjoyments.

"Death is always an irksome consideration to the man of the world, who has his portion in this life, and who possesses no hope of a better: but the believer keeps up a familiar intercourse with *death*; he does not think of dying only when trouble embitters life, and forces him to say, *I loath it; I would not live always*. He reflects upon it, when the world smiles, as well as when it frowns; whatever be his present circumstances, he feels, that he is, and he confesses himself to be, a stranger and a pilgrim on the earth. He sees that the things of this world are fleeting in their nature, short in their duration, and unsatisfying in their enjoyment. But beyond the grave, he has an house not made with hands; a better, an heavenly country; more numerous, more endeared connexions. There his enjoyments will never fade; there his friends will never die.

"Hence, it sometimes happens, that persons possessed of riches, honors, friends, health, and surrounded with every thing which this world affords, have longed to die, and to be with Christ, which is far better. It is much more difficult, however, to maintain this state of mind in pleasing and prosperous circumstances, than in trying and afflictive scenes. When we are surrounded with worldly enjoyments, we are in danger of saying, *It is good for us to be here*. How few, in such circumstances, are disposed to say, *Arise, let us go hence*.

"My Brethren, the time is short. We are constantly and irresistibly, though imperceptibly, gliding down the stream of time into the boundless ocean of eternity! Soon, very soon, we shall cease to occupy our present stations in this changing world.

It would be wise for us, therefore, often to take realizing views of death; it would check the pride of life which so often carries us away; it would sanctify our possessions, and keep our prosperity from destroying us; it would lead us to use soberly and profitably those talents of which we must so shortly give an account; it would excite us to be rich in good works, and to *lay up our treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal*.

"Accustom yourselves, therefore, to reflections of this nature, and learn to die daily. When you walk over your fields, let every one say to himself, in a little time, the places that *now* know me, will know me no more. When you sit in your houses, let every one say to himself, in a little time the grave will be my house. When you return to your several habitations, and behold your children sitting around your tables, say to yourselves, in a short time we shall be called to follow our children, one after another to the grave; or they will be called to follow us! And when you assemble in the house of God on the Sabbath, let each one say to himself, in a little season I shall be in the state of that person, to whose memory we are now paying our last respects!

"On this solemn and interesting occasion, it becomes me to turn my attention to the Parents of the deceased. God has graciously given you children; and the lives of your children have been preserved, till they have arrived to a state of maturity. Though one has lately been taken from you; yet the others have been preserved (as we humbly hope) to be the comfort of your declining years, and the joy of your old age. May God enable you to consider your children, not merely as formed for this world only, but as intelligent beings made for eternity! May God enable you to be far more concerned for their future happiness, than their worldly prosperity. And if you should be called, in future, to give them up one after another to the grave, may you have *all that submission* that is necessary to sustain and improve such repeated and violent shocks!

"Though God has now put forth his holy and bereaving hand, and taken from you an amiable and promising child; yet it was not an only child. Though you have lost a daughter, yet it was not an only daughter; and though you had, (a few years past) every reason to hope and expect her life, that she would continue to be a comfort to you while living, and follow you to the grave, and though her prospects in life were very engaging, yet God in his providence has cut them off. May you, in this time of bereavement, derive consolation from those divine sources,

which you have, in similar circumstances, so often exhibited to others. May I remind you, that one affliction truly sanctified, prepares the way for others to follow, and makes them both more tolerable, and more useful. He who has sought and found consolation in God under one affliction, is refreshed, braced, and armed for another combat. And as death has given you a shock, by making one breach in your family, be in readiness to receive another; for we know not what a day may bring forth.

"The Brothers and Sisters of the deceased, in this bereavement will remember, that the death of their Sister calls upon them to prepare to die. It reminds them, that no age is free from death. It teaches them, that there is no discharge in that war. For if the confidence of parents—if the affection of brothers and sisters—if the benevolence of acquaintance and friends—if an amiable disposition and courteous deportment—if an unblemished character and an excellent education—and in fine, if a rational and scriptural hope of the eternal favor of God, in the near approach of death, could have saved her life, *Delia had not died!*"

"Your deceased Sister was a person of unusual sprightliness; vivacity was a striking trait in her character; and, what is very uncommon, this sprightliness and vivacity were connected with a sound judgment, which she discovered in all her deportment. Her mind was well furnished with theological knowledge; she understood the fundamental doctrines of the Gospel thoroughly, though she often declared she did not relish them. The lingering and consumptive indisposition which terminated her life; and which was of more than three years continuance, rarely dejected her spirits. She often said, *she knew* what people thought of her case, and how it would terminate.

"She was sometimes solemnly impressed with a sense of divine things, *knew*, and

felt, that she was a sinner; that eternity was approaching, and that she had no time to lose!"

"There were seasons, some months before her death, in which she entertained a degree of hope in the mercy of God, through Christ: but these seasons were so interspersed with others, in which her spiritual views were interrupted, that she dared not believe herself a Christian: This darkness, however, subsided a few days before her death, and she possessed those consolations which the world can neither give, nor take away.

"The last night she lived, it was observed by one standing near her bed, that she smiled. When asked the occasion, she said, 'It was because death appeared so near.' She died in the full possession of her rational powers; in high hopes, and joyful expectations of the everlasting enjoyment of God!"

"Let me intreat, then, the Brothers and Sisters, to remember their Creator in the days of their youth. Wisely improve the precious moments as they pass. In the decline and death of *Delia*, God is teaching you that the most favorable prospects are no security against the approach of the king of terrors; and in this event he is speaking to you, in a voice louder than thunder, to prepare immediately to die.

"When God speaks, do you hear. When God calls, do you answer. For he says, *I love them that love me, and those that seek me early shall find me.*"

Near Coosawhatchie, Dr. JOHN WITHERSPOON RAMSAY, eldest son of Dr. *David Ramsay* of Charleston, (S. C.) aged 30.

At Newbern, (N. C.) MRS. HANNAH GASTON, wife of the Hon. William Gaston, Member of Congress, aged 27. This lady was so deeply affected by the news of the approach of the enemy, that she fell into convulsions and survived but 7 hours.

POETRY.

A MISSIONARY HYMN, COMPOSED TO BE SUNG AT A MEETING OF A FOREIGN MISSION SOCIETY.

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world. Amen."

MATT. xxviii, 19, 20.

Ye sacred Heralds of the Lord!
Go at your Master's high command,

And bear the blessings of his word,
To every distant heathen land.

See a long train of Adam's race,
Deep plung'd in guilt and stain'd with blood,
Remov'd beyond the sounds of grace,
Are strangers to a pard'ning God.

To rescue man from endless woe,
Jesus descended from above,
And veil'd in mortal flesh below,
Paid the rich price of saving love.

While wand'ring through this vale of tears,
He had not where to lay his head,
Deep sorrow mark'd his passing years,
For man he fasted, pray'd, and bled.

Then, in the great REDEEMER's name,
Go forth to nature's utmost end,
His truth to ev'ry realm proclaim,
And call the nations to attend—

Declare to earth's remotest bound,
Glad tidings from the KING OF KINGS,
Let ev'ry region catch the sound,
And angels strike their golden strings.

Teach the poor penitent to flee
For safety where salvation lies;
Bid him lift up his eyes and see
The SUN OF RIGHTEOUSNESS arise.

Then shall the wise, though distant far
From Zion's sacred temple gate,
O'er Bethle'm view the wond'rous STAR,
And worship at EMMANUEL's feet.

LINES.

WERE I to shed a single tear,
For each of all my sins, each one,
Alas! the constant stream, I fear,
Would like some mighty river run.

Yet all the immeasurable flood,
Could never wash one stain away:
A single drop of Jesus' blood
Can make me pure and white as day.
N.

LITERARY NOTICE.

THEOLOGICAL SEMINARY AT ANDOVER.

By request of the Professors in this Seminary, the following notice is inserted.

Agreeably to a vote of the Trustees, we hereby give notice to applicants for admission into this Seminary, that according to the regulations of the Institution, all admissions are required to be made, *at the beginning of the winter term, or as near that time as possible.* The reason of this requisition is, that those who enter at a later period in the year, unavoidably lose the opportunity of pursuing their studies in a regular way.

E. PORTER,
L. WOODS,
M. STUART, } *Professors.*

Andover, Aug. 4, 1813.

N.B. The *winter term* commences *six weeks* after the *fourth Wednesday* in September,

PROPOSED WORK.

Howe and Deforest of New Haven propose to publish *Elements of Algebra*, being the first part of an introduction to the study of the Mathematics; adapted to the course of instruction in Yale College. By Jeremiah Day, Professor of Mathematics and Natural Philosophy, in Yale College.

TO CORRESPONDENTS.

WE decline publishing the lines intitled, *The dawn of the Millennium.*

Alpha,* in reply to Aleph, has been received, and will be inserted in our next.

TO PATRONS.

OUR Patrons and Subscribers will remember, that we proposed, in our number for June, to complete the current volume in December next, by publishing two numbers in each month, beginning with August and ending with the year; provided this arrangement should meet the approbation of subscribers generally. Not a single person has objected to the proposal, so far as our knowledge extends, and many have expressed their decided approbation of it. We therefore publish this number as the first for August, and shall endeavor to issue two numbers a month to December inclusive. This alteration is made with a view to have future volumes commence in January and close in December, as is the case with nearly all similar periodical publications.

Our subscribers are respectfully invited to consider the other proposal, (made also in the number for June,) to enlarge the future volumes of the *Panoplist*, both as to the size of the page and number of pages, and to add one fourth to the present price. We shall be guided, in this matter, by the wishes of a majority of subscribers, so far as we shall be able to ascertain their wishes.

All subscribers, who wish to discontinue the *Panoplist* after the current volume, will please to notify us or our agents of the fact, so that the notice may reach us by the first day of December next. Those who do not give such notice, will consider themselves as bound to take the ensuing volume. Agents will please to bear this in mind, as applying to them not less than to individual subscribers.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 4. AUGUST, (PART II.) 1813. VOL. IX.

MISCELLANEOUS.

For the Panoplist.

NEW THEOLOGICAL INSTITUTION.

District of Maine, June 1, 1813.

MR. EDITOR,

I was surprised and grieved, on learning, from the Panoplist for March, what jealousy is entertained towards our "New Theological Institution." I would avail myself of the privilege you kindly offer, and wish you to insert the following remarks, in reply to your correspondent.

TO ALEPH.

SIR,

THE friends of the Institution, against which you object, hold themselves bound, in love to the Christian public, to give *information* of their proceedings and views, in a matter of this nature, and consequence, when they thus learn that their measures are disapproved.

It will, therefore, be my first object, in undertaking their cause, to make to you a *brief statement of facts*.

In the year 1810, a Society was formed, in this district, and, on the 24th of June 1812, was organized under an act of incorporation, by the name of "The Society for Theological Education," not "Theological Society," as stated by a correspondent in Vol. IX.

the Panoplist. The design of this body is to assist pious, promising, though indigent, young men, in preparing for the Gospel ministry. Our funds are the produce of our own annual subscriptions, and of contributions. We are confined to no particular method; but render pecuniary assistance to young men in prosecuting either their literary or theological studies, at academies, at Colleges, or with private ministers, as circumstances require. It is, however, a principle with us, that a collegiate education, though desirable, is not indispensable in qualifying a man for the ministry; especially in those new settlements, whose wants we have most in view. We have done but little. Still we hope and believe that our labor will not be in vain in the Lord.

It has, however, been for some time the desire of this Society to attempt something more systematic and permanent with regard to the same object. We have wished to establish a Seminary. The means of accomplishing the purpose have been wanting; and a plan for the school has not been fully matured. But a Board of Trustees were ap-

pointed June 24th, 1812, and the outlines of a plan adopted. The school is intended to afford the means of instruction to indigent students, wholly or in part without expense to them, as circumstances require; to comprise both literary and theological instruction; to give *all* the students at least what is termed an *academical education*; to receive into the theological department graduates from Colleges; to assist, in their preparatory studies, such young men as prefer to enter a College, and have property to maintain themselves while there; to receive them a second time to prosecute a theological course; and not to refuse applicants who are not subjects of charity. This board, though first appointed by the society, is now independent of it; will fill its own vacancies, and manage the concerns of the Seminary without rendering account to us. The Society and the Seminary are therefore distinct, though aiming at the same object. The society patronize the school; and whenever it shall be established, engage to place their students in it, (except in particular cases,) "so long as the instructors in said school shall maintain and teach the doctrines of grace." It is yet uncertain to mortals whether our wishes will ever be gratified in the establishment of the school. We have encountered some trials; the war has darkened our prospects exceedingly; our faith and patience are tried; yet we *hope*. Meanwhile the Society continue their exertions. Both the Society and the school are exposed, Sir, to your objections, both having the same object, and both

intending to introduce men into the ministry with acquirements which you deem insufficient.

I shall, therefore, state in the second place, *the motives or reasons which have induced us to take these measures.*

1. Notwithstanding all the present means of supply, there is a *great want of ministers* in the new settlements of this district. There are above 200 incorporated towns, besides many other settlements which are rapidly advancing to that rank. Only seventy-five towns are supplied with Congregational or Presbyterian ministers. Of the vacant towns, 12 contain more than 1500 souls each; 31 between 1000 and 1500 each; 38 between 500 and 1000; 14 between 400 and 500; and 17 between 300 and 400; making 112 towns, each of which has more than 300 souls. In ordinary cases, 300; at most 400 souls, in a new settlement, would, if united, be able to support a preacher. This vast region, however, comprehending more than 110,000 immortal and precious souls, is destitute of any stated preaching, except by sectarians. Whatever regard we may have for such Baptists and others as preach essentially the truth; and whatever hope we may entertain of the good intentions of some others; it will be agreed in the present discussion, that sectarian preaching is generally illiterate, and unworthy of the servants of Christ, who has required that his stewards be well instructed into the things of the kingdom of God, and capable of bringing out of their treasures things new and old. This field then lies waste. Sectarians, have

pre-occupied the ground, propagated errors, divided the people, and rendered them indifferent to the Gospel and its institutions. Those who live at a distance from this, or similar regions of darkness, delusion, and spiritual desolation, can form but faint ideas of the wants and dangers of our wretched fellow-sinners, even in this Gospel land. Missionary Societies have done much; and still a vast and dreary waste remains to be cleared and cultivated. Candidates for the ministry in New England and the neighboring states are not sufficiently numerous to supply the wants of the old settlements. Those who have expended much money and nine years of precious time in study, and who are really qualified for larger towns, and more eligible situations, most naturally fall into them. It is certain we have cause of gratitude to the gracious Head of the Church that "an unusual number of ministers have been settled in this district within a short period." But nearly all of them are settled in old towns, or in the most populous and thriving of the new settlements. A few have been stationed in the smaller and interior towns, who there shine as lights, and cast a few enlivening rays into the surrounding Egyptian darkness. Most of these few are men who have *not* received a public education.

It seems that "preachers have come hither, and have returned for want of employment." Whether these found all the flourishing towns supplied, and declined penetrating into the regions of poverty, division, and delusion, I know not. I know, that vacancies of the first de-

scription have been generally supplied. I know the people in new settlements are not always prepared to hire candidates; that they, with some old, but divided towns, must be stimulated and assisted by Missionary Societies; and that they are for the present inactive in consequence of the calamities which all of us feel, and the people of Maine peculiarly. No, Sir, many are *perishing* because there is no vision. Notwithstanding all the present means and sources of supply, there is a great want of ministers. And it is increasing every year. While we sleep, the enemy is sowing tares. Look, Sir, at Rhode Island; and let your eye affect your heart. Say, is it best to let whole towns and districts continue without the ministry, till God's holy day is forgotten, all the institutions of religion are unknown, and the descendants of the puritans become more heathenish than those who never heard the Gospel? Many portions of our country present scenes as gloomy as our own. Can we then be blamed, if we beseech the Lord of the harvest, that he would *thrust forth* [Gr. *εξελα,*] laborers into his harvest? Shall we be regarded by our brethren with a jealous eye, if, while we pray, we use our exertions to promote the same object? God forbid.

2. Men of piety and promising talents are often found, who cannot be fitted for the ministry in the way you propose. God does not usually bestow his grace on the rich and noble of the earth. Very few of this description, comparatively, are born into the kingdom. You

will contend, as earnestly as myself, that piety is an indispensable requisite for a minister of the Gospel. Natural talents are bestowed on the poor as well as the rich. Many who might shine as lights in the world, both in church and state, are never known beyond the town in which they were born. Many of the most faithful, laborious, and useful ministers, who *do* receive a collegiate education, acquire it by great industry and self-denial, and through many obstacles and difficulties, in which the prime of life is consumed, and they enter the ministry at the age of 30, or 35. Some men of superior natural talents are called to know Christ when rather advanced; and it seems improper that their services should be lost to the Church, merely because they cannot then become so learned as others. At any rate, there are *young* men of piety and talents, who cannot be educated in your way. Their fathers have no property to spare for the purpose. If they earn enough themselves, their nine years must become twelve or fifteen. Our Colleges are not charitable institutions. The Seminary at Andover will give them assistance gratis, in pursuing their *theological* studies, but only after they have *obtained* a collegiate education, or what is equivalent. This, however, they cannot do. Shall we endeavor to assist them through the whole course of their studies on your plan? It is beyond our means; beyond our hopes. We look on these men, who might be useful to Zion, (not forgetting the many and distressing wants of the people,) and we cannot forbear saying to them, "*The Lord hath need of you; come up to the help of the Lord, against the mighty.*" In this state of things we ask, Is it allowable, and expedient to admit men to the sacred office with less qualifications than are bestowed at Andover? Here we hesitate, we reflect, we inquire, we pray; and we find,

3. That no defined degree of learning is required in Scripture, for the office of a minister. God requires that a bishop should not be a novice, but apt to teach, *able* to teach others, a scribe well instructed into the kingdom of heaven, bringing out of his treasures things new and old. His priests' lips must keep knowledge. His pastors must feed the people with knowledge and understanding. But he has no where placed a boundary. He has not prescribed a certain degree of learning, which shall be necessary to fit a man for service in his vineyard.

4. We learn from Scripture, that *God employs men of very different attainments*, in the ministry of the word. Paul and Luke, and John and Mark were men very unequal in their acquirements. Christ gave Apostles, and Prophets, and Evangelists, and Pastors, and Teachers; and all for the edifying of the body of Christ. Religious instructors, as well as others, had their peculiar gifts, differing according to the grace given unto them; and were accordingly required to prophesy, or wait on ministering, or teaching, or exhortation, as the gift of each had prepared him. And yet they were all fellow servants and brethren. The head, the hands,

and the feet, performed their separate functions; and yet all promoted the interest of the whole body without rivalry.

5 The *practice of the Christian churches does not establish the degree of knowledge*, which a minister shall possess. Certainly it does not furnish your standard. The advantages which the Seminary at Andover afford have been enjoyed in New England but a few years. An equal portion of time has not been spent by ministers generally, who were graduates from Colleges, and are now, or have been, faithful, well-furnished, and useful. The churches have also employed many who were never at a College, who have not only been the means of much good to souls, but, in many cases, an honor to the ministry. Of this fact there are living witnesses.

6. It is *impossible to fix a standard*. Ministers always have been qualified in different degrees, and always will be. Different native talents, with the same means, and in the same time, will produce a different result. Some men would be better fitted for an employment in four years, than others in nine. Some men with limited attainments would be more capable of instructing, than others who had ten times as much knowledge. God gives talents, to one, five; to another, two; and to another, one. Yet he accepts the improvement of each. Shall we insist, that the possessors shall equalize them before they shall improve them? We cannot, if we would.

7. The *wants of churches require men of different qualifications*, in different places. The

talents of a Missionary should be very different from those of the stated Pastor. In an obscure country village, a man may be well qualified for every duty to which he will be called; may fill up his life with usefulness, and lead many souls up to heaven; who would not be an acceptable nor profitable preacher in a city, where he would be surrounded with literary men, and be conversant both with inquirers and opposers of a more intelligent order. A man therefore, to whom providence has evidently marked out his way to a station of the first description, would go entirely aside from duty, if he should consume several years of a short life, in acquiring talents, which are never to be called into exercise. As well might a man, who designs to employ his life as a blacksmith, acquire at great expense a knowledge of the art of watch-making; or a farmer, who determines never to leave his native shore, acquaint himself with the business of the sailor. Would it not be strange, that a man, who knows he can never be President of a College, and intends only to take the charge of common schools, should yet labor to fit himself for leading students into the most abstruse mysteries of science. Far be it from me to undervalue learning. I would have *some* of Christ's servants as well informed, as the most erudite gainsayers. I would have *none* employed, who are not possessed of *solid attainments*. A minister ought well to understand the proper business of his function. He should have an intimate acquaintance with the sacred volume of God's

truth; and so much knowledge of the sciences as to fit him to convey instruction to his hearers in a perspicuous manner. But every man cannot be a Doddridge, nor an Edwards. And the exigencies of the church do not *require* it. Some are wanted, in the regions of Socinian and other learned heresies, to combat infidels with their own weapons, and confute them with biblical criticisms. I rejoice that Andover affords the means of educating ministers for this service. I rejoice that means are there enjoyed, unknown to our fathers, for rendering many Gospel ministers learned, and mighty in the Scriptures; though I hope but few will devote their time and talents for life to the business of comparing quotations, manuscripts, and versions, while souls are perishing around them. Perhaps those who do not, like us, reside within the sound of the Macedonian intreaty from desolate regions, do not, like us, fully realize that the Church needs and requires men to go forth thither peculiarly fitted to "*endure hardness*;" men who seek not great things for themselves; men who will never meet a learned opposer, but find many errors, the offspring of ignorance; men prepared by the habits of their minds, to adapt themselves to common people.

8. The plan proposed will prevent *unqualified men* from undertaking the high office of religious teachers. It is natural for every soul, when born of God, to pity other lost sinners, earnestly to desire their salvation, and to wish to do something to that end. Many pious men, near destitute places, are ready

to fly to the rescue of souls from death, without ample ability to be useful. This is in a less degree the case in all places, where the situation of the destitute is known. A man of some natural powers, and of fervent piety, gives some attention to study, can lead in public devotions, is sound and understanding in the faith; but his attainments are small. An Association, viewing the pressing wants of their fellow men, are strongly tempted to grant him license to preach; they cannot find it in their hearts to refuse him. In this way unqualified men may come into the ministry. But this will be prevented, if men of this description can repair to a seminary, where they can be assisted, where they will not be fitted for eminence indeed, but to become respectable and useful ministers of the New Testament. It is to be lamented, that persons have rushed into the sacred office with so little preparation, in so many cases. We are aware that bad effects result from employing illiterate teachers. We would guard against this evil by our institution. On the other hand, learning may be, it has been, exalted higher, than its proper place. In our zeal for its promotion we are apt to overlook the other indispensable qualifications. A learned ministry may be wanting in spirituality, and the unction of the Gospel.

On the whole, we are constrained to believe that we may do God service, if he shall grant us means, and endue us with wisdom to pursue the proposed plan.

But, Sir, deference is due to

your remarks. I shall, therefore, in the third place, briefly reply to your objections:

1. You say "the institution will tend to *degrade* the ministerial character." It should be remembered, that the ministerial character is not yet generally *raised* to the standard of Andover, for which you contend; because few have had such advantages as are there enjoyed, till within a few years. Something has been said which will show that the probable tendency of our institution will be to *raise* the character of the ministry from its *present state*.

2. "The proposed Academy is in its very design, a *rival* institution to all our Colleges, and particularly to the Theological Seminary at Andover." I think this is not the fact. Such as have property and time will prefer to pass through College; and we shall advise to it. Others generally do not go to College, even when there is no other institution to take them. Those who can command the means will still prefer Andover. The objects of the two institutions are different, but not opposite. You would fit men for certain stations; we take *other* persons, and fit them for *other* stations. Most of those who will come to us; could not have gone according to your desire. They would have been useless to the Church. We should have no sinister motives in our acts of benevolence. We should think little of the grandeur or celebrity of an institution. We should rejoice only in its purity and usefulness. I sincerely wish there were pious young men enough in this state to fill two

such institutions as that at Andover. If ours could be useful in another part of the vineyard, I should be willing it might receive students. If I can do good, I will not consider you as an intruder on my prerogative, although you do good likewise, in your appointed sphere, and by lawful means. Let there be no strife, I pray thee, between me and thee, and between my friends and thy friends; for we be brethren. I am persuaded, Sir, that if you knew our motives and views, whatever bad effects you might fear from our measures, you would not impute to us the "*design*" of rivalling an institution, for a blessing on which we ardently pray.

3. You say the proposed Academy "*will produce an unhappy division among ministers.*" Such a division does not exist now, though there is a greater difference in attainments that would result from our seminary. Pious and faithful preachers of small acquirements, without collegiate education, unite with others of the first eminence; and they hold each other in mutual estimation. And this, although it is "*understood*" that the one class have studied little, and the others much. I do not think it is the manner of pious ministers to despise their brethren, who appear to be ministers of Christ, because they have less knowledge than themselves. Each esteems others better than himself.

4. I am not in the least degree apprehensive that the students in the College of our Baptist brethren in this quarter will make greater attainments than our own.

5. Your fifth objection is removed by our allowing the importance of training up *some* for the service you mention. But we would fit men for *another* service, where great acquirements are not needed.

6. You say, "there is little reason to expect that our students will be favorably *received* by the public." Let fact reply. Numbers *have been received* in new settlements, and in older towns, who were never graduated at any College; and some who had enjoyed much smaller advantages than we propose to offer. In almost every settlement some inhabitants are found, who have not lost their regard for the institutions of religion which they enjoyed in their youth, and are very desirous of a preached Gospel. In most places appear a few real Christians, who are hungry for the bread of life. These live in the midst of sectarians. They know they cannot give the support which men of nine years study expect. Many parishes must be assisted several of the first years, in paying even a small salary. In this situation they will joyfully hail the heralds of salvation, though they should be less learned than others. They will deem those their best benefactors, who help them to such men. They will not emulate older and richer towns. Their possessions and modes of living are inferior; and they are contented. We hope, that God will raise up men of a spirit so humble, that they can go forth without repining at their humbler lot; accounting it so great an honor to be employed in any part of our Lord's vineyard, to bear his messages of grace, that they will not sicken, nor be consum-

ed with ungratified ambition, when viewing the eminence of their brethren; men so devoted to the work of winning souls to Christ, as to commend themselves to the acceptance of the people.

Now, Sir, is it not, "on the whole, *desirable* to have the new settlements supplied in this manner?" If any are otherwise minded, we entreat them at least *not* to "consider us as espousing a cause, inconsistent with the design of the Theological Seminary at Andover, and hostile to the interests of literature in general;" both of which we desire rather to promote.

When I call to mind the worth of lost souls; when I suitably value the Scriptures and the preaching of the Gospel; when I see the vanity of all attainments, which are not consecrated to God; when I think of the distressing state of those thousands who are even now suffering all the horrors of a famine of the word of God; I can do any thing, consent to any thing, *but what is wrong*, to send the Gospel to the destitute. The proposed plan presents advantages for that purpose. *I cannot find it is wrong*. I cordially enter into it. I hope and pray it may not prove abortive.

And now, Sir, I am persuaded I shall have your leave to solicit the candor, the forbearance, and even the prayers, and the assistance of the Christian public; and to ask such of the wealthy as may read these remarks, and are desirous of promoting the order and welfare of the community, or the cause of religion, *whether this Seminary will not have a claim on their beneficence?*

Yours in the Lord, ALPHA.*

For the Panoplist.

ON THE DUTY OF EDUCATING
CHILDREN FOR THE ARDUOUS
DUTIES OF THE PRESENT
TIMES.

I WAS lately struck with an expression which occurs, if I mistake not, in Dr. Dwight's sermons, preached on the last national fast, to this effect; *'that now is the harvest-time of the world.'* If this brief description of the present day is correct, (and I verily believe it is,) many important duties press upon Christians with increasing weight; duties which ought to be clearly explained, powerfully urged, and vigorously performed. Among these duties, the following hold an eminent rank; viz. the support of a learned, laborious, and evangelical ministry; new and extraordinary attempts to educate pious young men to become preachers of the Gospel at home and abroad; a revival of church discipline; more enlarged endeavors to plant, cherish, and extend missions to the heathen, and to distribute the word of God in every language, and in every part of the world; the general support of schools and literary institutions, of the highest and lowest orders, and under such auspices, as that they may all be nurseries of piety and virtue; and the education of children with a peculiar regard to the wants, the dangers, and the encouragements of the present times. On the last topic I propose to offer a few plain remarks; though I could wish that some abler pen than mine were employed on this and each of the other above-mentioned subjects.

VOL. IX.

It should be premised, that while nearly or quite all writers on the Prophecies agree in the opinion, that the millennium is not far distant, there is yet a considerable diversity of opinion on this question; Whether the Church is to suffer a short but severe depression, or the dawn, which is now hailed with rapture, is gradually to brighten till it shall be lost in the full splendor of the millennial day? In whatever way this question may be answered, the subject under consideration is equally worthy of attention. On either supposition, our children ought to be fitted for trials; for, in the most favorable case which can be reasonably stated, there must be a violent struggle before the *prince of the power of the air, the god of this world*, will be dispossessed of his dominion. When we contemplate the many millions of our race enveloped in the gross darkness of idolatry, superstition, and infidelity, and the few thousands who can be justly numbered as on the Lord's side, we must admit, that if the world is ever converted by human means without the aid of miracles, so great a conquest cannot be achieved but by a spirited and arduous warfare.

It should be observed also, as claiming our particular consideration, that the advances towards the *day of decision* have been very rapid of late. Great events now succeed each other with astonishing quickness. The scheme of Providence is rapidly unfolding. In former times, men were born, lived in one still unvaried course, and died, without perceiving any great alteration in the state of the world around them. But we

of the present age, who have lived thirty years, have seen greater changes within our own time, than could have been seen, at other periods of the world, in several centuries. And these changes are more wonderful as they affect the prospects of Christianity, than in any other point of view. Let every Christian parent, therefore, consider well the obligation which lies upon him to educate his offspring for the service of Christ, at this eventful day; and let his attention be specially directed to the following particulars.

1. The grand requisite, in order to usefulness in the Church, is piety. Every religious parent will of course desire that his children may be pious; but how few, alas, are there, who *labor*, as well as *desire*, that their children may be converted to God. I know it is not within the power of man to confer a spiritual grace; but I also know, that the providence of God affords the most ample encouragement to parental exertions for the conversion and salvation of children. The value of a single soul, and that the soul of his child, must appear inestimable to a man of reflection, especially to a Christian. At the present time, when multiplied exertions are making in the cause of Christianity, and many more are yet to be made, it seems peculiarly desirable that the number of laborers in the good work should be increased. The Romans considered every father as a benefactor to the republic, because he had contributed to its power. How much more earnestly should the pious father and mother aim after the happiness of training up for the

Church a family of truly religious children. Parents should agonize in prayer for the spiritual renovation of their dear offspring; they should give precept upon precept; they should earnestly exhort their children while young and tender, laying before them the great inducements to a life of distinguished piety, which the present state of the world affords; they should consider the dangers, which, at the present day, threaten such as do not become early religious, and the aggravated condemnation of those who shall finally perish, in this time of God's peculiar manifestation of his power and grace. If all religious parents would assiduously, continually, and fervently pursue the course here recommended, is there not much reason to hope, that God would mercifully bless their efforts, and give a new heart.

2. Children should be educated in a course of self-denial. Under this head I shall not be understood to countenance voluntary austerities and mortifications, suffered for the sake of promoting self-righteousness and pride, but to insist upon a habit of surrendering personal enjoyments and gratifications, whenever an enlightened conscience pronounces the surrender to be necessary. Every thing which would retard the pilgrim in his journey to the heavenly rest, or limit the extent of his labors for his Savior, should be cheerfully relinquished. Too many professed Christians have deceived *themselves*, rather than others, by a mere profession. They have made the sum of religion to consist in a round of formal duties, while

they remained under the entire dominion of selfishness and worldly passions. Possibly they have made long prayers, and have been able to converse tolerably well on religion, while deaf to the calls of charity, and regardless of the great interests of truth and godliness. *Where there is no self-denial, there can be no real virtue.* The whole of a child's education should impress upon him this fundamental truth; and he should be accustomed from his earliest years to make personal sacrifices for the good of others. He should feel that he lives not for himself, but for mankind. If disposed to pervert this maxim, and to neglect the small things within his reach, under pretence of doing good on a larger scale, he can be called back from his reverie by the reflection, that it requires no self denial to do good on a large scale, in imagination only; while to discharge with fidelity the every-day duties of life requires great steadiness of principle, and may prove the existence of great love to God and man. It is thus that the Christian, though placed in a humble sphere, can do great things. By a life of prayer and self-denial; by a laborious and patient performance of the ordinary duties of his station, the plainest and most obscure Christian may benefit many by his example, and more by his interest at the throne of grace. Such characters are especially needed now. God has employment for them, in accomplishing the great work of reforming the world. He has begun to build the walls of the spiritual city, and great must be the multitude of workmen while the grand design is

carrying into execution. Every person can do something; every person can do much. Let every one then engage with alacrity, and prosecute the labor allotted to him, till the great Architect shall release him from his present toils and dangers, and reward his perseverance by admitting him into heaven. But I am insensibly wandering from my subject. If self-denial is essential to virtue, I trust no reasoning is necessary to prove that children should be early accustomed to deny themselves, and to yield every possession however dear, when the cause of Christ requires it.

3. Children should be educated in a course of habitual beneficence. Self-denial is preparatory to beneficence. The one furnishes the means of doing good; the other applies them. The great characteristic of our Savior while on earth was, that *he went about doing good.* It should be deeply impressed on the minds of the young, that this is the great thing for which intelligent beings were made; that by doing good a resemblance of the glorious Creator is stamped upon the character; and that all other desirable possessions without this will ultimately prove of no value.

A life of beneficence will be distinguished by two prominent traits, charity and activity. It may be useful to consider these traits separately.

Charity should be taught systematically, both by precept and example. It should be considered as an indispensable part of instruction and of practice; just as really so, as truth, justice or industry. It is as often command-

ed in the Scriptures, as any other duty whatever; it is not less necessary to the Christian than any other duty; it is most amiable in its aspect, most cheering in its tendency, most blessed in its effects. Charity, by which I here mean the gratuitous application of property and time to the relief of the temporal and spiritual wants of others, is a duty which truth obliges me to say has not been sufficiently understood or practised by any part of the Christian world. Many are now awakening to a perception of their duty; but the greater part, even of professors of religion, continue to sleep on. Yet God has taken abundant pains to instruct men in the nature and extent of charitable claims. If the Levitical law had been given on purpose to designate and enforce claims of this kind, it could not have been more express and particular than it is. The whole New Testament supports, in regard to all mankind, the great principles of beneficence which the law of Moses had urged upon the Israelites, throughout the code of their national polity. If a nation were to act unanimously on these principles, it would exhibit the highest degree of worldly prosperity, an universal freedom from poverty and want, and an universal practice of industry and economy on the one hand, with a constant and humble dependence on God and a perfect freedom from excess and intemperance on the other. Such an exhibition will yet be made by all the nations of the earth, in the happy period which is visibly approaching. That each religious parent may do all in his power to hasten the period al-

luded to, let him instruct his children that charity is to be performed with as much regularity, promptness, and cheerfulness, as any other duty of life. They should set apart a weekly or monthly portion from their savings, or earnings, (as soon as they are able to save or earn any thing) for this purpose; and they should, if possible, be furnished with the opportunity of saving and earning, at an early age. They should see, in the cheerful countenances of their parents, the joy experienced in relieving want, and mitigating distress. They should be taught to dwell with pleasure on the many invitations to charity, which are presented to the benevolent. No truly good object should they be allowed to consider as an intruder, though their means should not permit them to give aid except to a very few. The portion claimed for benevolent purposes they should see to be a valuable and important portion; not a mere trifle, utterly insignificant when compared with their father's income. They should be taught to value money principally as a mean of communicating happiness; and for this purpose they should be encouraged to acquire, preserve, and expend it. The young may easily be taught to practise charity, both by giving their money and spending their time for benevolent objects. It is not difficult to make them understand with what temper, and from a regard to whose authority, these duties are to be performed. The man, who habituates his child to take pleasure in doing good, especially if God confers at the same time a *truly benevolent* disposi-

tion, does more for the temporal happiness of the child, than if he left him heir to millions, without an inclination to use his wealth for the benefit of mankind. Let it not be supposed, that I am urging upon all to give large sums in charity, or to teach their children to do so. That would be absurd and impossible. But all should devote an important portion of their means—a portion which costs them time, or labor, or something which they value. The widow's two mites teach more than could be fully detailed in a volume.

Perhaps it will be said, that the course here recommended would exhaust the community by charitable donations. Far from it. If this course were universally pursued, the community would be enriched in a manner hitherto unexampled in the world. If all the poor exerted themselves to lay up money for charity, they would insensibly and before they were aware of it, emerge from poverty. They would never be found in a grog-shop, or at the gaming table. The way, in which much of the money necessary to reform the world is to be procured, is by *saving*. More than fifty millions of dollars, which have been annually wasted by the people of the United States for these ten years past, might have been saved, without abridging one rational enjoyment; and this enormous sum might have been employed in charity without diminishing the wealth of the country, or lessening the happiness of a single individual. It would indeed have increased the happiness of many millions. The time is coming when these truths will be felt; let children

be taught to feel them now. The time is coming when the numberless millions now squandered in debauchery, excess, and especially in war, will no longer be perverted to fill this world with tears and blood, with agony and despair, and to people the world of perdition; let children be taught to act with a particular design to bring about that time as quick as possible.

On the activity which ought to pervade the life of a Christian, surely little need be said. Shall he sleep at his post at such a season as this? Shall he fold his hands, and idly gaze around in harvest time—the harvest time of the world? Shall he educate his children to be spectators, lifeless spectators, rather than actors in the wonderful events of the present day? Every talent ought now to be employed to the utmost. He that has the head to contrive, the tongue and the pen to persuade, or the hands to execute, should be on the alert, and make no compromise with ease and indolence. No habit of honestly acquiring property, of instructing the ignorant, of admonishing the vicious, should be suffered to subside. The wisdom of age and the ardor of youth should form a holy combination, and all the powers and faculties of the body and mind should be dedicated to the grand design of reforming mankind, by producing in each circle of influence these good effects; which, if produced in every circle, would form the great consummation so often mentioned.

4. To piety, self-denial, and beneficence must be added courage. Bold must be the

man, and in the highest degree resolute and persevering, who is completely fitted to be the most useful at the present day. In order to instil suitable courage into the minds of the young, nothing will avail without a paramount regard to the authority of God. In a mind where such a regard exists, it will be practicable to form a habit of disregarding the opinions and maxims of the world. The youth in our public seminaries of learning should be especially guarded on this head. They should, as far as possible, be made superior to any temptation which can be offered by a regard to the applauses or the votes of the people. It is indeed to be most deeply lamented, that, in consequence of the depravity of man, the grand feature of an elective government should become the most universal and powerful means of corruption; and that the exertions of the wisest and the best of men should be so often limited, paralyzed and crushed, by the corrupt influence of the weakest and the worst. Such however is the fact. The only remedy, so far as human means are referred to, is to form a combination of able, independent, upright men, who are perfectly willing to forego all popular honors, for the sake of promoting the present and eternal happiness of their fellow creatures. Let me not be supposed to sanction under the name of courage, a proud, self-sufficient disregard of the feelings, or even of the prejudices or vices, of the world. The courageous man may be as conciliating in his manners, as inoffensive in his deportment, as

affectionate and mild in his temper, as can possibly be desired by any one; but he may not yield to a temporizing policy; he may not surrender the great interests of virtue; he may not cease to defend them, for the sake of all the honors and rewards which the whole world could bestow. Let courage be added, then, to the list of necessary qualifications on the part of the young, if they expect to serve God and their generation faithfully.

I intended to have added a few words, on the encouragements to such a course as is here recommended; but must defer them to another opportunity.

AGENOA.

SOCIETY FOR INSTRUCTING THE POOR AND IGNORANT.

THE following account of an association of gentlemen in one of our large cities, formed for the purpose of instructing the poor and ignorant, was communicated in a letter to the Editor of the *Panoplist*; and is transcribed for insertion, as worthy of the consideration of benevolent persons in other similar places.

OUR Society was first formed with the general object of devising plans of usefulness, and executing them, as far as our means would enable us. At first it consisted of but few members. It has, however, been enlarged at different periods till the present time, when it consists of forty.

Its attention was directed to the suburbs of the city, and for a while to the children of the alms-house. In the suburbs prayer meetings were established with a view to give an opportunity of social worship to those

who would be otherwise destitute of the privilege. For the children in the alms-house a catechising school was formed, at which about sixty children were instructed in the principles of religion. At this school the members of the Society instructed in rotation; at the prayer-meetings we frequently had the assistance of the different clergymen in the city, and at times the services of a preacher who was supported by the Society, aided by the donations of their friends. When we could not avail ourselves of the assistance of the clergy, the members of the Society conducted these meetings.

In the course of two years from the first formation of the Society, one of the prayer-meetings was relinquished in consequence of the building of a church, and the settlement of a minister in the immediate vicinity. The other prayer-meeting was not sufficient to call into exercise the active exertions of the members of the Society, and it became desirable to enlarge our plan of proceedings. In imitation of the Evangelical Society of Philadelphia, we turned our attention to the children of the suburbs, and with very little difficulty succeeded in establishing five catechetical schools, to which for the last eighteen months we have principally confined our attention. At times we have had in the different schools as many as 600 children of both sexes; and as the number has been continually changing by frequent removals, and by the dismissal of those who have completed the course allotted to them, we have probably given instruction to at least 1200

children in all. The greater part of these had no other means of gaining religious knowledge.

As an incitement to good conduct and diligent application, Bibles, Tracts, and other books have been distributed among them, and we are convinced by thorough inquiry that in general these presents have been highly valued, and read with attention. Our custom has been to meet with them one afternoon in each week, and in addition to the Westminster and other catechisms, we have taught them Watts's Hymns and select passages of Scripture.

We are convinced from our experience and observation, that there is no object more worthy of the pious in populous places, than that which we have been pursuing. All laymen are capable of teaching the catechism, whereas few comparatively have a suitable talent, a sufficient confidence, to lead in mixed assemblies for social worship. No remarks are necessary to confirm the generally received opinion, that youthful minds are the most susceptible of impressions in religion as in all other things.

The free schools of New England, as well in the larger as in the smaller towns, furnish excellent opportunities for exertions of this kind: and the happiest effects might be expected from the faithful efforts of a few men of zeal and judgment, in the different places where these schools are established.

Among the benefits of these institutions, that of affording a favorable opportunity for the distribution of Bibles and religious tracts is very considerable. The recipients of these presents may

Have the most important and plain passages of the Scriptures, and the most interesting tracts, adapted to their capacities and characters recommended to them; may have the importance of them urged; and may be questioned as to their fidelity in attending to them: whereas in general, when a Bible, or a tract, is presented, the receiver is left to himself to select plain or intricate passages, or to neglect the gift altogether.

As to the result of our exertions, I can only say, that we have felt ourselves greatly encouraged, in the serious attention and tender interest with which our instructions have been received. We feel confident, that, on the minds of many, impressions have been made, which will not be erased; and that some will become habituated to reflection, who otherwise would have been left to their own corrupt desires, and to the baneful influence of corrupt examples.

The consequences of general exertion for the moral and religious improvement of the young in the lower walks of life would be equally interesting to the Christian and the patriot. Many

thousands, now left to ignorance and corruption, would be trained up for useful citizens; and many, who now perish in ignorance and vice, would be ransomed from the grave and made partakers of immortal felicity.

Christians profess to be devoted to the cause of their Savior, and doubtless many are sincere in their profession. But why should the many opportunities of promoting the Savior's cause be overlooked, or wilfully neglected, when if rightly improved they would not only be the means of glorifying God, and doing good to men, but of adding to the temporal enjoyment and celestial blessedness of those who thus turned them to a good account?

The minds of the members of our different churches have been much drawn to this subject. Within a few months an association of the most respectable females of the city has commenced the catechetical instruction of the children of the free school. They weekly instruct in the principles of religion about 900 children, otherwise in general destitute of the means of Christian knowledge.

RELIGIOUS COMMUNICATIONS.

THOUGHTS ON THE LOSS OF NEAR RELATIVES.

IN this transitory world, which is forcibly described as "a vale of tears," we are often called to mourn at the death of near friends. On these solemn occasions, our minds should be much employed in seeking to derive spiritual improvement,

and in suffering ourselves to be taught by the afflictive dispensations of God's providence. The following thoughts are offered to the particular consideration of mourners, at the same time that it is hoped they will not be useless to others.

Christian Brethren,
You have lost relatives and

friends, who were endeared to you by many kind offices, by a long intimacy, and by the ties of blood and affection. They have been summoned away from this world, and have entered upon an unchangeable state. You remain a while on earth, and have duties to perform, one of the greatest of which is, to make a suitable use of your bereavement. On the topics hereafter stated, the writer has often dwelt not without profit, as he hopes; and perhaps it is not too much to hope, that they may be profitable to others.

1. One of the first and most natural inquiries, on the death of a near connexion, is, How was the deceased affected while living by the intercourse of those who now survive? Or, to bring the inquiry home to each individual, how was he affected by his intercourse with *me*? Was he improved or injured, made happy or uncomfortable, by my conversation and example? Has my life, so far as he was affected by it, been of a nature calculated to lead him to heaven, or to prevent his going thither? Did my influence tend to make him selfish, proud, worldly minded, and to alienate him from God, or to make him disinterested, humble, heavenly-minded, and to unite him to his Maker and Redeemer? He was my father. Was I obedient, faithful, and devoted to his service, so far as that service was conformable to the law of God? He was my brother. Did I live with him in the cultivation of all that fraternal affection, which is so desirable, which is so pressing a duty, between relatives in that near connexion? She was my mother. Did I ren-

der her that honor and love, that kindness and complacency, which the Scriptures require, and which are necessary to the happiness of a parent? She was my wife. Did I shew her that tenderness and love, in all the varying circumstances of life, to which she was entitled? Does my conscience reproach me in none of these things? Or, on the contrary, am I pricked to the heart when I call to mind the peevish words, the unkind actions, the bad examples, which have too much abounded in my conduct? How many hundreds of idle words, how many thousands indeed, do I wish had never been spoken? How much have I done and said, which I would give every thing in my power to have undone and unsaid. How gladly would I change my conduct, and repair, so far as might be possible, the evil tendency of my example, if the deceased could be restored to life. O the responsibility of having contributed to form an immortal soul an enemy to God, and to perpetuate that character in the person of one who was near to me, and who had every claim upon my benevolent wishes and efforts. If not so bad as is here described, yet how different has my conduct toward the deceased been, from what it ought to have been. How little of my conversation has been employed upon religion; how much of it has been engrossed by the world. How little strength and encouragement to a life of piety has my deceased friend derived from me; and how often has he been impeded and entangled in his course by my wayward, or at best unprofitable, influence?

How much good that I ought to have done have I left undone? Into how many snares, which I might have avoided, have I fallen? If I have a good hope concerning the spiritual state of the deceased, how thankful ought I to be, that my defects, and bad examples, have not availed to prevent his entering into life? Or if I can congratulate myself, (as some happy individuals may do,) that my uniform conduct, my unpremeditated words, my exhortations, my prayers, have been favorable to virtue and godliness in those around me, how thankful ought I to be for such a distinguished privilege. More to be valued than all which this world can afford is the consolation of having contributed to help an immortal soul forward, while agonizing to enter the strait gate; or of having strengthened and comforted the weary pilgrim while walking in the narrow way.

With what horror would the irreligious father, son, or husband, look back upon his influence on the everlasting condition of his deceased relative, if he only had a proper view of the subject? How would he mourn day and night over abused privileges, and perverted influence. How would he shudder at the thought, that numberless opportunities of doing good to one, whose future condition ought to have employed much of his attention, are lost for ever; that the injury done to the departed individual is irreparable. To such a person how is the value of the soul enhanced; how does every thing else dwindle and shrink in the comparison. Let such a person take warning by

the past, and be wiser hereafter. Let him seek the salvation of his own soul; and, should he become an heir of life, he will be ready to devote himself peculiarly to promoting the spiritual benefit of his surviving relatives. This naturally leads to another important use to be made of the death of friends.

8. Those, who have lost near relatives by death, should be quickened to the performance of all their duties to their surviving friends. In this way their reflections on past negligence or indolence can be turned to good account. Unless this be done, they will become more hardened and negligent in future, and further removed than ever from exhibiting a holy and blameless example. If no compunction is felt on account of a bad influence exerted on those who are gone to their final audit; if no resolutions of amendment are formed over the graves of those whom we neglected to benefit when we had it in our power; we may well conclude, that we are given over, for the present at least, to the most deplorable stupidity.

Let us remember, my dear fellow immortals, that *the time is short*. We have no years, no months, not a day, to lose. Some of our friends have already gone to witness the realities of the eternal world; others will quickly follow. If we have duties to perform, they must be performed *now*. To defer them, is in effect to say that we choose not to perform them. Let us then ascertain our duties; particularly our duties to our friends and relatives; those duties which concern them as rational and

immortal beings; and let not a day pass over our heads without seeing them performed.

Many persons deceive themselves with projects of future kindness and benevolence. But every future project, which is at variance with the present tenor of the projector's life, is a delusive dream. Let no plea of a more convenient season, or more ample means to be enjoyed hereafter, satisfy him, who feels the weight of a present obligation. It is true you may have more leisure to show kindness, and more means of beneficence, hereafter than at present; but that should not hinder you from doing all the good within the compass of your present means. It is no less true, that those to whom you intend shewing future kindness may very probably soon be removed from all earthly friends; and that too without ever experiencing those attentions which you actually intended to bestow, but which death intercepted.

When a person stands by the grave of an intimate friend, he is under the best circumstances to feel his obligations to survivors, and to realize that he and they are beings made for eternity. Let this feeling be cherished till it becomes habitual, and influences the conversation, the prayers, and the life. When tempted to indulge in anger, in contempt, in unkindness, let each one stop himself with the question, Am I prepared to do an injury, perhaps a permanent injury, to an immortal being? O let me rather benefit the souls of my fellow creatures, at whatever personal inconvenience; let me perform all my relative du-

ties with exemplary strictness, so that the guilt of destroying the soul may not lie at my door.

3. It will be useful for those who have been bereaved of near friends to contemplate the present condition of the deceased. How does the unembodied spirit look back from the confines of the eternal state, and regard the pursuits, the aims, the strife and bustle of this infatuated world. What are the objects which possess a durable importance in the view of such a mind. How vain appear the riches, and all the envied distinctions of this mortal state! How odious appear the wars, the oppression and cruelty, the idolatry and superstition, the insensibility to eternal realities, the slanders and private injuries, the family contentions and groundless animosities, which distract and torment the human race, and render the few years of life irksome and full of anguish. How unreasonable and foolish now appear all the little jealousies, or more inveterate prejudices and envies, which so often arise between good men. How wise and dignified now seems a kind, forgiving, placable, peace-making temper, and how foolish seems the contrary. How grand and noble appear all those charitable designs which have for their object the salvation of souls. How worthy of the most strenuous exertions, of engrossing the whole soul and impelling to the greatest possible activity, are the employments of preaching the Gospel, either to a stated charge in a civilized country, or to the heathen; of giving pious instructions to children; of superintending a seminary of youth and ed-

ucating them in the fear of God; of making and executing salutary laws—such as promote genuine morality and true virtue—; of mitigating the sufferings of the poor and sick; in short, of doing good on Christian principles and with a just view of Christian responsibility. How elevated is the character of a true benefactor, in the humblest sphere; how despicable that of a tyrant and oppressor, though surrounded with myriads of servile flatterers, and attended by every imaginable circumstance of pomp and grandeur.

4. Let mourners for deceased friends consider what will soon be their own situation. Soon, very soon, my friends, you too must leave the world, and your unembodied spirits will either enter into rest, or sink to perdition. How will the world and your present pursuits appear to you then? You stand on the brink of the grave; are you aware of it? Do you realize it? Are you prepared for the change? Ask yourselves every morning and every evening, if you should act as you now do, if the next step were into the grave? If you answer in the negative, all is not right. Be wise; think of the value of your souls; aspire after heaven; *flee from the wrath to come.* A. B.

PLAIN SCRIPTURE READINGS.

No. IX.

MATTHEW VIII, 1—17.

Various Readings.

VERSE 4. Griesbach supposes a different method of spelling the

proper name Moses, from that in the received Greek text, has nearly equal claims to be admitted; but this could not change a letter in English.

V. 5. for *Jesus* read *he*.

V. 8. for *speak the word only*, read *only command with a word*. The change in this place, is occasioned by putting the Greek noun which is translated *word* in a different case. The meaning is not altered in the slightest degree.

V. 13. The word translated *centurion* as admitted by Griesbach is of a different declension from that in the received text. This has no effect on the meaning.

Not one of these proposed alterations can change the meaning in the least.

Dr. Campbell and the Improved Version have given *Sir* instead of *Lord*, in the 2nd, 6th and 8th verses of this chapter. This translation appears to me to be an error of the very first importance; and directly contrary to a principle on which Dr. Campbell has repeatedly insisted with great force; viz. that a word of very extensive signification should not be rendered by a word of a more limited, certainly not by a word of *very* limited, signification. The word here properly translated *Lord*, in the common version, like the English word by which it is rendered, has perhaps as extensive an application as any word in the Greek or English languages. I say as extensive an *application*; for the *meaning* seems not to be various, in the immense variety of cases in which it is used. When a person, or a being, is

addressed by the appellation of *Lord*, the meaning is, that he, who is thus addressed, has the disposal of the favor asked, or has an authority and control over others, or a property in something, in reference to which disposal, authority, control, or property, the word *Lord* is used. So it is with the Greek word, which here occurs. Throughout the Septuagint it is used as the translation of the Hebrew *Jehovah*, because God is the Sovereign Disposer, the original Possessor and Ruler of all beings and events. In different passages of the Scriptures, the same word is applied to men in the characters of *master*, *husband*, and *father*, because men in those relations have an authority and control over their servants, wives, and children. The force of the word in each case is to be learned from the known character of the person, or being, addressed, or from the nature of the address itself. Thus, if a man says, *Lord have mercy upon me, and forgive my sins*, we know he is addressing God; because none but God can shew mercy in the manner intended nor can any other forgive sin. But when we hear a servant say, as in Luke xii, 45, *My lord delayeth his coming*, we are at no loss to perceive that he is speaking of his earthly master. So when Mary used the same word, under the apprehension that she was speaking to the gardener, John xx, 15, she accosted him as the person who had the direction of affairs in that inclosure, and who had, as she imagined, removed the body of her Savior. What I would infer from these observations is, that

the original word in question should be always translated by a word of like general application; or, if some few exceptions should be allowable, they should be used in cases so clear that there is no danger of limiting the sense, and thus perverting it. The case last quoted, for instance, is so plain, that there is no danger of mistake in translating the passage as our version has it. Similar cases occur in Mat. xiii, 27, and xxi, 32. But the cases in the passage under consideration are by no means of this class. Let us consider them.

Previously to commencing this chapter, Matthew had used the word translated *Lord* in thirteen instances. In the ten first, it is applied, as throughout the Septuagint, to *Jehovah*; in the eleventh, which is Mat. vi, 24, the meaning doubtless is, *No man can serve two supreme Lords*; in the other two, Mat. vii, 21, 22, it is applied by our Savior to himself, as the *Supreme Arbitrer of life and death, as the final Judge of the human race*. What propriety is there, then, in translating the very next passages in which the word occurs, as though *the leper, and the centurion*, considered our Lord as a mere man? The word in the original does not imply that those who used it received our Savior in the character of a mere man; but the word *Sir* does. Why not translate by the same word in the preceding chapter thus: *Not every one that saith unto me, Sir, Sir, shall enter into the kingdom of heaven? And, Many will say unto me in that day, Sir, Sir, have we not prophesied in thy name? This would indeed be intolerable; but whether the*

same translation of the passage in question, is not equally unwarranted, the learned and candid will do well to inquire.

Perhaps we have no means of determining precisely in what light the leper and centurion viewed Christ; but it appears to me much more probable that they regarded him as God incarnate, than as a mere man. My reasons are these:

Our Savior had begun his ministry with a general proclamation of the necessity of a moral change in the soul of man, before he could be prepared for happiness; he had announced the approach of the kingdom of heaven; he had exerted an absolute control over the most incurable diseases, thus performing divine works, (such works as God only can perform,) without referring to any power superior to his own; he had taken the station of the great Law-giver of the universe; and had spoken in the most familiar manner of what he should do as the final Judge and Rewarder of mankind. After the sublime display of his perfections on the mount, he was soon intreated by the leper to perform a cure on him. It is hardly possible that the leper could have been ignorant of the surprising events just recapitulated. It is nearly certain, that his knowledge of these events prompted him to apply for a cure. How does he apply? He first *worshipped* the Savior. I do not lay stress on the word *worship*, as certainly implying adoration. He expressed his petition in a short but very significant manner; *Lord, if thou wilt, thou canst make me clean.* Here is certainly an ascription of

divine power; and the only question about it is, whether it was made ignorantly or knowingly, incorrectly or justly. Beyond all question, however, our Lord must have seen that divine power was ascribed to him. Does he decline receiving that ascription? Does he inform the leper that any mistake had been committed? On the contrary, he acknowledges the justice of the ascription, and exerts the power which had been ascribed to him, using the very words, with which the leper had chosen to express his petition: *I will; be thou clean.* Surely this was saying, in as forcible a manner as language or conduct could say, *I do possess the power which thou hast ascribed to me, and I will exert it for thy benefit.*

Nor is the language of the centurion less conclusive. He professes his full confidence, that Christ had a perfect control over every disease, and that by speaking the word he could heal every malady, without regard to the inveteracy of the complaint, or the distance of the sufferer. The manner, in which this confidence was expressed, excited astonishment in the mind of our Savior, and called forth a warm encomium,—an encomium which implies, that the language of the centurion was in no respect too strong or unqualified. Unless Christ had possessed the power here ascribed to him, I cannot believe that he would have suffered the mistakes of these suppliants to go uncorrected. If he actually possessed the power, I see no way to avoid the conclusion that he is truly divine.

In order to ascertain with

some probability the precise view which the leper and others had of Christ, let us endeavor to make their situation our own. Let us suppose, that we were in expectation of the advent of a wonderful personage, a great prophet of God, to introduce a new dispensation of religion; and, if you please, that we were much in the dark with respect to the character of this dispensation, and of him who was to introduce it. Suddenly he comes, in circumstances of great outward humiliation, but, as appears on inquiry, with unparalleled wisdom and energy. He performs miracles in his own name and by his own authority;—miracles which require as much power as is necessary to create a world. He promulgates and explains the law of God *as his own*. He represents himself as saying to the wicked at the last day, *I never knew you; depart from me, ye that work iniquity*. After all this, when applications for healing are made to him on the express allegation that he possesses power over all diseases, he says, *I will; be thou clean*. Had we been present at these transactions, should we not have been ready to exclaim, 'Verily God has become incarnate;' and should we not have offered divine worship to the Savior? But why need I ask these questions? Many enlightened Christians, perhaps a great majority of the Christian Church, have come to the conclusions here stated *from the account of these transactions alone*. Perhaps no single passage of Scripture has convinced more persons of our Savior's divinity than his sermon on the mount. Was it

less convincing to those who *heard*, than to us who *read* it?

I now revert to the original inquiry: What right has a translator to circumscribe the meaning of the original? The word *Lord* gives the same latitude of explanation as the original; the word *Sir* is extremely limited. Let it not be supposed, that Dr. Campbell denied the divinity of our Savior; for he was evidently a believer in that doctrine.

Ver. 11. Instead of *sit down*, the word *recline*, or the phrase *recline at table*, would have been preferable. Campbell has an admirable criticism on the original words usually rendered *to sit at meat*, or *to sit down*, the whole of which criticism, I should imagine, would be acceptable to the readers of the Panoplist. The fact is, that the Jews and Romans, in the time of our Savior, never *sat at table*, but were universally placed at table in a *recumbent posture*. This fact, which is not known to most readers of the English Bible, is necessary to be known in order to understand several passages in the narratives of the Evangelists.

Doctrines.

We are taught in this passage of Scripture, that when our Savior came down from the mount, after his sublime discourse had been finished, vast multitudes followed him; v. 1; that he cured a leper, with a word, receiving an ascription of divine power and exerting that power; v. 2, 3; that he commanded the observance of the ceremonial law, which related to *unclean* lepers; v. 4; that on entering Capernaum, he

cured of the palsy a servant of a centurion, receiving an ascription of divine power and exerting that power; v. 5—9, and 13; that he was astonished at the centurion's faith, and pronounced it to be greater than any he had found, even among the Jews; v. 10; that many shall come from all parts of the world and be admitted to the enjoyments of heaven with the blessed patriarchs who were already there; v. 11; that many who had enjoyed great religious privileges on earth, particularly many of the Jews, will be shut out of heaven, and banished to a place of cheerless gloom and extreme misery; v. 12; that he cured of a fever the mother of Peter's wife, so that she immediately arose and served them; v. 14, 15; that when evening came, (it being the Sabbath as appears from Mark i, 21—32,) many were brought to him possessed of evil spirits, or malignant intelligent beings; v. 16; that he cast out the evil spirits, and healed the sick; and that he thus accomplished a prophecy of Isaiah; v. 17.

Among the implied doctrines, which have not been already specified in this paper, are the following; that great humility attends great faith; v. 8; that our Savior was subject to human passions, and therefore was truly man; v. 10; that no ray of spiritual light beams upon the miserable inhabitants of hell; v. 12; that malignant spirits not only exist, but torment mankind; v. 16; and that the miracles of healing which our Savior performed were illustrative of his vicarious sufferings and atonement. v. 17. PHILALETHES.

P. S. Within a few days, I have perused, in the General Repository, some animadversions on the numbers of *Plain Scripture Readings* which were contained in the Panoplist for February, March, and April last. It is not my intention to discuss all the objectionable passages in these animadversions; but only to notice a few things, which may serve as a specimen of the whole, and enable the public to judge of the degree of credit due to these writers, whom, to avoid circumlocution, I shall call the Reviewers. It is not improper to mention, for the information of those who are not acquainted with the General Repository, that the character of that work is evidently Socinian, though not avowedly so; and that it relies principally, unless I am altogether misinformed, on Socinian patronage, as it is of late openly disowned, and warmly disapproved, by a large portion of the liberal party.

The occasion of the animadversions alluded to, was the charge contained in my second number, that 'the liberal party in Boston and the vicinity had exerted themselves much to obtain a circulation for the Improved Version.*' In the course of the discussion, various passages in that and the succeeding numbers, as well as the Editorial Remarks in the Panoplist for April, come in for a share of notice.

It will save me some trouble to state at the outset, that the Reviewers, in the course of their

* See Pan. for Feb. 1813, p. 397.

observations, warmly recommend the Improved Version; and that in the first paragraph they have the following sentences: "For ourselves, we consider the charge *simply stated*, whether true or not, as perfectly harmless. In our opinion, it even gives those, against whom it is made, a title to praise. We certainly therefore have no intention of repelling it, though we are somewhat more than doubtful of its correctness."*

When I made the charge here referred to, I certainly believed it to be *simply stated*; nor do I see cause to alter that opinion. It is surely very intelligible; it is not connected with any other charge; and there is nothing which detracts from its simplicity, unless the reasons urged to support it may be supposed to partake of that character. But I had always imagined, that to state a charge without facts and arguments to support it, would be more censurable, than to exhibit with the charge the reasons which authorized the writer to make it: and I cannot but surmise, in reference, to the case before me, that if the facts and arguments had been less weighty and conclusive, the indignation of the Reviewers would have been less bitter, and their irritation less visible.

A serious charge is brought against a passage in *Plain Scripture Readings* which states, that the editors of the Improved Version "have expunged from the word of God the passages in question," whereas, in the opinion of the Reviewers, these "passages are not decidedly

condemned as spurious. The note concerning each begins only with saying, that it is "*of doubtful authority*." All that appears from these notes is, that the editors considered these passages as *probably* interpolated. It is the expression of this opinion, and this solely, which is made the ground of charging them with a wilful mutilation of Scripture."†

It was stated in Plain Scripture Readings that these passages were *expunged*; and unless I can convince the reader, that they *are* expunged, so far as the editors could expunge them, I consent to be taken for the author of a hasty unsupported charge. Let it be remembered, however, that I dwelt quite as much on the alleged *probability* that these passages are spurious; as on the fact that they were actually expunged.

The editors of the Improved Version begin their note on the first chapter of Matthew by saying, "The remainder of this chapter, and the whole of the second, are printed in Italics, as an intimation that they are of doubtful authority." The editors next proceed to argue from the testimony of Epiphanius, and add, "If it be true, as Luke relates, chap. iii, 23, that Jesus was entering upon his thirtieth year (see Wakefield's translation) in the fifteenth year of the reign of Tiberius, he must have been born two years at least after the birth of Herod, a circumstance which alone invalidates the whole story." Do the editors here leave it doubtful, whether the whole story is invalidated? All admit that Luke re-

* Gen. Repos. vol. iv, p. 195.

† Gen. Repos. p. 199.

lates the truth in the passage referred to. The editors make Luke affirm, (what by the way he does not affirm,) "that Jesus was *entering* upon his thirtieth year in the 15th year of the reign of Tiberius;" and then say, 'if this be true, it is a circumstance which alone *invalidates the whole story.*' Let it be observed, that the editors have endeavored to defend their interpretation of the passage in Luke, with a view to this very conclusion, in their note on that passage. Every man of common understanding can easily determine whether the above positive inference does not *expunge the whole story*, so far as the editors could expunge it.

Again; the editors say; "If this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth." Now we know, that the designation of our Savior was Jesus of Nazareth, and *not* Jesus of Bethlehem, and therefore we are taught by these editors to infer, that 'the account in question is *not true.*' Whether an account, which is represented as *not true*, is thus expunged from the Bible, or not, I shall not detain the readers of the Panoplist to inquire.

The editors also say, in the same note, that "some of the facts have a fabulous appearance, and the reasoning from the prophecies of the Old Testament is inconclusive." And they close their note by saying, "The account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped by

elevating the dignity of the Founder, to abate the popular prejudice against the sect." It may be remarked here, that the *probability* mentioned in the last quotation relates most naturally to the question, whether the passage was the fiction of some early Gentile convert, or of some other person: and it is presumable, that the editors would not talk of probability, as to the genuineness of the passage, after the assertions above quoted.

The substance of the note here under discussion is as follows: The editors begin with intimating that the passage is of doubtful authority; they admit that it is contained in all manuscripts and versions extant; they argue its spuriousness from the reported state of the Gospel of the Ebionites; they assert, that if Luke speaks the truth, (and they admit that he does,) his narration invalidates the whole story; they allege, that the facts have a fabulous appearance, and that the reasoning is inconclusive; they wish us to conclude, that the account cannot be true, because Christ was called Jesus of Nazareth; and they close with a conjecture as to the probable writer of the passage, which, if they are to be credited, had previously been proved to be a fiction.

In regard to the two first chapters of Luke, the editors pursue nearly the same course. They begin by saying, that these chapters, (excepting the four first verses of the first,) are printed in Italics "as an indication that they are of doubtful authority: for though they are to be found in all manuscripts and versions which are now ex-

tant, yet the following considerations have induced many to doubt whether they were really written by Luke." They then proceed to state six heads of argument, most of them frivolous in the extreme, as reasons for *doubting*. Among these reasons are the following:

"1. The Evangelist expressly affirms, that Jesus had completed his thirtieth year in the 15th year of the reign of Tiberius." After arguing from dates and facts, they add, "Herod therefore must have been dead upwards of two years before Christ was born. A fact which invalidates the whole narration." Herod *must have been dead*, say the editors, and this is a fact *which invalidates the whole narration*. One would think this is a curious reason for *doubting*; although, if well-founded, it is an ample reason for *rejecting* the passage altogether. Again:

"4. If the account of the miraculous conception of Jesus be true, he could not be the offspring of David and of Abraham; from whom it was predicted, and by the Jews expected, that the Messiah should descend." Now we know, and these editors do not deny, that Christ *was* the offspring of David and of Abraham; the inference is, so far as any credit is attached to their reasoning, that the account of the miraculous conception *cannot be true*, and, therefore, that the passage which contains it *must be spurious*. At the close of their six heads of argument, they say, "There are many other circumstances in the story which wear an improbable and fabulous aspect." They also refer the reader to their "note

upon the two first chapters of Matthew."

A word, in passing, on the care and accuracy of these annotators. In their note on Matthew, they express themselves thus: "If it be true, as Luke relates, chap. iii, 23, that Jesus was *entering upon his thirtieth year*," in the 15th of Tiberius, &c. In their note on Luke, they say; "The Evangelist expressly affirms, that Jesus had *completed* his thirtieth year in the fifteenth year of Tiberius Cesar, chap. iii, 1, 23." These men must have had poor memories. When they had advanced as far as Luke, they seem to have forgotten what they said, on Matthew, though in the latter note they refer the reader to the former. Certain it is, that these notes do not stand well side by side, as they are both expressed with the most undoubting positiveness; and it is not less certain, that neither of them is correct, as Luke affirms neither the one thing nor the other. But to return from this digression:

Have the editors expunged these passages from the Scriptures? I have no hesitation in declaring that they *have*; and have no doubt, that ninety-nine out of a hundred, throughout the whole literary and Christian world, would unite in the declaration. It is no violent figure to say, that an author has expunged a passage from a book, when he has declared his belief that the passage is spurious; especially if he states that the passage *must be spurious*. When I take up a statute book, and read, at the close of an act of the Legislature, *This law has been repealed*, I should feel myself warrant-

ed to say, *This law is expunged from the statute book*: nor would it be necessary to examine, whether the law was printed in Roman, or Italic, or black letter, or enclosed in brackets. So far as credit was due to the *publishing committee*, the law would be just as much *expunged*, in the authorized use of that word, as if it had been omitted altogether. In the case before me, the editors of the Improved Version have just as really expunged the passages in question, as if they had left them out of the book. They printed them in Italics; the American publisher printed the first in brackets; but whether the matter of the brackets troubled his conscience, or not, when he came to Luke neither Italics nor brackets were used. The American publisher is certainly entitled to all the praise of having printed these passages in a different letter from that used by his trans-atlantic friends; but from this praise there must be a drawback, I fear, on the score of a want of liberality, it being probably rather more liberal to print the passages in Italics, than otherwise. It may be a curious question of typography, whether Italics, or brackets, are the most powerful engines; but it is a question with which I intend not to intermeddle. For myself, I shall always feel authorized to say, that any man has expunged a passage from the Scriptures, so far as he is able to do it, when he has declared, directly or indirectly, that the passage is spurious.

Were it not for fear of being tedious, I would make a few observations on the note of the editors upon the first verse of

Matthew. I will now only quote the concluding words. "If," say they, "the genealogy be genuine," (as they allow it to be) this narrative" [of the miraculous conception] "must be spurious."

But what is to become of the accuracy of the Reviewers; men who are perpetually boasting of their own candor and caution, and speaking in the most contemptuous terms of the characters and attainments of their opponents? These Reviewers have said, as quoted above, that the passages in question "are not decidedly condemned as spurious;" and that "*all that appears from these notes* is, that the editors considered these passages as *probably* interpolated." True, as they say, the editors begin by declaring the passages to be of *doubtful authority*. But why do not the Reviewers tell their readers how the editors proceed, as well as how they begin? Or rather, why have the Reviewers stated the fact as being directly the reverse of what it is? This is not only a palpable egregious error, an error which palms upon the reader a flagrant misrepresentation, (whether intentionally, or not, the Reviewers must say,) but it is also an error of fundamental consequence to the subject under discussion. The writer of *Plain Scripture Readings* was charged with having asserted, that the editors of the Improved Version had expunged the passages in Matthew and Luke; whereas, say the Reviewers, these passages "are not decidedly condemned as spurious." And that there might be no apparent want of deliberation or solemnity,

ty, the Reviewers add with the most perfect explicitness; "*All that appears from these notes is, that the editors considered these passages as PROBABLY interpolated.*" Now it does appear from *these very notes*, that the editors have formed no less than *four positive conclusions*, in which they evidently wish their readers to concur, all amounting in substance to this, that the account of the miraculous conceptions *cannot be true*; and in another note, on the page next preceding that, which contains the note alluded to in Matthew, they say; "The eighteenth verse" [of chap. i.] "begins a new story, which continues to the end of the second chapter. This could not have been written by the author of the genealogy, for it contradicts his design, &c." And they close this note by concluding that "*this narrative MUST BE SPURIOUS.*" Now if a more charitable construction can be put upon the conduct of the Reviewers, than that they either never read the notes, concerning which they make so unqualified an assertion, or never understood them, or cared not for the accuracy of their assertion, or designedly imposed a very important misrepresentation upon their readers, I desire to know what that construction is, that I may adopt it. This charitable construction, (if such a one there be,) they are bound to furnish; and in order to do so, they must prove, unless I am mistaken, that *to invalidate a whole story means no more than to say it is probably interpolated*; that to say an account *CANNOT be true*, is no more than to say it *probably is not true*; and to affirm that a

narrative must be spurious, is the same thing as to say, that the passage which contains it is of *doubtful authority*. To this task I leave them.

I should not have spent so much time on the above-quoted assertion of the Reviewers, had it not been of prime importance in the critique before me; had it not been a palpable error in a clear case, and a fair specimen of the gross blunders, which the same class of reviewers have been accustomed to commit, whenever they have entered at any length upon questions of criticism and religious controversy.

Another specimen of the accuracy of the Reviewers is to be found in the following sentence: "And in another place he" [the writer of *Plain Scripture Readings*] "quotes, as applicable to them," [the editors of the Improved Version,] "the curse recorded at the close of the Apocalypse, against those who should *take away from the words of that book*; a curse which by no very uncommon mistake among the illiterate, he seems to understand as having had direct reference to all the books which compose the Christian Scriptures."*

I certainly did understand the curse at the close of the Apocalypse, as having *authoritative* reference to all the parts of the Bible; and I so understand it still. As to the fact of my being *illiterate*, it is a fact of very small moment in itself, though, to be sure, a fact which is beyond all question to be taken for granted, as it comes within the sweep of a certain position, which has

* p. 197.

been of late years uttered a thousand times by the wisest men in the world, and to doubt of the truth of which would be extreme folly and downright contumacy; which position, though expressed in a great variety of forms, is substantially as follows: *That all who oppose the views, designs, and conclusions, of the liberal party in Boston and the vicinity, are to be thenceforward taken and adjudged to be not only illiterate, but in the highest degree ignorant, perverse, and stupid.* As for myself, therefore, I cannot gainsay the charge of being *illiterate*; but I have looked into about ten commentators, not one of whom, probably, ever heard of the said liberal party, and not one of whom can with propriety be called illiterate. With a single exception, they understand the curse, as I represented it. Should I be favored with leisure for the purpose, I intend to make further search as to the meaning of the passage in question; and as the subject is important, the result of my inquiries may possibly be worthy of being perused by the readers of the Pano-plist. However that may be, I dismiss this topic for the present.

The Reviewers inform us, that the Eclectic Review is a work *decidedly Calvinistic*. It is to be regretted, that they did not tell us on what authority this assertion is made. I have read many articles in that work, and have never found a single passage, that warrants such an assertion; though I have found several passages, which expressly deny that the work is Calvinistic, and expressly announce,

that it is to be neutral in regard to the Calvinistic and Arminian controversy. Till the Reviewers shall produce some passages to justify their opinion, they must pardon me for believing, that they are little acquainted with a work which they so promptly characterize.

The assertion* that the writer of the article on the Improved Version, in the Eclectic Review, is a Calvinist, stands equally unsupported. It appears that the Reviewers mean to rely on the article itself for the proof of this assertion. I would thank them to point out the passage in that article from which it appears that the writer was a Calvinist. Not that this matter has much importance attached to it, except as it indicates the degree of credit, which is due to the random declarations of the Reviewers.

But it seems I have grievously offended by saying, that the passages in Matthew and Luke, were rejected *totally without evidence*. The Reviewers have produced no evidence for the rejection of these passages. The opinion of Michaelis will not surely be brought forward as *evidence*; nor are certain difficulties in the minds of the Eclectic Reviewers entitled to that character. The state of the case, as to the disputed passage in Matthew, (and the authenticity of that in Luke is not less clearly established,) is admirably stated by Dr. Magee, in his great work on the Atonement, as follows:

"How then stands the evidence upon the whole? The Syriac Version, which is

* Gen. Repos. p. 199.

one of Apostolical antiquity, and the Old Itala, both contain the two chapters. Ignatius, the only Apostolical Father, who had occasion to make reference to them, does so. The Sibylline oracles do the same. Justin Martyr does the same. Celsus, the bitter enemy of the Christian faith, does the same. Hegesippus, a Hebrew Christian, does the same. Irenæus, and all the fathers who succeeded him, it is admitted on all hands, do the same. And the chapters are at this day found in every manuscript and every version of the Gospel of St. Matthew which is extant throughout the world. Thus we have one continued and unbroken series of testimony from the days of the Apostles to the present time; and, in opposition to this, we find only a vague report of the state of a Hebrew copy, of St. Matthew's Gospel, said to be received amongst an obscure and unrecognized description of Hebrew Christians, who are admitted, even by the very writers who claim the support of their authenticity, to have mutilated the copy which they possessed, by removing the genealogy—I should not have dwelt so long upon a subject, which is at this day so fully ascertained as the authenticity of the first two chapters of St. Matthew's Gospel, did it not furnish a fair opportunity of exhibiting the species of evidence, which Unitarian critics are capable of resisting; and the sort of arguments, with which they do not scruple to resist it." pp. 501, 502.

This summary of the evidence is made by Dr. Magee after a careful and elaborate examination of all the testimony in the case; and let it be remembered that Dr. Magee is a scholar, whose profound learning, patient research, and strong reasoning powers, will not suffer by a comparison with the attainments of any man living. In his hands Mr. Belsham, and the whole Unitarian school, appear like children, scarcely a yard high, in the grasp of a giant. Whether the *vague report*, so justly described by such a writer, is to be considered as *evidence*, in opposition to the unanimous consent of manuscripts, versions, and an apostolical father, the reader may easily determine.

The Reviewers have instituted a comparison between the Improved Version of the second chapter of Matthew and our common version. I see no occasion to change the opinion before expressed, in relation to that chapter.* All that has been urged by the Reviewers, with any plausibility, had been considered before I expressed that opinion. They are greatly mistaken in supposing, that I should be ready to bring forward all the plausible objections against what I deemed erroneous translations in the Improved Version of that chapter. Nothing could be further from my design. Such a course would have prolonged the discussion to an extent, which would have excluded my communication from the Panoplist. For the same reason, as well as for others, I shall not now enter upon such a course.

On the whole, though I have omitted noticing many topics, which merit animadversion, it is with the most perfect satisfaction that I leave the public to judge between the Reviewers and myself.

EDITORIAL REMARKS.

AFTER concluding the discussion, to which Philalethes has replied in the preceding paragraphs, the Reviewers condescend to notice the Editorial remarks in the Panoplist for April. A brief reply is all that will be necessary.

Early in this part of their discussion, the Reviewers say, "Whether the editor prove his point or not, is to us a matter

* Pan. for Feb. p. 394.

of utter indifference.”* The *point* here intended is justly described to have been, ‘to support the correspondent of the Panoplist in the assertion, that the liberal party in Boston and the vicinity have obtruded the Improved Version on the world, and exerted themselves much to procure its circulation.’ From the temper discovered by the Reviewers, we should apprehend it to be far from a matter of indifference with them, whether a point were proved, which, if proved, would justify, as we think, every thing which was said of the liberal party by our correspondent. If the Reviewers have insinuated a charge of falsehood against us without the slightest foundation for it, as we shall presently show that they have, one would think it could hardly be a matter of indifference to them, whether the pages of the Panoplist were completely vindicated from a charge of slander vehemently urged, or were still obnoxious to the charge. In short, the bitter and hostile spirit discoverable in almost every page of their communication looks like any thing else, rather than like that indifference, which they take so much pains to affect, and with so little success.

The facts which were stated, in our number for April, with a view to prove the *point*, concerning which the Reviewers are so perfectly indifferent, are sneeringly called by them “silly, gossiping stories,”† and the person from whom they suppose the facts to have been derived, is described as one, “who went about

to collect the stories,” and “the collector of these stories.”‡ Our readers will call to mind on what occasion the facts, here contemptuously denominated *stories*, were stated. A charge of slander was made against the Panoplist, by certain members of the Boston Association, on account of the patronage alleged, by a writer in our pages, to have been extended by the liberal party to the Improved Version. This allegation was strenuously denied; and the charge of slander was directed, as it is proper now to state, to a gentleman present, a known friend of the Panoplist. When that gentleman declined the responsibility which seemed to be implied by directing the charge to him, and at the same time, gave strong assurances of his conviction, that no injury had been intentionally done to any man, or body of men, in the Panoplist, and that if any thing had been inadvertently published in that work calculated to make an injurious impression on the minds of readers, the error would be rectified, he was referred to Mr. Wells for information on the subject by the very persons who made the charge. When thus referred to Mr. W. common politeness, and more especially a regard to the interests of truth, required that he should make use of the reference. At a convenient time, therefore, he did inquire of Mr. W.; and the latter gentleman has given some account of the interview in a letter, which is published by the Reviewers, as a part of their communication. No human being would have im-

* Gen. Repos. p. 217. † p. 207.

‡ pp. 218, 221.

agined, we think, that an inquiry made of Mr. W., in consequence of a recommendation from the persons complaining of an injury, would be perverted, by the friends of these very persons, to stigmatize the gentleman who made the inquiry, as a *person who went about to collect stories*. Yet this single inquiry is the only circumstance which could have given occasion to such an attempt to fix a stigma; for no other inquiries were made by that gentleman, and no facts were published in consequence of that inquiry, except the fact in relation to the hundred copies,* which Mr. W. related without being asked, and which was entirely new to the gentleman alluded to. After Mr. W. had mentioned the fact of the hundred copies being imported by a single person, and that he supposed a part of this hundred were sold at the sale of a deceased clergyman's library, he was asked, *Who was the importer?* to which question he replied with a smile, "I won't tell." If Mr. W. had related to his friends the Reviewers the whole that passed at the interview, they would have been saved the expression of much wonder at 'our convenient degree of knowledge, and convenient degree of ignorance.'† When Mr. W. was asked, who the importer of the hundred copies was, he was not urged to tell, nor was the gentleman who made the inquiry, at all anxious to know. Of course, he did not know, or suspect, who the gentleman was, till he learned by seeing the

said importer of the hundred copies ostentatiously lugged by the head and shoulders into the last Repository, for the double purpose of making an awkward encomium on him, and bringing forward a dark, insidious, and ungentlemanly attack on the person who made the inquiry; an attack which had no imaginable connexion with the subject under discussion, and which was, in every view of it, perfectly gratuitous and wanton, besides laboring under the incurable defect of being unsupported by truth. This attack, and one contained in a preceding number of the Repository, will be noticed by the gentleman attacked, in such time and manner as he thinks fit, if he deems them worthy of any notice at all. In the mean time, we shall not pay his character so poor a compliment, as would be implied by foisting into our pages a highly wrought encomium, which would have no connexion with our subject.

We now come to an insinuation to which we have more than once alluded, and which is expressed as follows: "In some of the stories produced by the editor of the Panoplist, there appears to be a convenient degree of knowledge, and a convenient degree of ignorance." If by this sentence the Reviewers do not mean to insinuate, that our declarations were regulated by a regard to what would suit our purpose, and not by a regard to truth, there is neither point nor force in the sentence; and if this is their meaning, we have not the least doubt that our readers, and the public generally, will

* Pan. for Ap. p. 503.

† Gen. Repos. p. 221.

unite with us in despising the insinuation and its authors. We stated, in our number for April,* that a gentleman had imported a hundred copies; and we then expressly affirmed, that we did not know who the gentleman was. Had we known who the gentleman was, the above affirmation would have been a direct falsehood. We did not even suspect the gentleman pointed out in the Repository, nor did any idea of him once enter our mind. How should it? The only information we had of the hundred copies came without solicitation from Mr. Wells himself, and he expressly refused to tell who the importer of them was.

Possibly the Reviewers will say, that they did not mean to insinuate that we were guilty of a direct falsehood; but that they intended, as seems to be afterwards implied, to let the charge rest upon the person whom they denominate "the collector of the stories." The fact is, however, that the insinuation lies in their pages against both. But whether the Reviewers intentionally directed it against both, or either, is immaterial. In either case, it is perfectly groundless; and is here noticed only as an instance of their candor, in harboring and publishing a malignant insinuation *totally without evidence*. Although we did not know who the gentleman in question was, we thought ourselves justified in saying, that we had no very serious doubts whether he belonged to the liberal party or not. Our reasons were stated to be "the nature of the fact itself," and "the fact that a part of these

* p. 503.

very copies were probably deposited for distribution with a clergyman of the liberal party.' We might have added, that all our information came from Mr. Wells, a member of that party.

The Reviewers say, that the story, 'the relation of which begins at the bottom of the last column of the 503d page of the Panoplist; they have accidentally received assurance, from the best authority, is not correctly related.' As they have not pointed out the incorrectness to which they refer, we can only say, that we assert, from the best authority, that the relation in dispute is substantially, and we believe it to be verbally, correct.

We seize this occasion to correct an error of the press but lately discovered in the Editorial article in the Panoplist for April. Toward the bottom of p. 505, for "*completely learned*" read "*competently learned*."

In regard to the silence of the Anthology respecting the Improved Version, after it had been formally taken up as an article to be reviewed, the Reviewers say, "that the editor of the Panoplist has forgot to state to his readers, that the review of Griesbach alone was completed only in the very last number of the Anthology which was published." We merely ask the Reviewers, whether they have not *forgotten to state*, that the three works, of which Griesbach was one, and the Improved Version another, were taken up in the Anthology with the express intention of reviewing them *together*, and because it would be inconvenient to review them *separately*. For the infer-

ences made from this course of proceeding, the reader is referred to the Panoplist for April, p. 505.

A few words with Mr. Wells and we have done. This gentleman, in his letter to the Reviewers, has stated some facts, and brought forward some arguments, to prove, that the liberal party did *not* exert themselves to circulate the Improved Version. So far as these facts and arguments are concerned, we deem no reply necessary; but some incidental remarks in this letter deserve a little attention. In order to understand the case, it will be necessary to quote two short paragraphs from Mr. W's letter.

"Once more—The opinion of a "respectable literary gentleman" is adduced, to prove that the Improved Version is "a fraud," "because it professes to be upon the basis of Archbishop Newcome's translation, whereas in fact it rejects many doctrines which the Archbishop held."

If any person will read the *title page* of the Improved Version, he will perceive, that it is *not* Archbishop Newcome who is to answer for its contents, and in the first chapter of the Introduction, he will find a full and true account of the matter. I never heard of any one who made the mistake of attributing to Archbishop Newcome the doctrines of the Improved Version. If such a one there be, his *understanding* is in no danger of being perverted by "Improved Versions." Though he may be one,

Possit qui rupem, aut puteum vitare patentem,
yet his friends should not let him go far out of sight." p. 220,

Mr. W. is mistaken in supposing that the opinion of the gentleman alluded to was introduced to *prove* that the Improved Version was a fraud. We take that point to have been proved long ago. The conversation, in which that opinion was expressed, was introduced

to prove a very different point; viz. that the liberal party circulated this Version. Mr. W. volunteers his services, however, to prove that the Improved Version is not a *fraud*, in the sense intended. Now we have read the *title page* of this Version, and have found it to be as follows: "*The New Testament, in an Improved Version, upon the basis of Archbishop Newcome's new translation with a corrected text, and notes critical and explanatory. Published by a Society for promoting Christian knowledge and the practice of virtue by the distribution of books.*" In what part of this title page does it appear, that it is *not* Archbishop Newcome, who is to answer for the contents of the work? If the Archbishop is not responsible, who is? If he is partially responsible, how far? Let this title page be advertised where the work is not known, and we do not believe one man in a thousand would hesitate to say, that it was the Archbishop, and he, only, who was to answer for the contents of the book; but we are especially curious to know by what optics any person can *perceive* the opposite of this, and can feel himself justified in asserting from the title page alone that the Archbishop was *not* to answer for the contents of a work, of which it is said that his translation was the *basis*. If Mr. W. can prove, that one work may be truly said to be on the *basis* of another, when the great object of the former is to *undermine* all the principal *foundations* of the latter, he will prove that the title page of the Improved Version is the happiest that could have been invented. Till

this shall be proved, the work in question must bear the imputation of being a *fraud*.

It is added by Mr. Wells, that 'in the first chapter of the introduction, the reader will find a full and true account of the matter.' But Mr. W. will recollect, that long introductions are not usually published in advertisements; and that the specific charge of fraud is founded principally on the attempt to decoy unsuspecting purchasers.

It is common with physicians, if we mistake not, to speak of different medicines as formed on the same *basis*, when the most operative ingredients are the same in both, though the form and appearance of the medicines may, or may not, be different. Suppose a quack to advertise an *Improved Powder* on the *basis* of *James's Powder*, and an unsuspecting purchaser to send for it, and administer it to his child. The powder proves to be a malignant poison, and, though resembling *James's Powder* at first sight, contains corrosive ingredients of an entirely different character from any to be found in the genuine medicine. The child dies, perhaps, under the efficacy of the *improved powder*, and the afflicted father complains of the deadly fraud which had been practised upon him. To this complaint the vender of the powder coolly replies, that he knew the purchaser would discover the true nature of the powder at the *very first operation*! Let the case supposed apply to the subject under discussion no further than it applies naturally and fairly. We are perfectly willing to suppose that the vender *really be-*

lieved the powder to be an *improvement*, though he was perfectly acquainted that the principal ingredients were changed.

Mr. W. sneers, in classical style, at the understanding of one who should make "the mistake of attributing to Archbishop Newcome the doctrines of the Improved Version." The question is not, be it remembered, respecting a mistake which would be made by a person *after perusing* this Version, but respecting the fraud of assuming a false title page. On this subject we cite, for the consideration of our readers, a paragraph from the Quarterly Reviewers. Their Review of the Improved Version was republished in the Panoplist for November and December 1810. After a brief character of the work, the article thus proceeds:

"Much as we reprobate the matter of this publication, and the plan on which it is conducted, the means which are employed to insinuate it into public notice, strike us as yet more reprehensible. The assumption of the name of a respected prelate of the Church of England for the sanction of a work, in which every doctrine professed by that church, and by that respected member of it, is directly attacked, is something more than an artifice; it is a falsehood and a fraud. It can have no other object than that of procuring a circulation by drawing in unsuspecting purchasers. It is the dagger of an enemy under the cloak of a friend!" pp. 285.

The language of Dr. Magee is not less decisive; and we recommend the following sentences to the cool deliberation of the Unitarians in this country.

"Their Version is of that convenient latitude, that a person may at the same time admit its authority, and yet disbelieve almost every doctrine, and every important truth of the Christian revelation. It is, in short, like the ancient mantle of my country, a covering of such loose and wide

dimensions, that the wearer may turn round and round in it, without disturbing its shape, or depriving himself of its shelter. And like that too, it has been used as a disguise to muffle the assassin, and to conceal the dagger.

The Editors of this work have not, it must be observed, conducted themselves in the publication of it, with that manly boldness, which they are at all times so ambitious to put forward as their distinguishing characteristic. They have on the contrary not scrupled to adopt one of those *piens frauds*, which they are pleased to consider the ordinary expedients of their orthodox opponents. The name of a Bishop of the Established Church was circulated to lull suspicion, and to contribute to a more extended circulation, and accordingly this *Improved Version*, which they have now sent abroad, they profess to *found upon the basis of Archbishop Newcome's translation of the New Testament*; whilst in truth they adopt no part of that translation which in any degree shackles them in point of doctrine, but abide by it in such places only as are of a nature perfectly indifferent. They have thus contrived to give a respectable name to their Unitarian blasphemies. They thus hold out deceitful colors to the unwary, and vend their poisons under a false label. *Magee on the Atonement*, pp. 461, 492.

If Mr. W. feels disposed to amuse himself by hinting, that the Quarterly Reviewers, and

Dr. Magee are so stupid as to be barely able to avoid running against a post, (to Anglicise the proverb,) or falling into an open well, in broad day-light, he certainly shall not be interrupted in his mirth by us; and all his friends, who are disposed to join in the laugh, will certainly enjoy the right of laughing as long and as loud as they please.

As to the Improved Version, it is now openly and warmly patronized by the editors of the General Repository. We are very willing that they should sink or swim with that Version. We think it scarcely more probable, that the Improved Version will survive for any considerable time, the trial and condemnation which it has received at the bar of sound and impartial criticism, in the work from which our last quotation was made, than that a man would escape drowning, if plunged, with a millstone fastened to his neck, into the midst of the Atlantic.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE following account of the late annual meeting of a Society which has excited the admiration of the world, and receives the warm approbation of every intelligent Christian, is taken from the Instructor, a London weekly paper, issued the 12th of May last. We doubt not it will be found very interesting to our readers, though the speeches are obviously reported in a very brief, and, in some respects, a rather careless manner. The interest which the British public take in these meetings is evident from the fact, that such a vast number of persons, of every rank, are willing to stand eight hours in an immense crowd, for the sake of being present. We have added notes to several of the names, for the satisfaction of

those who may be little acquainted with the characters of the men who take a lead in this work of benevolence.

ED. FAN.

"Can ye not discern the signs of the times?" THE MESSIAH.

THE past week has presented to our view a spectacle, which was truly grand and dignified; not a display of imagery, which could merely gratify the eye, and leave the soul unaffected, but a sublime, intellectual, and moral repast; a feast in which the understanding and the heart could at once partake. It must have been highly satisfactory to the most refined and intelligent mind, to have shared in the enjoyment of this assembly. Never has the BRITISH AND FOREIGN BIBLE SOCIETY delighted us more than at this last Meeting. Here we beheld in the same

groupe, Princess and Nobles; the Clergy of almost every rank, from the Diocesan to the humble and useful Pastor, Statesmen and Senators, Merchants and Mechanics, all united in one body and forming an assemblage of the first order, whose benevolent design was to promote the universal circulation of the pure word of God, independent of all party feelings, that *His name might be known upon the earth, and his saving health among all nations.*

It is not however, necessary for us to enlarge. It will be more gratifying to our readers to occupy all the space we can possibly spare, in reporting the proceedings of the British and Foreign Bible Society, with other Institutions, for extending the knowledge of God, and the promotion of vital Christianity.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Ninth Anniversary of this important Institution, was held the 5th inst. at FREE-MASON'S-HALL, Lincoln's-Inn-Fields. The Hall was filled soon after ten o'clock, and at twelve Lord TEIGNMOUTH* was called to the Chair. He proceeded as usual to read the Report of the Committee, which increases with interest and importance, detailing the particulars of the Mission of Mr. STEINKOPFF to the Continent, and the general diffusion of that holy ardor, which has been universally excited, and by which, no less than seventy-three Societies had been formed since the last annual meeting. As this Report will shortly be ready for the Subscribers, and the substance of it is greatly anticipated, and partly known to our numerous readers, we shall proceed to the other circumstances of the day. Soon after the report commenced, an enthusiastic burst of acclamation arose on the arrival of their Royal Highnesses the Dukes of KENT and SUSSEX† They took their stations on each side of the President, and supported the Chair with much dignity. At the conclusion of the report, his Lordship in a neat and flowing speech observed, that he most cordially united in the feelings and sentiments which pervaded that assembly for the perpetuity of that Institution. If we look

back upon the growing prosperity of the Society in past years, our confidence was established for its future success. Let us trace its effects from the people of the esquimaux to those of Labrador, the different inhabitants of which, are now seen reading the pages of the New Testament with heart-felt gratitude and delight. In Africa, even the poor and despised Hottentot had received the blessing with mingled prayers and tears. Among the Negroes of the West Indies, the greatest tenderness, devotion, and benevolence, had been shewn as the reward of their benefactors. He alluded to several interesting facts in the report, which were sufficient to engage the attention, liberality, and support of the Nation, for future contributions. He gave ample testimony to that ardent zeal and distinguished ability, manifested in the conduct of their secretaries* and concluded by an apology for remaining in the Chair, in the presence of the two Royal Sons of our much loved Sovereign.

His Royal Highness the Duke of KENT immediately rose, assuring the Company of the wish of his Royal Brother the Duke of YORK, to have been present at that Meeting. They all knew he had peculiar and arduous duties to perform in another place, and these duties alone, had prevented his attendance. He moved that the report, as now read, be received, adopted, and immediately printed by the Committee. He observed, that no apology was necessary from the Nobleman, who so honorably filled the Chair. He, of all other persons possessed those singular and distinguished qualifications, which most eminently fitted him for that station. It was from his zeal, perseverance and example which had at first excited their attention and that which had now led them to come and to unite in the common cause, as the humble imitators of his example, and as fellow-laborers in this great vineyard. He gave a very handsome apology for a mistake which had occurred at the Meeting of an Auxiliary Society at Westminster, where his presence was fully expected, and, which arose from the illness of Col. NEVILLE. He spoke highly of the commendable zeal of their Secretaries,

* Lord Teignmouth, formerly Sir John Shore, was for several years Governor General of Bengal, and spent a large part of his life in India. He is decidedly favorable to the present attempts to extend Christianity among the Hindoos.

† The third and fourth sons of the King.

* The Rev. Messrs. Owen, Hughes, and Steinkopff. These gentlemen have been indefatigable in their exertions ever since the formation of the Society. Much of their time has been spent in travelling in different parts of the kingdom to assist at the formation of Auxiliary Societies. Mr. S. has twice taken extensive journeys on the continent to superintend and facilitate the foreign exertions of the Society.

and before the resolution was put, observed, that the peculiar feature in this Society, of distributing the Bible without note or comment, has his most decided approbation. Without this fundamental principle, he should not have joined it. And, that the good understanding which it promoted, and the union which it formed of Churchmen, Catholics, dissenters, and Baptists gave him the highest pleasure and satisfaction.

The Bishop of SALISBURY seconded this resolution, and observed, that he entered into all the peculiar feelings of delight which pervaded the meeting, and that no scene had afforded him greater pleasure.

LORD TREVANNICK proceeded to apologise with much feeling, and rather tender emotion, for the peculiar and singular station in which he was placed by the Royal brothers; and offered his thanks to their Royal Highnesses the Dukes of KENT and SUSSEX, for their kindness and attention upon that occasion.

His Royal Highness the Duke of SUSSEX, then rose and said, that he felt most proud and grateful, for the thanks and attention of his Lordship. If any thing could increase the respect already formed, it would be that of his Lordship's conduct in reading the report, and the humble simplicity with which he received their approbation. There were times, when even gratitude could not express itself. He, likewise, fully entered into all the opinions and feelings expressed by his Royal relative. It was the simplicity of the principle, by which they were united, which gave it such abundant success. It was one, upon which he felt peculiar satisfaction and delight. They had, indeed, entered upon a noble warfare—they had pursued the most godlike career; it consisted in the proposals of peace and goodwill to every man, whether enemy or friend. The only enemies with which they had to contend, were the enemies of charity, and of the empire of benevolence. This warfare, he hoped, might be continued through the four quarters of the globe. Often he felt the duty, as well as the inclination, to unite in the cause of benevolence—but, now he felt peculiar and superior emotions, he felt proud and grateful, for the honors of that day; he never felt a satisfaction equal to that, arising from his attendance at the present Meeting. The extraordinary success of the Institution, appeared to be the work of Divine Providence; it could not be accounted for by mere human assistance. Much praise was due to those Noblemen and other distinguished persons who had patronized the Institution; nevertheless, the Society was equally

indebted to the smallest contributor. He had not embarked in this cause, without the most serious reflection, possessing a great respect for the opinions of others, and a strict regard that his own should be well founded. They might now consider his attendance as a brotherly act, and the result of mature, and of sober reflection. He concluded with thanks to the President.

The Honorable DUDLEY RIDER, the very Rev. the Dean of WELLS, congratulated the Society on the accession of several of the members of the Royal Family. He did not doubt but that they would consider themselves as honored by their admission into that assembly. He was well assured that no pride of ancestry was equal to the honor of distributing the Bible, and extending the knowledge of our holy religion. He noticed the repeated, but often refuted objection to the liberal plans of the Society, as being inimical to the interests of the Church of England. To refute which, he would refer to a practical illustration, or proof, as exhibited in the conduct and spirit of the late Rev. Mr. ROBINSON,* of Leicester. He could state from personal knowledge, that he was most decidedly attached to the Church of England, and yet had no jealousy or fear whatever to co-operate with his brethren among the dissenters. He felt peculiar interest in the concerns of the Bible Society, and was breathing out its spirit to the very last. He considered no rank, or station, or prosperity in life, equal to the glory of God; and counted not his life dear unto him, so that he might win Christ, and finish his course with joy. These were the sentiments which shed a lustre over his last moments. To the objection which has been urged, that this mixture of parties is injurious to the Church, the success of our late departed friend is a sufficient refutation. He preached regularly to about 2500 persons. As he lived, so he continued to the end—the same holy and decided character. One of his last acts, was his anxious solicitude and inquiries for the welfare of this Institution. Of him we might individually say, *let me die the death of the righteous, and let my last end be like his.* He most cordially seconded the Resolution of thanks to the President, as moved by his Royal Highness.

* Mr. Robinson died in March or April last. He was an able, pious, learned, evangelical minister of the Church of England. An interesting notice of his death is published in the *Christian Observer* for April.

The CHANCELLOR of the EXCHEQUER* appeared in behalf of himself, and of the other Vice-Presidents, and acknowledged the foregoing resolution. He noticed with great pleasure, the distinguished patronage of the Members of that Family, to whom, under Providence, we owe many of our religious privileges. Their presence must contribute much to the increasing influence and splendor of this Institution. It would not have been a great satisfaction, had we to look to Russia, to Sweden, or to Prussia, for Royal Patronage, and yet were denied it at home. He congratulated them upon the superior pleasures which now engaged their attention, and considered it as a gratification of the highest nature, to be delivered for one day, from the toils and turmoils of a troublesome world, and to ascend in delightful contemplation to a higher and more exalted state.

Mr. WILBERFORCE presented himself for the first time in this place, and upon this occasion, with some degree of unwillingness, from a consideration of the Royal persons, with whose presence it was graced, and above all, from the increasing magnitude of that object which engaged their attention. It is, however, with peculiar delight, he observed, that our Meetings instead of diminishing in importance as we advance in years, are distinguished by an increase of numbers, patronage, and influence. Our increase is moving in every direction in height and depth, extent and breadth, both in this circle, and in every other circle; and, he hoped that they might soon finally unite to cover the habitable globe. It gave him the most peculiar satisfaction to observe the introduction of the Royal personages, that their attachment to this cause arose gradually, and from the purest conviction. He considered them honored almost as much by the tardiness of his Royal highness the Duke of SUSSEX to unite in this great cause, as they would have been elated by his premature accession to their list. He rejoiced to say, that the fire which animated their breasts was not yet extinguished. It is not that fire which is soon burnt out, but that eternal fire which is kindled at the divine altar which is perpetual, and will continue for ages yet to come. We are proceeding not more to our own individual satisfaction, than to the general satisfaction and benefit of the human race. He united most cordially in the testimony given to the late Mr. ROBINSON; and, if the spirits of the just, made perfect, look down from

their thrones of glory—he must observe them now, with peculiar satisfaction and delight. He could not forbear, likewise, to associate with him the name of the Rev. Henry Martyn,* of whose death they could not but deeply deplore. He is justly deserving the name of a martyr, for he died in this great cause. His disinterested zeal—his labors of love, and his perseverance in this cause, have peculiar claims upon our gratitude. It is a pleasing task to contemplate the different ranks, with which this association is connected, and whose interests appear mutually blended together in different parts of the world from the Sovereign of all the Russias, engaged for the safety of Europe, to the poor Esquimaux cottager at his evening exercise. Our exemptions from the awful calamities of war, have a strong claim upon us to use our utmost efforts for the dissemination of divine truth. Going forward with this Book of life in our hands, under the authority of the Prince of Peace, we should not rest satisfied without diffusing the knowledge it contained from pole to pole. Let us not therefore, be cold or indifferent to this great cause. It gives me peculiar satisfaction to observe the Royal personages—the distinguished Prelates—the noble Senators, and other respectable characters present, united in one common object of such vast importance, and who appear determined to act for one common end.

The CHANCELLOR of the EXCHEQUER, here presented an apology, which he had just received from his Royal Highness the Duke of GLOUCESTER,† for not attending the present Meeting.

Rev. Dr. GRAY, *Prebendary of Durham*, proposed the motion of thanks to the old Committee, and for the election of a new Committee. He expressed his great satisfaction in the views and objects of this Society. Attached as he was by principle and habit to the established Church, he could not fear the result of the increasing and universal diffusion of the Holy Scriptures, as prejudicial to her interest. Is not the Church of England supported

* Mr. Martyn died on a journey overland from India to the Mediterranean. All his manuscripts are preserved, and have been delivered to the English ambassador at Constantinople. His reputation as a learned and pious clergyman of the Church of England, who had been engaged in the great work of translating the Scriptures into the Persian language, is known to all attentive readers of the *Panoplist*.

† Nephew of the king and chancellor of the University of Cambridge.

* The Rt. Hon. Nicholas Vansittart, well known in the religious world by his *Defence of the Bible Society*.

and established by the Sacred Book? Does she not derive all her authority and all her influence from its unerring contents? How, then, can its universal distribution prove injurious to her interest? It is impossible. It must surely promote her prosperity, and insure her lasting success.

Rev. JOHN CLAYTON, sen.*—He observed, that the union of ranks and of principles among the different Members of the Committee and the general body of the Society, was a mark of the finger of God. It is a distinguishing honor to the Committee of this Society, that they have safely piloted the fleet out of the narrow seas. It is now sailing in the Pacific Ocean, with the most distinguished characters on board. Such a fleet as was never before witnessed, carrying at her head the two Royal sons of their much beloved and Royal father. They are sailing in company with the Right Rev. the Fathers in God, our Christian Bishops, with Nobles and Senators, and you, (directing his attention to the Members) who are the excellent of the earth. This fleet is not attended with the march of armies, or garments rolled in blood, but with wind and tide in her favor, proceeding into every port with a flag of truce, upon which is inscribed, *God in Christ reconciling the world unto himself*. You are now saying, let Ethiopia stretch out her hands to receive the Bible. As the disciples of the blessed Jesus; and, actuated by his Spirit, you are exhorted to proceed by cordial co-operation. The Committee appear like a body of pioneers, who are gone forth to prepare the way for the Millennial Car of the Son of God; that he has already announced his approach is very evident, from the report which has this day been read. We now only solicit your prayers—let us most cordially unite in this petition, *Our Father, who art in heaven, hallowed be thy name, thy kingdom come*. In answer to such Petitions, you may possibly hear of some Lord High Treasurer in Ethiopia, or of some PHILIP riding in his chariot in a distant land, who are anxiously solicitous to understand the way of God more perfectly. It gave him great pleasure to observe to many young persons whose faces were an aspect of delight, who were ready to come forward to fill up vacant places, as others might be removed. He earnestly recommended to them a personal attention to the Bible. It was from this source, that he had enjoyed so great a share of domestic peace and happiness; he attributed the whole to the Bible—having early in life placed that

book as a governor in his house and family. He cordially seconded the motion of thanks to the Committee.

Rev. W. CUNNINGHAM† moved the thanks to HENRY THORNTON, Esq. M. P. as Treasurer. He well knew the peculiar and arduous duties, which necessarily occupied his attention. His labors had lately saved the country the sum of 300,000*l.* the attention, therefore, which he gave that Society, in common with others, was deserving their warmest acknowledgments. He described in the most animated manner, the success which had attended the Society—he considered that every great object, either in politics or religion, had been attained by the recognition of the principle, which formed the basis of that Institution. By dropping the lesser shades of difference, and uniting in the greater and more important. Was not this principle recognised in Magna Charta? Was it not again recognised in the Bill of Rights? He proceeded to exemplify the operation of this principle, by the introduction of the Everlasting Gospel, after the resurrection of the Savior. Did not the Jew consent no longer to be called the child of Abraham, but the child of God? He did not mean to assert that this union merely produced the event, but that it assisted it. It smote the rock, and the waters flowed. At the reformation, the operation of the same principle became visible. Did not the Catholic descend from his own pedestal and monkish habits mingling in the common walks of life? And for a third instance of the recognition of this principle, he turned towards this Society. Had not the operation of the same principle produced similar effects? It had sunk all inferior distinctions to promote one common cause, the cause of God. The Christian was convinced, that in prosecuting this object, he was to forget his own things, to care for the things which are Jesus Christ's. What a sublime spectacle does this Society present? What is the object which cements every heart?—The word of the Lord. Need I desire any higher honor or distinction for myself or family, than to become hewers of wood, and drawers of water in this great temple.

H. THORNTON, Esq. M. P. acknowledged that the proposal of being Treasurer to the British and Foreign Bible Society, at its commencement, was acceded to by him with his accustomed interest for charitable institutions, without possessing

† A very eloquent and distinguished minister of the Church of England. He is, if we mistake not, quite in his youth, and has but lately attracted the public notice.

* An eminent dissenting minister in London.

the smallest expectation of the magnitude and importance of the undertaking, or the amazing benefits which have since been produced. The unexampled progress which it had attained, gave him the utmost pleasure and delight. Among the numerous Auxiliary Societies which had been formed, he could not but record the noble example of the inhabitants of Southwark; in the superiority of their contributions they had peculiar claims upon his attention. He considered such examples as an index of the rising character of the age. After giving some general outline of the funds and prosperity of the Institution, he concluded by some remarks on the spirit of unity which characterized the Society, and the good effects it was ultimately likely to produce.

LORD GAMBIER* Vice-President, moved the thanks to the Secretaries. The disinterested zeal, and gratuitous services of the Secretaries of this Society, had peculiar claims upon their attention. How shall we reward them? They will most assuredly be rewarded. They had peculiar claims upon the country at large. He thought they even merited some distinguished national reward. Every one connected with that Institution, was well aware of the extent of their services. They most certainly would be rewarded, and they knew it. Verily, they had their reward in their own consciences, and would certainly receive it in the world to come.

Rev. Dr. YOUNG seconded the motion of thanks to the Secretaries, in a neat and elegant speech, in which he described the success and glory of the Society, and its increasing and most enlarged prosperity. It was singular for the disinterested zeal of its members, and the benefit which must result from their labors. He made those allusions to Ireland, which had already felt its beneficial effects. He bore ample testimony to the indefatigable labor of the Secretaries, and united in the general feeling which pervaded the assembly, that the word of the Lord might go forth into all the lands.

Rev. Mr. STEINKOPFF,† in a very impressive and feeling manner, acknowledged the tribute paid to him, and his brother Secretaries. He felt most cordially attached to the British Empire. This feeling had been likewise strongly felt in the different parts of the Continent which he lately visited, and he was desirous by the

different inhabitants, to present their most grateful acknowledgments. They received the Bible with tears of affection, mingled with grateful joy. He felt the high honor of being employed in so great and noble a cause, and with much humility offered up a devout ejaculation, that the Almighty would shower down the choicest of his blessings upon the Royal patrons, the distinguished prelates and nobles, and all who supported that valuable Institution.

The Rev. Mr. HUGGESS followed in a speech, which we very much lament our inability fully to report. It was given with all the neatness and eloquence, for which he is so justly distinguished. They had been stimulated, he observed in their exertions, by the general approbation of the public, and the increasing support afforded to the Society. If any thing could give additional force to that stimulus which they had already received, it was the pleasure and the scenes of that day. He beheld with feelings of sacred delight, the royal splendor which now overshadowed them, at once to enlighten and protect their steps. Such was the desire excited in his breast, for the welfare and prosperity of this cause, that he could even die to promote it. He spoke of his colleagues, as uniting with him most cordially, in acknowledging with gratitude, the approbation they had now received. But, though they did not disregard the approbation of the Public, he trusted, that they were moved by still higher motives—the approbation of God, the prosperity of his cause, and the exhibition of his glory. He could state that their zeal had lost nothing of its original ardor. Have we been bold, we will be bolder still. His fellow laborer (Mr. Owen) wished him to answer in his name, but he thought that they would rather hear him speak for himself, and that every man ought to transact his own business. He might say for him, that he would be all that he has hitherto been; he has opened his mouth for God, and he cannot go back. Each of them felt this cause, as forming part of his intellectual existence, and moral nature; they likewise felt the awful responsibility of the office, and its connexion with righteousness and future glory. Their regards were mutual. While employed in different parts of the country, they had been fellow-laborers, and equally desirous to lighten each others burdens. In these visits to the country, their labors were amply repaid, by the satisfaction they received, and by the delightful harmony which they witnessed. But, while he spoke of the assistance received, he could not forget, during the absence of his colleague,

* An Admiral in the British Navy highly respected for his religious character, and his zealous patronage of charitable institutions.

† Mr. S. is a native of the continent of Europe; we believe a German.

‡ Mr. H. is a Baptist.

the friendly co-operation of a Burn, a Cunningham, and a Gisborne,* names well known in that assembly, whose kind and friendly aid had supplied every want. They also were well assured, that much of the reputation of that Society, depended upon the circumspection of their own conduct. Upon all occasions, they had endeavored to maintain a conscience void of offence, both towards God and man; fully alive to the dignity and importance of the object engaging their attention. Their imaginations had often dwelt with peculiar ardor and grateful delight, on the progressive dignity and rapid prosperity of this Institution.

"Grace was in all her steps,—heav'n in her eye,
In every gesture, dignity and love!"

What a noble example does she exhibit to posterity. Who would not feel elevated by her spirit, and impressed by her example?

The bishop of Norwich proposed a vote of thanks to the Presbytery of Glasgow, &c. His Lordship recommended their example as worthy of imitation. There ought to be no difference of opinion, as to the objects of this Society; and he trusted ere long there would be none. Her character had been ably defined, by one of the most learned and able divines of the present age (Dr. Milner) "the cultivation of brotherly love here, and the benefit of their immortal souls hereafter." Here, Brethren, learn to dwell together in unity—we do not ask, are you a Churchman or a Dissenter; but, do you love vital Christianity? Do you prefer that the word of God should be circulated without note or comment, rather than the increase of your own particular party? If this be the case, we hail you as a brother and a friend, in the name of the Lord. To promote this spirit, may we ever remember that the kingdom of Christ is a kingdom of righteousness and purity, connected with meekness, humility, and universal charity.

The CHANCELLOR of the EXCHEQUER, seconded the above motion.

Rev. W. DEALTRY,† proposed a vote of thanks to the Auxiliary Societies, in a speech replete with animated strains of eloquence. When he reflected upon the dignity, grandeur, and beauty, of the British and Foreign Bible Society in its progressive influence and importance, he was

led to inquire—Does there exist an Institution in the world, that presents a spectacle so august and commanding? Those persons who predicted the shortness of its duration, have proved to the world that they are not gifted with the talent of prophecy. By what shall we estimate its progress and importance, but by its peculiarities and collateral effects. Its genius is marked with the greatest simplicity; and, therefore, it has produced corresponding effects—its triumphs have been exhibited throughout the United Kingdom—its echo has resounded from East to West, from North to South. Our Auxiliary Societies roll forward in rapid succession, and continue to afford new pleasure and delight. What scenes are now opening on the shores of India, for the greatest exertions of this valuable Society; it is not only in Britain that her usefulness is extended, but she seems to grasp in her benevolent arms, the very globe we inhabit. Let us, therefore, be animated with the spirit which her influence is calculated to cherish and inspire, and unite to spread her glories throughout the world.

The above Resolution was seconded by the Lord Bishop of St. David's.

Rev. Dr. THORPE acknowledged to the above. He took occasion to represent the very destitute state of Ireland, when the British and Foreign Bible Society was first instituted. At that period, not one third of the inhabitants had seen a Bible; it was not on sale in above 15 places; but since this period, a great change had been produced. Their progress was attended with many difficulties—they had to proceed up hill; but now they had gained the very summit of the hill. At first their income was only 900*l.* but last year it amounted to 4000*l.* and they distributed no less than 40,000 Bibles; they were able now to proceed forward without the aid of the Parent Institution. The feeling which it had excited in Ireland, was similar to that which is seen and felt here this day—it pervaded all classes of Society—it received the patronage of the whole bench of Bishops, except two or three; they all felt the general impulse. The Noble Marquis of Downshire, who had already formed two Bible Associations upon his estates, organised a third, and brought it to maturity and perfection himself. All the different denominations of Christians were eager to promote this cause; even the Catholics unite to promote it, and were eager to receive and to read the Bible. This we can evince from personal knowledge. In one Catholic town, were we expected to receive no assistance, and where we could not get any from the Protestants, the Catholics

* The celebrated writer of that name on *Moral Philosophy*.

† Mr. D. is examining chaplain to the Bishop of Norwich, and Professor of Mathematics in a respectable literary institution.

came forward, and called the meeting; and, when we explained to them the Catholic wants, the wants of Europe; and the wants of India, and the necessity for its universal distribution, the cloud dispersed, and they most cheerfully lent their active assistance and co-operation.

The President, having left the chair,

The Bishop of Cloyne, moved thanks to Lord TREXNOUTH for the business of the day. The spirit which has been so happily produced, shall I say, so miraculously awakened, in this island, argues well for our native country. While the Almighty is using us as the instruments for his glory, and for the general benefit of mankind, we cannot but rejoice. Our wishes and our desires may expand—it is God's will—let the whole earth be filled with his glory.

Rev. Mr. OWEN* closed the business of the day, in a speech distinguished by strokes of masterly eloquence, and abounding with lively remarks on the scenes of that day. He adverted in a very feeling manner to the Royal patronage which had now been granted to the Society, and to the active means which had been employed during the past year on the Continent of Europe, to promote the same cause—to excite the same spirit, and for the production of similar effects.—He united his testimony to the talents, the character and piety of the late Rev. Mr. ROBINSON of Leicester. He was all that had been described. But while he recollected that venerable clergyman, he could not fail to associate in his mind, another inhabitant of that town, with whom he had so successfully co-operated, and who, notwithstanding the minor shades of difference, had united most affectionately with him in every thing that could promote the cause of God. He could not forget one, who, for strength of mind and solidity of judgment, a genuine classical taste, with a richness of imagery and exquisite fire, and delicacy of imagination, one who combined all these rare, and other most distinguished talents, with the greatest humility, meekness, modesty, simplicity, and most affectionate piety;—a man who stands unrivalled either within or without the pale of the establishment, he meant the Rev. ROBERT HALL. This character most cordially united with our departed friend; the Dissenter was lost in the man,

* Mr. Owen is a minister of the Church of England. His high encomium on the Rev. Robert Hall, a Baptist, is not less honorable to himself than to the deserving subject of it. Here is genuine liberality. Here are Christian deference, respect, and affection.

the scholar, and the Christian—they took sweet counsel together, and walked to the house of God. After some desultory remarks, he concluded the service of the day by a devout aspiration, *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen.*

Thus ended, perhaps, the most interesting Meeting that ever was held in this or any other country. The business occupied nearly six hours; and, we believe, all who were successful in getting admission returned much gratified at hearing the Report, and the very excellent and animated speeches, delivered by men of the first characters in the country for piety, learning, and rank. The amount of the income for the past year justified our calculation, by which, we anticipated in our last, that it would double that of the preceding year.†

ADDRESS OF THE LONDON MISSIONARY SOCIETY.

At a General Meeting of the Missionary Society, held April the 5th, 1813, at the *New London Tavern, Cheapside, THOMAS HATTEH, Esq.* in the Chair, the following Resolutions were unanimously adopted:—

Resolved,

I. That impressed with a lively sense of the inestimable benefits resulting to ourselves personally, and to the British Nation generally, from the knowledge of the Gospel of Christ, we view with deep compassion the vast portion of our fellow men who are still destitute of it, and we regard it to be the peculiar and bounden duty of every Christian to use his best endeavors to dispel from their minds, the deplorable ignorance in which they are involved.

II. That we have long beheld with poignant grief the fatal Superstition, the horrible Rites, and the degrading Immorality which prevail among the immense population of India, now our fellow-subjects, and have fondly cherished the hope that their relation with our country might become the means of gradually introducing them into a happy community in the religious and social blessings which the inhabitants of Great Britain enjoy.

III. That we consider the instruction of the Natives in the art of Reading, the translation of the Holy Scriptures into the

† The income for the preceding year was above 43,500*l.* i. e. above \$193,300; of course, the income of the last year must have been nearly \$400,000

living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end; and in conjunction with the blessings of the mild and equitable Government of Great Britain, to furnish at the same time the surest bond of their attachment as subjects to the state which introduces them into the enjoyment of such distinguished privileges.

IV. That after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labor of Christian Missionaries, as well among the Natives as European Settlers, so far as they have been employed, we have witnessed with proportionate concern, the obstructions which the Missionaries of our own and of other Societies have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanor was or could be preferred.

V. That we regard such impediments to the dissemination of the Word of God to be in direct opposition to His positive command, and, as proceeding from a Christian authority, to be peculiarly offensive to the Divine Majesty, and likely to draw down His displeasure upon our government and country; and on this, and other grounds, we declare our conviction that every such hindrance, is as impolitic in its tendency, as it is unjust and irreligious in its nature.

VI. That we feel ourselves bound in duty to put in our claim also in behalf of our fellow subjects and fellow Christians inhabiting India, that they may be allowed the free and full exercise of their religion, in the manner most agreeable to the dictates of their own consciences, according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such Ministers as they approve and prefer is not secured to them by law.

VII. That as the renewal of the Charter of the Honorable East India Company is under the consideration of the Legislature, we will present an humble petition to both Houses of Parliament, that in the new Charter to be granted to the Company, such provisions may be inserted as shall afford sufficient facility to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and of moral and religious improvement; and also such regulations as shall prevent the obstruction of their endeavors for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

VIII. That the Petition now read, be adopted, and that it be left at the Bar of this House for Signature.

IX. That the thanks of this Meeting be given to Thomas Hayter, Esq. for his conduct in the Chair.

GEORGE BURDER, *Secretary.*

PETITION OF THE LONDON MISSIONARY SOCIETY.

The following is the petition mentioned in the eighth resolution. It was presented to the House of Commons by Mr. Wilberforce, and to the House of Lords by Lord Erskine.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

THE humble Petition of the undersigned Persons residing in or near the Metropolis, being the Treasurer, Secretaries, Directors, and Members of a certain voluntary Society, known by the name of the MISSIONARY SOCIETY, instituted in the year 1795, whose sole object is to spread among Heathen and other unenlightened Nations, the knowledge of the Christian Religion,

SHEWETH,

THAT the inhabitants of the populous regions in India, which form an important portion of the British Empire, being involved in the most deplorable state of moral darkness, and under the influence of the most abominable and degrading superstitions, have a pre-eminent claim on the compassionate feelings and benevolent services of British Christians.

That this sympathetic disposition has been powerfully felt throughout the kingdom, and plans have been formed, and adequate instruments and funds provided for the purpose of extending the knowledge of the Christian religion in India.

That the charters which have been granted to the East India Company have provided that every person desirous of proceeding to and residing in that country, should previously obtain a licence for that purpose from the Directors of that Company.

That although this regulation may have been proper and necessary for commercial and political purposes, yet your petitioners humbly conceive that it was not intended to impede the progress of Christianity, or place under the control of the Directors, a subject so intimately connected with the moral and intellectual condition of man, and his final destiny.

That this power, so vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian religion in India.

That the opinions which have been expressed, both as to the impracticability of attaining this object, and the danger of civil commotion in attempting it, are regarded by your petitioners as founded either in prejudice or misapprehension, and are demonstrated to be erroneous by the evidence of facts.

That the Missionary Society through the kindness of the executive Government, which they have on all occasions experienced, and most gratefully acknowledge, have for several years past had Missionary stations in the Colonies of the Cape of Good Hope, Demarara, Trinidad, Tobago, and also on the Continent of India, and they are willing to appeal to the governors presiding over them, as to the character and proceedings of those Missionaries, and as to the conduct of those who attend on their instructions.

That the Missionaries sent out by your petitioners,—desirous only of protection and not seeking to be invested with civil authority, will not have the power any more than the inclination to promote Christianity by means of coercion—it would moreover be inconsistent with their principles, as also with their success, which requires a peaceful, and not a disturbed state of society.

That in the propagation of Christianity in India, their Missionaries are instructed not to excite the prejudices of the natives, by declamations against their superstitions—but to rely for their success upon the divine blessing attending a candid statement of the evidences which sustain the Christian religion, of the sacred doctrines, promises, and precepts of which it principally consists—and on their exemplary and blameless lives, attended by deeds of kindness, and good will to the natives.

(That your petitioners are not merely willing, but very desirous that the Government both at home and in India, should be fully acquainted both with their principles and their measures, by which it will appear that their Missionaries receive full instructions on the great Christian principles, which form good and peaceable subjects and useful members of civil society.)

That your petitioners being most firmly attached to the constitution of the country, and ardently desirous of its true prosperity, dignity, and perpetuity, and being convinced that the stability and glory of Christian nations, depend on the practice of Christian duties, are conscious that in endeavoring to diffuse the principles of Christianity to the utmost extent of the British dominions and influence—they are acting on the purest principles of patriotism, and rendering the most important services to their country.

That in conformity with these views,

your Petitioners receive the highest satisfaction from the resolution of your Honorable House, passed in the year 1793, viz.

“That it is the peculiar and bounden duty of the British Legislature, to promote by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

And your Petitioners therefore humbly hope, and earnestly intreat your Honorable House, that in the Charter intended to be granted to the East India Company, such provisions may be made, as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.

And your Petitioners shall ever pray, &c.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 13, 1813.

(Continued from p. 139.)

The state of religion at Cape Town appears to be encouraging, especially among the soldiers. Mr. Thom preaches to them with great acceptance and usefulness; and they have addressed a letter to the Directors, earnestly requesting that he may continue at the Cape as their stated minister. No sooner had he landed, than a quantity of books, to the value of nearly 200*l*. which he took out for India, were purchased by the soldiers, many of whom are of the 93*d* regiment (Scot's Highlanders.)

Mr. Milne, the intended assistant of Mr. Morrison, with Mrs. M. who had arrived safely at the Cape, sailed from thence for the Isle of France on the 26*th* of January.

On the whole, we have every reason to hope that the Missions in Africa, especially when they shall have been regulated by the judicious arrangements of Mr. Campbell, will, with the divine blessing, be productive of the most beneficial effects.

INDIA.

THE Directors now beg leave to lead your attention to that part of the habitable globe which has lately, more than ever, interested the feelings of the religious world—British India—a country said to contain sixty millions of the human race, most of whom are in a deplorable state of moral degradation, in consequence of that system of gross error and horrible superstition which prevails among them, and

from which it has been the highest ambition of this Society, in common with similar associations of their fellow Christians, to labor to deliver them.

How far it may please the great Ruler of the world to influence the Legislature of this country in removing the present obstructions to the labors of Missionaries, and to facilitate their future operations, we cannot at present determine; but the Directors have never, for a single moment, lost sight of this great object, which was so strongly recommended to their vigilant attention at our last Annual Meeting; but have faithfully represented to his Majesty's ministers the wishes of this Society that, in case of the renewal of the Charter of the East India Company, some provision to the following effect may be introduced, viz. "It shall be lawful for Missionaries and Ministers of the church of England, of the church of Scotland, and of the several denominations of Protestant Dissenters, duly recommended by the respective bodies to which they belong, to proceed to India, and reside there, under the protection of Government, while they conduct themselves in a peaceable and prudent manner, for the purpose of diffusing among the inhabitants of that country, the knowledge of Christianity, as well as for the religious advantage of British subjects of all denominations resident in India." And although the Directors were empowered by your resolution of last year, to present petitions in the name of the Society at large, to both houses of Parliament on this important subject, they thought it preferable to convene a General Special meeting of the members of the Society resident in and about London, which took place on the 5th day of April last, and was numerously attended. The Resolutions formed on that occasion, and the Petitions then adopted, have already been generally circulated, and will also appear in the Appendix to this Report, as a memorial of that Christian philanthropy which warms the heart of every member of this Institution. It is proper also to mention that not in London only, but in a great number of places throughout the country, the members and friends of this Society, as well as their fellow Christians of various denominations, have manifested the same pious zeal by their petitions to Parliament for the same purpose.

Leaving to the disposal and control of the Great Head of the church those legislative proceedings which may affect the future progress of India Missions, the Directors, will give a general statement of what has been attempted by their Missionaries in that country during the past year, lamenting however, that some expected despatches not having yet arrived,

they cannot present intelligence of so late a date as might be wished.

TRAVANCORE.

FROM Mr. Ringletaube they have heard but little; but it appears that he continues to labor in six or seven different places in the district of Travancore, in churches which he has erected, and where he steadily preaches the Gospel and administers Christian ordinances; he also employs five or six native schoolmasters for the instruction of youth; he has likewise several boys in training, who assist him in reading, writing, and singing, one of whom always accompanies him on his preaching excursions; they are also occasionally sent into the villages, among the scattered proselytes, to teach them the catechism. He speaks particularly of a Mr. Fleury, who has proved the most useful of all his assistants. The labors of these schoolmasters are, Mr. Ringletaube states, of great advantage to the rising generation, not only as to their respectability and temporal prosperity, but as conducive to their spiritual good; "for," he observes, "it is in vain to print and distribute bibles, if there are none who can read them." The expense, however, of these operations has been heavier than before, on account of a great scarcity of grain occasioned by a long drought felt all over the south of the peninsula.

VIZAGAPATAM.

THE affairs of this important station are, we trust, in a prosperous state. Mr. Pritchett, who, after the death of Mr. Brain, found it necessary to leave the Burman country, has joined his brethren in India. After being long detained at Calcutta, and under circumstances at times difficult and distressing, he was at length enabled to reach Vizagapatam, and unite with the Brethren Gordon and Lee, who greatly needed his assistance, in consequence of the loss they had sustained by the death of the excellent Des Grauges.

These missionaries inform us that the Gospels of Matthew, Mark and Luke, translated at Vizagapatam, are printed, and a quantity of them for distribution was expected by the return of the Bramin Anunderayer from Calcutta; this, they say, "they hope will be rendered an important benefit to the surrounding multitude, many of whom will eagerly peruse it." They are still proceeding with the work of translation; Mr. Gordon has commenced the Gospel of St. John, and Mr. Lee the book of Genesis; and they flatter themselves that from their residence and conversation among the people who speak

it in its purity, their Telinga translation will be found more accurate than any other can well be expected to be, where the language is understood by few. In this good and great work they will now be much assisted by Mr. Pritchett, who made some progress in the language while at Calcutta, under the tuition of Anundarayer.

The congregations to which they preach, both at the Fort, and at the Mission-house, have been much better attended than before, and the auditors have listened with more serious attention to the word. They were in hope of an addition to their little church, and speak with satisfaction of a European lady whose first religious impressions were derived from the conversation and example of the late Mr. Des Granges.

"With regard to the Schools," say they, "we are happy to state that the boys, both Natives and Half-casts, continue to improve.* Some addition has been made to the number of our CHARITY BOYS, and the subscriptions for the support of that institution have been a little augmented." Nor are the female Missionaries† at this station idle spectators; they attend daily to a FREE SCHOOL, which has been commenced for the instruction of Girls, both native and country-born,‡ those who have hitherto attended are of the latter description, and are perhaps greater objects of compassion than the former, being reduced to almost the lowest degree of wretchedness.

(To be continued.)

DONATIONS TO FOREIGN MISSIONS.

Aug. 14, 1813. From the Foreign Mission Society of Portland and the Vicinity, by Mr. Levi Cutter, their Treasurer, \$200 00
From the Female cent Society
Carried forward \$200 00

* A pamphlet is just published, entitled "INDIAN CIVILIZATION; or, Report of a successful Experiment, made during two years on that subject, in fifteen Tamul, and five English Native Free Schools; with Proposals for establishing a separate liberal Native School Society, humbly submitted to the judgment and patronage of the Governments of the Hon. East India Company of the respectable Religious Societies, and the generous and charitable Public, by the Rev. C. S. John, Senior of the Danish Mission at Tranquebar, &c. &c." We recommend this sensible tract to the attention of the Society.

† The widow Des Granges (with her children) rejoined the mission at the close of the year 1811.

‡ That is, half-cast.

Brought forward \$200 00
in Falmouth, (Maine,) by the Rev. Mr. Hilliard, 20 00
From a friend to missions, 20
19. From ladies in Montpelier, remitted by the Rev. Chester Wright, 24 00
21. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, 45 00
From the Female Cent Society in North Preston, (Conn.) toward the Serampore loss, by Gen. Huntington, \$ 28 70
From Mr. Elisha Abel of Preston, 5 00
From a friend of missions. 1 00
From a female friend of Missions, by Mr. Henry Hudson, 3 00
From Mrs. Mercy Tyler, Mount Ararat, Susquehanna county, (Penn.) 1 25
From the female Cent Society in Somers, 13 50
From Enoch Perkins, Esq. Treasurer of the Foreign Mission Society of the North Association of Hartford county, 62 50—114 95
23. From the Female Cent Society in Hartford (Penn.) by Mr. P. W. Galloway, \$2 72
From Mr. P. Ely, of Simsbury, 1 00—3 75
25. From the Foreign Missionary Society in Saco, (Maine.) by the Rev. Dr. Woods, 15 00
422 90

CENT INSTITUTION.

The Treasurer of the Cent Institution has communicated the following sums since our last; viz.

July 29. From ladies in Westborough, by the Rev. Mr. Rookwood, \$ 23 50
Aug. 3. From a lady in Boston, 5 00
From several ladies in Boston, 10 00
38 50

TO CORRESPONDENTS.

THE poem of Εὐδελος, which has lain on our files for some time, is too carelessly written. The thoughts are correct and interesting; but the labor of correction would be too great.

The communication of Mr. Webster is received.

Obituary notices and literary intelligence are necessarily omitted.

We intend to commence in our next number a translation from a treatise on the Trinity in German.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 5. SEPTEMBER, (PART I.) 1813. VOL. IX.

BIOGRAPHY.

From the Vermont Adviser.

**THE LIFE OF MR. EDWARD
HERRICK.**

In the history of one, whose days were finished just as he had completed his academical studies, we are not to expect incidents of a much diversified, or a splendid character. The life of the subject of the following memoir was too short to excite the admiration of mankind, and too circumscribed in its sphere to claim their gratitude. But it was long enough to procure the love and esteem of all who knew him; to illustrate the divinely amiable character of the religion of the Gospel; and to secure an interest, as is firmly believed, in the resurrection of the just.

True piety is ever lovely; for it controls the passions, enlightens the understanding, purifies and strengthens the humane affections, and brings the heart into subjection to the government of God. But in youth it possesses peculiar loveliness and furnishes the brightest evidences of its reality. In this land of darkness, emphatically styled 'a vale of tears,' experience must sooner or later convince us of the fallacy of all human prospects; the heart often sickens at the follies and vices of mankind; and a con-

viction of the vanity and treachery of the world may direct our views beyond its vain expectations to the pursuit of unsullied and substantial bliss. Or the world-worn sinner, frustrated in his hopes and exertions, and awed by the disapprobation and neglect of the virtuous, may assume, from unhallowed motives, a character not his own, and profess a veneration for religion, while in his heart he quarrels with its doctrines and hates its Author.

In the season of youth, such considerations can have little influence. Experience has not yet taught the fraudulent character of the world. Ardent and unsuspecting, full of hope and buoyed by expectation, we engage in our pursuits with an avidity which fears no abatement, and which calculates with certainty upon a successful issue. Every prospect is gilded with charms never to be realized; and our own sad disappointment, or the Almighty Spirit of God, has yet to learn us, that life is little else than a scene of suffering, and that religion only yields enduring enjoyment.

When, therefore, we see a youth abstracting himself from the vanities and expectations of the world, rejecting its pleasures, and disregarding its flatteries and frowns, we are presented with an

exhibition of piety in its most amiable and lovely form, and with the most indubitable proof of its reality and influence. In the character of such an one, the Scriptures warrant us in believing that God himself takes peculiar pleasure. To the sincere believer, who delights in the contemplation of such a subject, the following memoir will afford some entertainment; and it is presumed that the reader, who is yet a stranger to the vital influence of religion, will be constrained to assent to the truth of it, and to acknowledge its importance.

Edward Herrick was born of pious and respectable parents in South Hampton, on Long Island. By them he was dedicated to God in infancy. As soon as he was capable of instruction, no pains were spared to impress his mind with the great truths of Christianity; and evidence was soon furnished them that their exertions were not in vain. He was early thoughtful upon the concerns of religion, far beyond his years: And indeed it may almost be said of him, as of Jeremiah and John the Baptist, that he was sanctified from the womb.

He had scarcely learnt to read, when his Bible and other religious books, instead of the amusements common to childhood, became his chief sources of entertainment. For the institutions of the Gospel he early manifested a profound reverence. Such were his views and opinions of the Sabbath, that, before his mind was capable of discrimination, he was with difficulty persuaded to attend, on this day, to the works of necessity: And in-

deed he seldom engaged in them but with manifest reluctance. To the brethren of the presbyterian church in his native town he highly endeared himself. He adorned his profession, even in childhood, with a sobriety and uniformity of deportment, that are rarely surpassed by Christians of maturity in years. In all his undertakings he was faithful and indefatigable almost to a proverb. He seemed, as if constantly impressed with the solemn injunction, 'Whatever thy hand findeth to do, do it with thy might.' Even while engaged in the elementary branches of education, he discovered marks of a mind of no ordinary character. His uncommon industry and proficiency in his studies, his amiable disposition and unquestionable piety, appeared soon to indicate that he was destined by God for extensive usefulness in the church. On this sphere of action his own feelings and reflections soon fixed his attention. He felt an ardent desire to spend his days in the manner that would be most serviceable to his generation; and he resolved, with the approbation of his friends, to seek an education, and should his life be spared, to consecrate his talents to his Maker in the ministry of the Gospel. Being the oldest child of the family, the death of his father, at this period, greatly retarded time in his object. But at length, however, in the fall of 1793, and in the twenty-first year of his age, he was admitted to the standing of a sophomore in Yale College. From this time till his death, the writer, who was both his class-mate and room-mate, is minutely acquainted

with his character. For no man ever had more ingenuousness in expressing his opinions and exercises; and no one was ever less disposed, or less qualified, if disposed, to practise deception. His companions were soon convinced that his years which had passed, previously to their acquaintance with him, had not been spent in indolence. His knowledge of the classics entitled him at once to a pre-eminent standing in his class. With such attention had he read the Bible, that few passages could be mentioned to which he could not open with facility. Davies' Sermons, Doddridge's Rise and Progress of Religion in the Soul, with Young's Night Thoughts, were, next to the Bible, the companions of his devotions. With both the sentiments and language of these writers he was intimately acquainted; and of the latter, there is scarce a page, which he could not repeat verbatim. The writings of president Edwards he had read with great attention; and his knowledge of profane history at this early period is not often surpassed by men of any age or profession. But an acquaintance with his habits and talents leaves no room to wonder at his attainments. He was endowed with a pertinacity of memory and a strength of understanding that are rarely united. And I doubt not but his deep and habitual sense of accountability to God, and that uniform serenity of mind with which it was accompanied, greatly strengthened the powers of his intellect, and added much to the facility of his progress in knowledge. He estimated all human attainments directly as they pro-

mote our usefulness among men and our acceptance with God. He possessed an ardent thirst for knowledge, because he longed to be a successful instrument, in the service of his Maker, in enlightening the minds and saving the souls of his fellow sinners. He was not, however, wholly insensible to the good opinion of others; and he feared most of all, that he loved the praise of men too well. On hearing a remark repeated which was highly complimentary to his scholarship, and with which he perceived himself gratified, he smote his breast, and exclaimed with a most solemn emphasis, 'O this cursed ambition!' Of the corruption of his own heart he entertained a deep and affecting sense. He viewed himself as 'the least of all saints,' and he often expressed his astonishment, that God should deign to look with mercy upon so miserable a sinner.

His knowledge of theology, as might naturally be expected from his talents and application, was uncommonly extensive and correct for his years and standing. His opinions on this subject were formed principally by his own reading and reflection; and they were such as were highly honorable to his judgment and to his heart. He often expressed his wonder that any man of candor and discernment, who attended to the exercises of his own heart, and read his Bible with attention, should embrace any sentiments but what are purely evangelical. It is rare to find a youth of his years so able and strenuous an advocate for the peculiar doctrines of grace. The total alien-

ation of the human heart from God; its natural and deep-rooted opposition to his laws; the absolute necessity of a radical change of its temper and exercises by his regenerating and life-giving Spirit; unconditional reliance on his mercy; and a cordial acceptance of Jesus Christ the Great Mediator, as the only ground of hope and salvation, are doctrines which he embraced with the utmost assurance. These doctrines he ever defended on all proper occasions, with great modesty; especially in controversy with those much older than himself; but with unshaken firmness. But his firm belief in the absolute and universal government of God appeared to afford him profound consolation. 'Wretched and hopeless,' said he, 'must have been the condition of this guilty world, had mankind been left to the control of their own passions or to the sport of chance. I rejoice that God has ordered all things respecting me from eternity.' When conversing on this profound, this mysterious subject, I have often heard him express himself in the language of his favorite Young; 'Here is firm footing; here is solid rock; all is sea besides.' But with all his decision of opinion and ardor of piety, he was highly catholic. He was far from being a bigot, or an enthusiast. Although he believed he was in the right, yet he durst not pronounce others in the wrong, because they did not think exactly as he thought. He loved all those, by whatever name they were called, who, he had reason to believe, 'loved our Lord Jesus Christ in sincerity.' In the exercise of the duties of

devotion, he was as uniform and as indefatigable, as in the pursuits of science. Indeed he regarded these as his first, his indispensable concern. The business of the day he never considered as finished, until he had spent about an hour in reading the Bible, or some other devotional book, and in prayer. He was never known, during his collegiate life, to omit this exercise. And in one instance only did he fail of rising early in the morning, and spending a portion of time in the same manner, before he entered upon the duties of the institution. These, however, were not the only parts of the day, to which, in his opinion, religion had a claim. It was his great, his invariable object, to maintain a close and humble walk with God. Like his Divine Master, he frequently retired for the purpose of secret prayer: and during the portion of the day, devoted to classical studies, his mind would often appear, for a few moments, to be wholly withdrawn from the world, and deeply engaged in converse with God. The Sabbath was to him literally a day of rest. He appeared ever to hail its return with heart-felt pleasure. On this occasion his mind was inexpressibly solemn; and he seemed to spend every hour, as if he expected, at the next, to stand at the bar of God. Never on this day, did I know him to forget, but in a single instance, that it was forbidden him to 'speak his own words and to think his own thoughts.' At a certain time he remarked, after reading a sermon, 'I don't like the style of this writer.' He was asked 'if he suffered such sub-

jects to occupy his mind on the Sabbath?" He instantly replied, and with emotions of deep compunction, "O what a wretch I am!"

In the exercises of the sanctuary, he manifested a profoundness of attention, and a solemnity, which I never before, nor since, witnessed. He appeared as if influenced with an awful conviction of the immediate presence of the all-seeing Jehovah. There was depicted in his countenance an evidence of such entire inattention to every object around him; of such intenseness of solemn thought; of such total abstraction from every thing but his devotions, as seldom failed to excite the attention, and even the inquiries of those unacquainted with him. This evidence was not deceptive. For it was not often that he could name with certainty any one present, except the preacher.

On the evening of the Lord's day, his looks and conversation assumed, usually, an aspect of uncommon cheerfulness and serenity. He would sometimes lament the lukewarmness and languor of his affections; but he much more frequently spoke of the satisfaction with which he had spent the day; of his nearness of access to God; of the bright and ravishing views with which he had been favored of the Divine character; and of the condescension and mercy of Jesus Christ in the work of redemption.

The time of his admission to college was a period of daring licentiousness among the students. A great portion of them were distinguished for their profanity, their gambling, and

their infidelity, and no small number of them, for vices that need not be named. The moral character of the institution was suffering under a deep and an alarming depression. Belief in revelation was deemed, generally, a mark of pusillanimity, and of slavish dependence in thinking; and a public profession of faith in its doctrines, and an engagement to walk conformably to its precepts, as an almost infallible characteristic of stupidity or hypocrisy. Herrick found indeed few companions, who like himself, estimated their religion above every thing else. He manifested a deep solicitude for the spiritual interests of his fellow students. He appeared to feel as Paul felt when he saw the city of Athens wholly given to idolatry. Constrained by an irresistible sense of duty, he soon began to raise his voice against the prevailing principles and practices. In such a state of things, we might well expect that such an undertaking would have brought upon him the displeasure of the looser part of his companions, and have been met by an opposition next to persecution. But the fact was otherwise. He reprimanded the vicious with such tender concern for their welfare, and confuted the arguments of gainsayers with so much humility of spirit, and ingenuity of understanding, as could not fail to secure both their good will and respect. There was, in the whole deportment of this young man, so much unaffected and native simplicity; such entire absence of every thing looking like art or accommodation; such a certain something, so irresistible in its

evidence of the controlling power of religion, which, though it cannot be described, yet, by all who knew him, must be distinctly recollected, as excluded from the mind all doubt of his integrity. His sincerity, in the view of no one who knew him well, was ever, it is presumed, for a moment questioned; and the most unprincipled and profligate have been heard to remark, that could they feel as Herrick felt, and live as he lived, they should be willing to be Christians. The adoption of some measure, which might check the progress of licentiousness, and reform the morals of the institution, was an object near to his heart. He early suggested an association of the religious and moral part of his companions, as a matter, in his view, highly expedient. But it was, in the opinion of many, who ardently wished for a reform, attended with so numerous, and in the opinion of some, with such insuperable objections, that it met at first but with little encouragement. His belief, however, was strong in the success of the undertaking: And at length, principally through his arguments and importunities, a society was formed. He lived to see his exertions rewarded far beyond his expectations. Many, within a moderate period, quitted their profanity and the gambling table and became respectable members of the association. And there is much reason to believe that his exertions, under God, were the means of saving several of his fellow students from temporal, and some of them from eternal ruin.

Having finished the customa-

ry course of studies and sustained his final examination with great reputation, he went home to spend a few weeks with his family; with the expectation of meeting his companions at commencement and receiving the honors of the college. But alas! God who orders all things, had otherwise determined.

A short time after his return home, he was attacked with a nervous putrid fever, which ragged with such violence, that it baffled all medical exertions, and soon terminated his life. But before we consign him to the tomb, let us for a moment draw around his death-bed, and mark the constancy of his faith at this all-trying hour. He appeared firmly persuaded, soon after the attack, that death was at his door. But his usual composure of mind did not forsake him. He manifested no anxiety about his recovery. He continued strong in the faith; viewed the time of his departure approaching with entire resignation; and expressed a desire, if it was the Divine pleasure, 'to be absent from the body and to be present with the Lord.' During the most of his sickness, although his reason was unimpaired, he seldom conversed—indeed he took but little notice of those that were around him. He appeared, as if absorbed in solemn meditation and in communion with his God. Perceiving, however, not long before his death the solicitude and sorrow of his friends, he addressed them notwithstanding his extreme debility with a very audible voice, and in words, as nearly as can be recollected at this distance of time, of the following import: 'O weep not

for me! dry up your tears! Make my death a memento of your own mortality! O let us meet in heaven! Prepare! O! prepare to meet your God! My time is come—'tis the only time;—'tis God's time; it must be the best time. I think I shall soon be in the bosom of my Father; and among the spirits of the just.' Being asked whether he still felt a cordial reliance on the mercy of God and as he had always hoped to feel when he should come to die, he replied, 'O yes! O yes! I am a great sinner; I have no merit: but I know

his grace is sufficient for me. He has been a gracious God to me; he has never disappointed me; I think I know he never will; I rejoice that I am in his hands.' He soon after closed his eyes, and it is trusted fell asleep in Jesus.

Reader! whatever be thy age; whatever be thy character; be entreated seriously to contemplate for one hour the life and the death of this excellent young man. And will not thy heart constrain thee to exclaim, 'O that my last end may be like his.'

RELIGIOUS COMMUNICATIONS.

REVIVAL OF RELIGION IN SOUTH BRITAIN, A PARISH IN THE TOWN OF SOUTHBURY, (CON.)

To the Editor of the Panoplist.

Sir,

If you shall judge the following narrative of a work of God, among the people of my charge, calculated to promote the interests of religion, you are at liberty to insert it in your valuable Magazine.

Yours affectionately,

BENNET TYLER.

South Britain, Aug. 16, 1813.

THE first favorable appearances, which gave us reason to hope, that the Lord was about to visit us with the effusions of his Spirit, were discoverable early in the spring of 1813. During the preceding winter, it had been a time of unusual stupidity. The wise and the foolish appeared to be slumbering together. Meetings for religious conference and prayer, which, for five years previous, had been steadily attended, so far declined, that at the commencement of the win-

ter, they were entirely discontinued. Our youth were remarkably thoughtless, and in many instances began to be dissipated. Although the generality of the people paid a constant and decent attention to public worship on the Sabbath, yet there was but very little of the life and power of religion manifested, even among professors.

Such was the state of things among us, till about the beginning of the month of March; when the minds of a few members of the church, in different parts of the society, were unusually impressed with a sense of our deplorable situation. About eight or ten pious persons, as I have since learnt, had very similar impressions, almost at the same time, each one being ignorant of the feelings of the rest. They were led deeply to humble themselves before God for their past backslidings, and earnestly to implore the reviv-

ing influences of the Holy Spirit.

Shortly after this, it was proposed to the church to set apart a day for fasting and prayer; partly on account of the distressing and mortal sickness which prevailed in some neighboring towns; but more especially, on account of the great stupidity which prevailed among ourselves. A day was accordingly appointed, and, to our great surprise, a larger congregation assembled than had been witnessed for a considerable time previous, on the Sabbath. A prayer-meeting was attended in the forenoon, which was very solemn. A sermon was preached in the afternoon, and another in the evening, by two ministers who were present from abroad. An unusual attention and solemnity, were visible throughout the assembly; and from that time forward our congregations on the Sabbath assumed a new aspect.

About this time, a little circle of Christians set up a weekly prayer-meeting, for the express purpose of supplicating the influences of the Holy Spirit. This meeting will never be forgotten by those who attended it. At these seasons, there were special tokens of the divine presence, and such wrestlings in prayer, as are, perhaps, rarely realized. The joys experienced by this little circle of praying people, were such, as a stranger intermeddled not with. They were precious foretastes of joys to be realized in a better world. Not long after this prayer-meeting was set up, a public, weekly conference was also instituted, which was

crowded and solemn. In the mean time, an increasing attention and solemnity, were visible in the congregation on the Sabbath.

Such was the state of things among us, in the fore part of the month of April; and although no persons were then known to be under special awakenings; yet we were led to hope, that the Lord had mercies in store for us which he was about soon to bestow. Several pious persons were anxiously waiting for the consolation of Israel. They watched with trembling hope every motion of the little cloud, which they discovered rising above the horizon; and they felt that confidence in the promises of God, which usually attends a peculiar spirit of prayer. It was not long before their hopes began to be realized. Four or five persons, in different parts of the parish, were awakened to a sense of their sin and danger, and began to inquire, what they should do to be saved. These fresh tokens of the divine presence added new courage to those who had been praying, and waiting for the blessing, and inspired them with sanguine expectations, that their prayers were soon to be answered. But it was necessary that their faith and patience should be tried, that they might be the more fully prepared to give God the glory. For several weeks, things remained stationary. The cloud, which had been rising, and which, as we had fondly hoped, promised a refreshing shower, appeared to stop. No new instances of conviction occurred. It was a time of trembling anxiety and awful suspense.

During the month of May, however, those, who had been first awakened, obtained a hope of an interest in Christ; and some others were found to be under serious impressions. The members of the church began more generally to take an interest in the work; for it is to be remarked, that although, previous to this, individuals had been very much awake to the subject of religion, this animated attention had been by no means general in the church. A more fervent spirit of prayer was poured out, and, in the latter part of June, the rain of divine influences descended, in every part of the parish, like a mighty shower. Great numbers were awakened, and through the month of July scarcely a day passed, which will not be remembered, as the spiritual birth-day of some one; or more souls, who, as we hope, have been born of God. As many as forty in the course of that month, obtained a hope of a saving interest in the Redeemer.

The scenes, which were at this time passing before us, cannot be described; nor can they be conceived of but by those, who have witnessed scenes of a similar nature. The eyes of God's people sparkled with joy inexpressible; while in the countenances of sinners were depicted distress and horror. The things of eternity were now regarded as realities of infinite moment. From the gray-headed sinner to the child of nine years old, the question was daily and earnestly repeated, "What *must* I do to be saved?" Religion was now the great theme of discourse. In the family, in the street, in the field, and in the shop, it en-

grossed almost the whole conversation. The customary amusements of youth were entirely laid aside, and meetings for prayer and praise and religious instruction, were substituted in their stead. Not a circle met together, however accidentally, but it was converted into a religious meeting. The taverns were forsaken, the ball-room was left desolate, and in lieu of the viol, were heard psalms and hymns and spiritual songs.

At this time, it is believed, the whole congregation were more or less impressed. Satan seemed to be bound for a little season, and all opposition was silenced. Opposers stood aghast. They beheld, and wondered, and like the magicians of Egypt, were constrained to confess, "This is the finger of God." Several who had been open revilers were arrested, and like the persecuting Saul of Tarsus, were brought to espouse that cause, which they had attempted to destroy.

Religious meetings were very frequently attended, and notwithstanding it was the most busy season of the year, they were usually crowded. A very considerable congregation might at any time be collected upon the shortest notice. So great was the desire of people to obtain religious instruction, that not unfrequently, persons have been seen three or four miles from home, at an evening conference. But although the attention was so great, there was very little appearance of enthusiasm. Convictions, though in many instances very deep and pungent, appeared to be rational. The utmost decorum prevailed in our

meetings. There were no outcries; no bodily agitations; but a solemn, awful stillness, which indicated the special presence of God. No attempts were made to work upon the passions and imaginations of the people, but the naked truths of the Gospel were exhibited to their view, and pressed upon their consciences. The doctrines particularly insisted on, were the entire depravity of human nature; the necessity of a change of heart, by the special influences of the Holy Spirit; justification by faith alone in the merits of a Divine Savior; and the sovereignty of God, in the government of the world, and in the dispensations of his grace. These, together with the doctrines intimately connected with them, appeared to be the power of God unto salvation.

The work continued to progress with great power and rapidly, till some time in the month of August, when it suddenly abated. For a little season, there appeared to be a total suspension of the special influences of the Spirit. After two or three weeks, however, the work again commenced, and progressed slowly till the latter part of the following winter, since which time it has gradually declined. At present, though we see many precious fruits of the revival, and have great occasion to rejoice, in what we have been permitted to witness; we have also cause for deep humiliation before God, that we have grieved away the blessed Comforter.

The number of those who have manifested a hope, that they have passed from death unto life, since the revival com-

menced, is not far from eighty.* That all of these will hold out to the end, is more than we can rationally expect; and, indeed, some already give us too much reason to fear, that they were no more than stony-ground hearers. But with few exceptions, they appear, as yet, to bring forth fruit meet for repentance. Forty eight have been added to the church, three more stand propounded, and several others are expected soon to present themselves, as candidates for admission.

The subjects of this work are of all ages from nine years old to sixty. Several heads of families have been hopefully brought into the kingdom; in consequence of which, family worship is now maintained in many houses, where, a short time since, there was no altar for God. The largest number, however, is among the young. It is peculiarly pleasant to witness the alteration, which has taken place, among the rising generation. Many, who eighteen months ago were remarkably thoughtless, and some of them openly profane and dissipated, are now sober and discreet in their behavior, and appear to be growing fast in Christian knowledge and preparing for distinguished usefulness in their day and generation. They have renounced the sinful vanities by which youthful minds are apt to be captivated, and have found from experience, that wisdom's ways are ways of pleasantness, and that all her paths are peace.

In the previous external char-

* The whole number of souls in the parish, exclusive of sectarians, does not exceed 500.

acter of those who have been awakened and hopefully converted, there was a great diversity. Some were persons of exemplary morals, and constant attendants on the means of grace. Others were immoral in their conduct, deistical in their sentiments, regardless of the institutions of the Gospel, and open revilers of the Christian religion. But by far the greatest proportion, were persons, who in early life, had been dedicated to God, and who had enjoyed the privilege of a religious education. Thus while God has strikingly displayed his sovereignty, he has also remembered his covenant, and shewn himself to be faithful to his promises.

The exercises of those who give evidence of having experienced a saving change, though essentially the same in all, have been circumstantially very different in different persons. There was a great difference in persons under conviction; both as to the duration and pungency of their convictions. Some were distressed for months. Others obtained relief in a few weeks, and some in a few days, after their first impressions. In many cases, convictions were very distressing. I have seen men in middle life, men of great natural fortitude, so borne down with a sense of guilt, that their burden seemed scarcely supportable. In others, though their convictions appeared to be equally genuine, they were not attended with that extreme distress. In most the work of conviction progressed gradually, though in some much more rapidly, than in others. They were first awakened to a sense of

their danger and excited to make exertions to obtain salvation. They endeavored to recommend themselves to God by their abundant duties; but as they came to see more of the nature of the divine law, they found that all their services were radically defective; and that so far from procuring the favor of God, they became more and more obnoxious to his wrath. In this way they were led to a sight of the total corruption of their hearts; and it was not unusual for them to be troubled with dreadful heart-risings against the character and government of God, and against the requirements and threatenings of his law. They found that the carnal mind, is, indeed, enmity against God. Thus they were brought to see their utterly lost state by nature, and their entire dependence on the sovereign and distinguishing mercy of God. While in this situation, their distress of mind was often great beyond description. But this was usually a prelude to joy and peace in believing.

When they obtained relief, their views of divine things appeared to be entirely changed, though the views of some were much more clear than those of others. The character of God, as revealed in the Scriptures, against which they had felt great opposition, now appeared amiable. They could rejoice that just such a being was on the throne of the universe, and that he would dispose of all things, even of themselves, according to his sovereign pleasure. This seemed to be the language of their hearts, "Here are we, Lord, vile, unworthy, hell-de-

serving sinners; do with us as seemeth good in thy sight; if we are lost, it is just what we deserve; and if we are saved, it will be all of grace, and to thy great name shall be given all the glory." The law of God now appeared reasonable in all its requirements, and perfectly just in its penalty. In the character and offices of Christ as a divine Savior, they discovered a beauty and a glory, of which they had before no conception. They saw him to be just such a Savior as they needed. He was, therefore, precious to them, and regarded as the chief among ten thousand and one altogether lovely. The Bible appeared to them a new book. They found it a rich treasury of precious instruction and of the most refined entertainment. The doctrines of grace, to which they had felt great opposition, they cordially embraced. They found them to be the sincere milk of the word, which furnished them daily with spiritual nourishment. They felt a peculiar love and attachment to the people of God; and in the duties of religion they experienced a satisfaction with which they were before totally unacquainted. Concerning the consolations of religion, they were ready to say, with the queen of Sheba when she had surveyed the glory of Solomon's kingdom, "It was indeed a true report which we had heard of these things, but lo! the half was not told us."

The above is but an imperfect sketch of what we have been permitted to witness. Truly *the Lord hath done great things for us, whereof we are glad, and to his name be ascribed*

all the glory. O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

ON THE DOCTRINE OF THE TRINITY.

To the Editor of the Panoplist.

Sir,
I send you a specimen of an essay on the doctrine of the Trinity, by *G. A. Baumgarten-Crusius* of Merseburg, published a few years since at Berlin, in the German language. This essay constitutes part of a work, written in opposition to the principles of Infidels, and of the Unitarians of the present time in Germany. The original is written with little attention to the graces of style, and in many places too, little regard to perspicuity. The sentences are very long, in some cases containing more than a page—and, as is customary in German, not a little involved. I have divided these long sentences occurring in the part I have translated, as often as I could do it, without absolutely new-modelling the whole phraseology of the writer, and his arrangement of thoughts. In some instances, I have supplied the connecting words, which a disruption of the parts of a long sentence rendered necessary; but in no instance have designedly added or omitted any thing, which changes the sentiment of the author. It is very probable, that some of your readers will find fault with the length of the sentences, as they now stand in the translation; but I did not dare to venture on making a further separation, because I was willing, as much as possible, to present the public with the original author. Besides, it costs more time and pains than every one is aware of, to subject the original to such a process.

If this specimen should excite sufficient interest among your readers, to make the continuation of the translation desirable, my efforts in this way shall be under your direction.

Aug. 20, 1813.

AGAINST the doctrine of the Trinity, the acknowledgment of which is at present not unfrequently made a reproach to orthodox Christians and theologians, and which ceases not to be assailed with every kind of wea-

pon, many think that just objections may be raised. The more important this doctrine is, the more particular the design of this essay requires us to be, in the discussion of it. That the readers of this treatise, however, may not lose the series of thought in it, on account of its length, which is necessarily considerable, I will divide it into several heads, and shew successively, that the doctrine of which we treat is,

I. *Agreeable to the decisions of the Scriptures.*

II. *That the belief of it is not contrary to reason: and*

III. *That it constitutes an important and essential part of the Christian system.*

I. THE DOCTRINE OF A TRINITY IN THE GODHEAD, IS AGREEABLE TO THE DECISIONS OF THE SCRIPTURES.

Before I produce the multitude of proofs, which make it appear to the impartial investigator of the Scriptures beyond a question undeniable, that they instruct us in the knowledge of a triune God, and command us to worship him as such, I shall premise a few remarks. If these remarks are deeply impressed upon the mind, and continually present with us during the investigation of the question, *Whether the doctrine of the Trinity is a doctrine of the Scriptures;* they will add greatly to the force of those scriptural testimonies, which we are going to exhibit.

My first remark is this. For the present, I will not controvert with any one, the question respecting the origin of the several books, that constitute our holy religious records, which we

comprise under the name of *the Bible*. the *Holy Scripture*, or the *Revelation of God*, provided he will allow, that if any doctrine in its representation requires accuracy of expression, definiteness, and circumspection in the choice of every word; these are never more to be expected, than when disclosures are made, which have relation to the unity of the Godhead.

Were the fable credible, (which however according to the nature of things is inconceivable and impossible) that during the Babylonish captivity, all the ancient sacred writings of the Jews were lost; and that consequently, after the captivity was ended, they were replaced by Ezra from memory, or were composed anew by him, or some other Jews who lived with him, or after him, and were attributed to earlier Jewish teachers and writers; yet, in this case, it cannot be supposed, that Ezra, or his cotemporaries, or successors, would have incorporated in these writings, passages, which would almost unavoidably have led any one to suppose, either that a person who was not God, was to be regarded as such, or to believe in a plurality of gods. Never were the Jews more completely weaned from their former propensity to idolatry; never more zealous for the defence of the divine Unity, and for the honor of Jehovah alone; never more filled with abhorrence for every kind of idolatry; never more solicitous to avoid the remotest appearance of it, or the least occasion of encouraging it, than immediately after the period when they returned from the Babylonish captivity. Whoever, at that time, by his

behavior, his conversation, or writings might excite the least suspicion against himself of sentiments which appeared to be in opposition to the doctrine of the unity of God, instead of procuring regard and credit for his words and writings, would rather have drawn upon himself general hatred, and subjected himself to a most speedy and violent death. If his own conviction and opinion had not obliged a writer of that period to be at all times cautious, certainly a regard to his own safety, and to the people among whom he lived, and on whom his life was dependent, would have made him extremely watchful, that he might not by any word, or expression, draw upon himself the suspicion of polytheism, or of any design to infringe upon the doctrine of the divine Unity.

But if the books of the Scripture were the actual compositions of those men, whose names they bear, and to whom the testimony of antiquity ascribes them, and should one still regard these men only as common men, and reject every idea of inspiration, in their sayings or compositions; yet, such men as they were, so often as they spoke or wrote any thing which had or could have the least reference to the doctrine of the divine unity, they must have weighed their words with the greatest exactness. They dared not give the remotest occasion for the supposition that they venerated as God, any being that was not and is not God; nor that they regarded the idolatrous representations of other men, as indifferent, or gave any countenance themselves to these representa-

tions. What shall we say of the representations of Moses? Moses, let it be remembered, led out of a heathen land a nation who had become almost uncivilized, and so far corrupted as to have taken an actual part in the idolatry of their masters, for a considerable period. Moses designed to bring them to a land, where, with their secret propensity to their former idolatry, they would still dwell in the midst of mere heathen. Moses, moreover, not only made it a capital principle of the religion of his nation, but a fundamental principle of his laws—the sole basis of all his legislation—that Jehovah the God of Israel was the *only* true God. Moses was the author of a variety of institutions, and among these of very many, which it must have been extremely difficult to make acceptable to his nation, and which to them were disagreeable, expensive, and productive of much trouble: and all this, only to prevent, entirely and for ever, the least approach of his nation to the idolatry of the heathen. The denial of the Godhead of Jehovah, or the maintaining of the divinity of any being not truly divine, or of any person who was not God—did not belong to the Godhead of Jehovah—was made by the Jewish legislator a transgression so heinous, that it was punished by immediate death without mercy. Moses was moreover an enlightened opposer of idolatry; an opposer, who possessed sufficient powers of mind to make refinements, and who did, with all imaginable solicitude, provide in all respects, for the improvement of every individual of his nation,

from the first germ of thought. Now may we not with certainty confide in this Moses, that he had sufficient resolution and intelligence, not to introduce any thing into his writings, which would actually ascribe divinity to any being or personage, who was not God. And especially among a people, who were prone, for the most trifling reasons, to embrace polytheism, would he write any thing, which, according to the reasonable rules of interpretation, would have the appearance of giving any countenance to idolatry?

But granting that he would not, did the other writers of the Old Testament, who succeeded him, keep the same object in view, as the Jewish legislator had done? Did they follow the same plan, and labor for the accomplishment of it, with similar earnestness and sagacity?

One need peruse their writings but once, with any proper attention, to be convinced that they did. They made opposition to idolatry. They felt themselves, in their times and circumstances, to be under increased obligations to labor with all their might for the furtherance of this design. They *did* labor, in such a manner, that their wisdom, in the happy choice and best use of proper means for this end, cannot be overlooked. Can it then be supposed possible, that they were so inconsiderate, as to insert such passages and expressions, as would ascribe divinity to beings or persons, whom they did not acknowledge as divine?

With respect to the writers of the New Testament, the supposition has been made, "That

through want of attention, or want of foresight, in the hasty choice of words and expressions, they have so spoken concerning personages, who were neither God, nor regarded as such by them, that one might be led, against their intention and design, to believe that they ascribe divinity to these personages. Even this, however, can be conceded but with respect to a very few instances."

The writers of the New Testament, were descended from a people, who for several centuries had entertained a violent hatred, and an open abhorrence, of every thing which bore the appearance of idolatry. These writers were accustomed to a language, which, in accordance with the spirit of the Jews, and during so long a period, had been moulded to a complete conformity to their belief in the unity of God. The religion, which so completely separated the Jews from the heathen, did not indulge them in the use of any heathen books. A Jew shuddered with horror at any expression of a heathen, which conveyed, or seemed to convey, any idea of idolatry. No remains of any former idolatry could have been tolerated in his language. The writers of the New Testament, were sent as missionaries among the Jews, who, on the least appearance of any propensity to polytheism, which was finally eradicated from their nation, would have been irritated so as to persecute them, and would have felt that the most excessive persecution was justifiable. These writers were sent, too, among the heathen, whither they went to extirpate idolatry, and where the greatest

care must be taken, that they did not give any occasion for a new idolatry. Surely these writers would not and could not so speak and write as to describe any being, or personage as divine, except the being truly divine, and the personages who were actually acknowledged as divine, by them and their disciples.

But let us suppose, (what so many strong proofs clearly evince to be certain,) that God was the original author of the Scriptures, and that he has given us his revealed word, to communicate respecting the truths of religion that instruction which is infallible. Is it possible, in this case, without blasphemy, to accuse the divine Being of such inconsistent conduct, as it must be, to give a revelation, the special object of which is to prevent idolatry, and to direct the reverence and worship of men to one sole object—to himself—and still, in numberless passages of this revelation to have spoken in such a manner, that the reader, who resigns himself entirely to its guidance, i. e. the reader who is what the Scriptures require him to be—the reader who voluntarily and without exception believes every thing which is written in the inspired Word, cannot refrain from ascribing true divinity, to personages who are not divine.

ON THE LOVE OF CHRIST.

MR. EDITOR,

The following letter from a pious young gentleman (now deceased) in the District of Maine, to a female connexion, under some serious awakening, has been obtained for publication, in the belief that it will be found interesting to the readers of the *Panoplist*.—Should you, Sir, be of the same

opinion, I may hereafter transcribe and send you another letter from the same person on the same subject.

A few weeks subsequent to the date of this letter, the writer was attacked with a hectic complaint, which, in a short time, put a period to his life; but not until he had realized the happiness of seeing his friend "melted in godly sorrow," (to use his own expressions,) and "beginning to lisp the language of adoption."

Yours, &c.

—, Feb. 26, 1813.

I HAVE been for some time anxiously waiting to hear from you, my dear cousin, but got no intelligence until to-day. I hoped when I left P——, that the first news I should hear from you, after my arrival here, would be that you had begun to lisp the language of adoption, and to cry with a heart melted in godly sorrow, "my Father, thou hast been the guide of my youth." And permit me to ask you, with a plainness and affection becoming this momentous subject, why have not my hopes been realized? What charm is it, that induces you to linger in a path filled with the monuments of those, who have resisted the convictions of God's Spirit, and thereby ruined their own souls? What is it that prevents Jesus from entering and taking the throne of your heart? Is it not unbelief? Oh, I pray you to consider who it is, that thus condescends to sue for a place in your affections. See him while on earth, a man of sorrows and acquainted with grief. He suffered a voluntary exile from heaven, and submitted to every indignity to purchase salvation for us. Trace his path while here below. See how his footsteps are marked with blood; that blood which was shed for the remission of our sins. "He was wounded for our transgressions,

and bruised for our iniquities;" and can you look on his sufferings and remember, without emotions of gratitude, that it is through his death alone that any of our guilty race are saved? And can you be content to reject him still? He is even now granting you time for repentance. He is unwilling to have you ruin yourself, and therefore takes this tender interest in your welfare. Oh how cold and lifeless are the sympathies of your earthly friends, compared with the love of Christ! Their affection at best, is but faint and transient; but his heart melts and mourns over you, while he pleads the agonies endured before his dreadful death, and the wounds received on the cross, to induce you to come and accept salvation at his hands. You would not continue in a course of conduct, which you knew would grieve your dearest earthly friends; how then can you neglect your heavenly friend, even the Lord of angels?

My cousin, I would particularly dwell on the all-important qualification of Christians; I mean love to Christ. Whom should we love if we do not love him? There is nothing amiable in our fellow beings that does not exist in a state of absolute perfection in Christ. Perhaps nothing more immediately fastens the affections upon another, than our receiving at his hands some signal deliverance from imminent danger; especially if the person expose his life for our safety. Yet if gratitude is due to such an one, how much more to Christ! What was our danger? A sentence of condemnation is issued against us,

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consigning us to remediless ruin.—To avert from us the Divine wrath, He takes the bitter cup of humiliation and suffering, and drinks it to the very dregs. The glittering sword of justice was unsheathed against us; but he kindly changes its direction, and presents his own breast to receive it. He has done for us what no other being could possibly have done; he gave his *life* to purchase redemption for us.

Do we love our fellow creatures because they are amiable and gentle? How much more ought we to love Christ, for he was the perfect pattern of gentleness and meekness; he was emphatically called the *lamb of God*. Do we love those who are kind to us in affliction, and who sympathize with us in our troubles? How engaging does the character of Jesus appear in these respects. He not only feels the sorrows of his friends, but even wept over and prayed for his bitterest enemies. Oh that God would lead you to such a knowledge of this Savior, as it is impossible for mere words to describe. He has those spiritual glories in his character, which raise him, in the view of those who know him in truth, high above the heavens, and show him to be the "chief among ten thousands." Need we wonder then that *unbelief* is represented as so heinous a sin in the Bible?

This locks and bars the soul against Christ. This renders us insensible to all his wonderful love and pity, and keeps us in ignorance of his glorious character. This leads us to give our affections to the world and the objects of time, and reject

the offers of salvation and eternal life. I know not, my cousin, what other arguments to make use of to bring you to solid, lasting happiness, which are so powerful as the love of Christ to us; and I know not how to lead you to weep and mourn over your past neglect of Him, if a meditation upon his goodness do not effect it.

I fear, if your convictions of the necessity of religion should now leave you, that God would not excite your mind again, but would suffer you to go back to the world, and enter into its enjoyments with a double relish; that he would permit you to choose your portion here, and never again lead you to feel as if it were necessary to your happiness to seek his face and implore his mercy. Ah! my dear cousin, should I after this hear that you had worn off all serious thoughts, and were again sinking into the crowd of the gay and thoughtless; it would sting my heart with the bitterest disappointment, to think you should, for a few empty, delusive pleasures, deliberately give up the pursuit of unfading joys. Do not, I beseech you, let this be the case. If Christ's love, if a regard to your own happiness, of the happiness of your friends, be of any consideration, let not your heart cheat you out of eternal life. And permit me to tell you there is great danger of your shaking off all serious convictions of the importance of religion, and of going back to your former pleasures with less concern about eternity than you ever had before. This is a most interesting period of your life; almost every thought that passes through your mind

is big with future consequences. You are now balancing, as it were, between life and death; and how all-important it is for you to ascertain which scale shall rise and which shall sink! I wish I were able, in any measure, to convince you of the dangers which surround you, and make you realize the worth of those blessings you are urged to seek; but this is the work of the Spirit of God; and He alone can make us realize our danger and know the worth of heavenly blessings. Had you but one glimpse of Christ's love, as it is sometimes imparted to the hearts of his followers, how easy would you find it to give up every thing here, and "count our dangers but loss and dross" for such happiness! It is the peculiar glory of faith in Christ, that it casts out fear from the soul. Is not *that* a blessed thing, which can raise the mind above fear? The fear of what others will think of us, so common to men, who are compelled by conscience or some other motive, to do those things which others disapprove, is taken away by faith in Christ. This leads the soul to act from nobler motives, than a desire of human approbation; it leads it to act from *love to God*. This blessed faith raises the soul above the fear of temporal calamities. The soul then rests upon God and commits itself into his hands with a confidence of safety. And above all, faith takes away the fear of death; raises the soul triumphant over the grave; takes away the monster's sting; and instead of being a king of terrors, as he is to all who are destitute of faith, death becomes a messenger of mercy to intro-

duce the soul of a Christian into everlasting rest. And will you neglect this blessed faith; will you refuse to enter this glorious rest; will you consent to lie on a death-bed filled with terror and amazement, or benumbed with stupidity, instead of rejoicing in a holy rapture, that you are about to depart and be with Christ? I intreat you to lift up your heart to God in prayer, that he would deeply impress these truths; and may he grant that you may feel their importance now before it be too late. In a short time I shall die, and you will die also. How important will these truths *then* appear to us! Let us then, my friend, set our faces against every thing that would lead off our minds from such subjects, and endeavor to be prepared to appear before the judgment seat of Christ.

I hope you will excuse the freedom with which I have written, my dear cousin, and be assured that it flows from love to you, and concern for your eternal welfare.

May God bless these disconnected hints, and lead you to see what no pen can describe, in the character of Christ. I hope you will remember to answer this letter soon, and don't, I pray you, neglect to answer the invitation of Jesus, to come to him and be happy.

Yours, with friendship
and esteem, *.*.

ON THE CHIEF END OF THE DIVINE ADMINISTRATION.

THE passages of Scripture, which relate to this subject, may be arranged in two classes.

In one of these, the glory of God is spoken of as the final cause of his operations; in the other, this cause is represented as the good of creatures. The diversity of human opinion, upon this subject, may have resulted from confining the attention too exclusively to the one or the other of these classes. A careful comparison of them naturally conducts to this general truth, that

The chief end of the divine administration, is the good of the universe—one grand object, comprising both the glory of God and the good of created beings; and that it is equally improper to consider either of these as exclusively constituting this chief end.

A close attention to these forms of speech will show, that they do not designate things in their nature distinct and capable of separate and independent existence; but that they designate things which are most intimately blended and which perfectly coalesce.

By the glory of God, we can here mean nothing but that illustrious display of his attributes, which he is making in the view of created intelligences. This display, viewed as a whole, may fitly be termed *one grand impulse to that which is best*. Its glory consists in the production of boundless good—the production of a prosperous and happy system. To this, all God's works naturally tend; and to this, all the declarations of his word have a direct and immediate regard. The production of happiness, is, therefore, that in which the glory of God consists.

By the good of creatures, as

here used, we must understand that kind of enjoyment which the Bible sanctions—that pure and holy delight, which the righteous will forever enjoy.

These two ultimate ends are not capable of separate existence, but form one grand object; although for practical purposes and in imitation of the inspired writers, we may speak of this object in only one particular respect at a time; i. e. we may speak of it either as it regards God or creatures. How is it possible that the two things should, in their nature, be separate; since the glory of God consists in the very production of this good?

To perceive the force of this question, let us suppose these two ends in their nature separable. We will then set out with the theory, that the good of creatures is God's chief end. Why is this his chief end? Because he delights in their happiness in itself considered—it is his nature to promote this happiness—and in the production of such immense good, consists that illustrious display of himself which he styles his glory. This is the true and only solution. But it is little more than a paraphrase of the proposition that the glory of God is his chief end; and we are thus brought back to our main position, that the good of the universe comprising both these particular ends, is this chief end.

We will now try the opposite theory; where we shall find the process equally short, and illustrative of the same general truth. It stands thus. The glory of God is his chief end. This glory consists in a display of his good-

ness. This display is made in the promotion of the happiness of his creatures. The promotion of their happiness, is, then, the object of the divine operations—that in which God delights—the chief thing, as it respects them, which he has in view—it is that in which his glory consists—it is his glory.

When, therefore, we inquire for the chief end of the divine administration; the answer is, that it is the good of the universe;—that, as it respects God, it is his glory;—as it respects creatures, it is their happiness.

If it be objected, that the happiness which God enjoys in contemplating the works of his hands.—in beholding the happiness of his creatures, is greater than that which they enjoy, and that therefore it may properly be considered as his chief end; the answer is, that, if the things were in their nature separable, it might be considered in that light. If it be said, that the glory of God, or his happiness, forms the greater part of this complex object, I see no objection to it.

The view of the subject now given, is not incumbered with those difficulties that embarrass the other two theories.—It seems more consonant with Scripture; and it affords much useful instruction.

It shews us,

1. The duty of co-operating with God in the promotion of human happiness.
2. The duty of aiming at the glory of God in all that we do.
3. That it is a true reason of praise to God, that he glorifies himself.
4. The astonishing wisdom

and goodness of God in the production of a system, in which his own glory and the eternally increasing happiness of his virtuous creatures are most intimately and indissolubly blended. He delights in their enjoyment

and they derive their chief happiness from beholding and promoting his glory. Their voices are in unison with the angelic choir, "*Glory to God in the highest, and on earth peace, good will to men.*"

MISCELLANEOUS.

STRICTURES ON AN ARTICLE IN THE CHRISTIAN OBSERVER.

To the Editor of the Panoplist.

SIR,

As it is understood, that the CHRISTIAN OBSERVER is republished in this country, exactly according to the English copy, and of course, that no observations on any part of its contents can be admitted into the American edition, the following strictures are sent to you for publication in the Panoplist.

In the Christian Observer for June, 1812, a writer has offered to his readers some remarks on the Hebrew Language; among which is the following: "It is a remarkable peculiarity in the Hebrew Language, that the names of things are frequently descriptive of their properties."

On this observation I would remark, that Hebrew names are indeed descriptive, or significant, but this is by no means a peculiarity of the Hebrew language. The fact is the same in all the languages of which I have any knowledge; and I can speak with confidence of *twenty* which I have carefully examined. Neither in this respect, nor in any other is there any thing peculiar in the Hebrew. All the lan-

guages, which I have investigated, are formed from the same primitive words; which are few in number; and the chief peculiarities which now exist in the different dialects, are the different modes of forming the derivative words, by prefixes, affixes, and combination. The verb is the root of most words, probably of all; and names are formed from verbs, expressive of their origin, uses, or properties. The names of rivers are formed from verbs which signify to *flow*—the names of hills and mountains, from verbs which signify to *raise*, or to *collect*—some plants are named from verbs which express growth; others from their most obvious qualities. But in all languages, the same analogies are pursued. Thus, in Latin, *liber* signifies free; and the bark of a tree—both from the same root, to part, separate, or loose—hence to strip or peel; and *liber*, bark, being used in early ages as a material for writing, came to signify a book—but this is not peculiar to the Latin, for our northern ancestors used the like material for the like purpose; and though they used a different word, still *book* signifies primarily *bark*. Thus also writing was originally

performed on stone, or other hard substance; hence the radical sense of *write* is to scratch, rub or *grate*. Our word *write* is the same word as *grate*. The former we receive from our ancestors of the north by tradition; the latter, we receive from the French *gratter*—Greek *χαρσιν*. The Romans used a different word *scribo*, but still *scribo* is to scratch or grate; the identical English word, to *scrape*, and the French *graver*, Spanish *grabar*, to *engrave*.

The writer further observes, that "the names of persons also in Hebrew, are frequently either memorials of the circumstances which attended their birth, or prophetic of their character, and of the events which befell them or their posterity." For the truth of the first part of this observation we have Scripture authority; and I do not now recollect that any similar fact is recorded in profane history except the name *Cesar*. But it is extremely natural, and the practice may have been common among other nations. When names did not exist they were to be invented, or words already invented were to be applied; and what could be more natural than for parents to select a word for the name of a child, which should commemorate the circumstances attending his birth, or their own feelings on the occasion? Eve called her first-born son *Cain*, "for she said I have gotten a man from the Lord"—or a man Jehovah, as the words are rendered by some translators. Now *Cain* is our English word *gain*; and Eve doubtless thought her son a great acquisition; but his future conduct did not justifi-

fy her expectations: Her second son she called *Abel*, אֲבֵל for which the reason is not assigned. The word is usually understood to signify *mourning*, or *grief*, or *vanity*; but erroneously. *Abel* was a "keeper of sheep," a shepherd; and that is the signification of his name. From the same source with this name, numerous pastoral tribes of antiquity were denominated *Balli* or *Palli*, shepherds. The denomination was formerly used in Ireland, as we learn from Vallancey, and in Asia, and Africa, the *Balli* or *Palli*, are now or have been till lately, very numerous. See *Asiatic Researches*, vol. 2, 3, and 6. Hence *Pales* the goddess of sheep folds and pastures, among the Romans; and hence the name *Palestine*, or more correctly *Palestan*, the country of shepherds. In the Syriac אֲבֵל, *Abel* or *Hebel*, signifies a shepherd; and the name of the son of Adam is written with a jod, *Abil*; but from the same root.

With regard to the latter part of the above cited observation, it is doubtless true that some names among the Hebrews were prophetic, as the name of *Jesus* or *Savior*. But it is probable that many names supposed to be prophetic were not the proper names of the persons, but descriptive titles acquired by the men who bore them, from their character or profession.

It was customary among the Hebrews, as among all ancient nations, to give men titles expressing their character; a custom which we know still to exist among the rude natives of America, who denominate their chiefs by descriptive titles—as

the *big-knife*, the *turtle*, the *corn-planter*. Thus, the names of the sovereigns of antiquity were assumed or given as titles—of which we have examples in *Abimelech*, *Nebuchadnezzar*, and *Pharaoh*, which are not the proper names of men, but titles of princes, expressive of that character; yet these titles are the only names by which many princes are known in history. So *Waldemar*, in the north of Europe is a mere title. *Brennus*, the name of the Gallic general who invaded Rome, was a mere title, which we retain in *prince*, as the Romans did in *princeps*. *Melchisedeck*, which we consider as a name, was a mere title, signifying the *just king*, but in Hebrew is in fact two words. *Hagar*, the name of Sarah's handmaid, was an appellation descriptive of her service; the *hired woman*. The word, with the verb to which it belongs and all its derivatives, have come down to our times, unaltered; and therefore admits of no misinterpretation. This name therefore could not have been given to her at her birth, without a spirit of prophecy; but who would venture to suggest that her parents had this spirit? *Abram* if composed of the Hebrew *ab-ram*, signifies high or great father, expressive of his dignity as the head of a numerous family; but his father as we learn from the history of his descendants, and from *Joshua*, was an idolater. Was *Terah* then inspired? Had he divine direction in naming his son? Is it more probable that the Almighty would communicate supernatural powers to such a man, and for such a purpose; than that

the name should be afterwards acquired by Abram's distinction? Without recurring to the Greek and Roman languages, our mother tongue supplies us with indisputable proof, that names were all primitively significant. *Alfred*, signifies *all-peace* or devoted to peace—*Edward*, the happy or fortunate watch—*Ethelbert*, is noble-bright—*Edgar*, happy or fortunate weapon—*Sigebert*, bright victory—*Ethelwolf*, noble help—*Edwin*, happy bravery, &c. And who does not know that our common surnames, as *Smith*, *Walker*, *Saddler*, *Tanner*, *Cooper*, &c. are significant, and that they were originally descriptive of occupation? Christian names were of earlier origin, but were primitively significant.

Equally true is it, that the names of towns, cities, and tribes, or nations, were originally significant; and I could fill the Panoplist with specific proofs of the fact. This is as true in all languages, as in the Hebrew, and we have evidence that the practice prevailed of assigning significant names to cities, before the Hebrews existed as a nation. From not attending to this circumstance, the translators of the Scriptures have made mistakes, in explaining names of foreign origin, as Hebrew words. Thus *Jericho*, they translate, *his moon* or *month*, notwithstanding the Scriptures inform us, it was the *city of palm trees*. Now, in the Ethiopic, the word signifies a palm tree. The name originated with a people who dwelt there before the Hebrews became a nation.

I would only observe further, that names were sometimes al-

tered or entirely changed, as in the instances of *Abraham* and *Israel*, and they were not unfrequently translated into foreign languages. This circumstance has occasioned no small embarrassment in history, and some mistakes which are not yet corrected. Thus in ancient times, the Arabic gulf was denominated the sea of *Edom* or Idumean Sea—from the Idumeans who dwelt near its shore. As *Edom* signifies *red*, foreigners supposed that sense to apply to the sea, and translated the word *red*—Hence we have to this day, the improper appellation of the *Red Sea*; Greek *ερυθρος*, *ερυθραϊος*, the Erythrean sea, that is red, ruddy.

The writer in the Christian Observer proceeds, "The name of the first man, *Adam*, implies that he was formed of the ground." This mistake which has prevailed in the Christian world, for eighteen hundred years, ought to be corrected, and no longer remain an evidence of the miserably low state of etymological learning. The word *אדם* *Adam*, which is common to all the languages of the stock of *Shem*, is not the name of an individual, or as we call it, a proper noun, but the common name of the human species. It is precisely equivalent to *man* and *homo*, in the languages of the stock of *Japhet*. The original or radical sense of the word is *shape*, *form*, and hence *likeness*, *image*—a word which expresses the external figure or appearance, and comprehends the whole race endued with a particular form, and by way of eminence, a beautiful or noble form. This is its common signification in the Scriptures. "Man

אדם *Adam*, born of woman, is of few days and full of trouble." Hence the propriety of the use of the plural *them*, applied to man, in Gen. i, 26, 27. In the preceding verses, we have an account of the creation of plants and animals—in general terms. The account of the creation of man is also general, referring to the species. "And God said, Let us make man, *אדם* *Adam*, in our image, after our likeness; and let them have dominion over the fish of the sea, &c." Here the word used is the same as in Job, without the aspirate or article, and refers to the species as a distinct race. "And God created *אדם* *the man*, in his image; in the image of God created he *him*; male and female created he *them*. And God blessed *them*, &c." The subsequent commands are also addressed to *them*, in the plural. In the next chapter there is a particular account of the formation of *Eve*; but the account in the first chapter refers to the species. When reference is had to the first man, in subsequent passages, the word used has the article prefixed, and might be translated *the Man*. The fifth chapter begins thus, "This is the book of the generations of *אדם* *man*." "He called *their* name, *אדם* *men*;" that is, the name of the species or race.

The writer proceeds to remark, "That the names of the ten antediluvian patriarchs taken in succession, express the two grand truths contained in the Scripture—the natural misery of man, and his restoration by the death of Jesus Christ." He thinks it *impossible to believe* these names were given by chance; and *impossible not to believe* that they

were given with a prophetical view.

Upon this hypothesis, we must suppose the patriarchs were all under divine direction. Is this probable? Have we any reason to suppose that in the extreme depravity of the world, those men should all have been favored with divine communications? And further, is it compatible with our ideas of the Supreme Being, to believe that he would reveal important truths in a series of names, given to a succession of men through the period of a thousand years? For we are to observe, that the revelation must constitute a connected sentence, the first word of which begins with *Adam*, the second is added at the distance of 130 years, in the name of *Seth*, the third, at the distance of 105 years, in the name of *Enos*, &c. In this case a revelation must consist of detached parts, which could not be combined till the birth of *Noah*; a thousand years after the creation of *Adam*. Of what use would be such a revelation? And is such a mode of communicating the divine will consonant to any rational or scriptural ideas of the character of Jehovah?

Men are found in every period of the world who search for mysteries and enigmas in the plainest parts of one of the plainest books ever written, and even the Masoretic points have been found to contain most wonderful truths. But the real friends of divine revelation should be very cautious not to countenance such fanciful speculations. The imagination, left to ramble in the wilds of con-

jecture, will set no limits to its fictions.

The points in Hebrew, as in Syriac and Arabic, are intended to show the exact customary pronunciation of words: and whether an invention of earlier or later date, is a question of no moment. Some of them supply the place of vowels; others mark distinctions in the consonants. They were doubtless invented much later than letters, and they serve to show how far the popular pronunciation had deviated, at the time of their invention, from the original pronunciation. The scheme is somewhat analogous to those of Kenrick, Sheridan, Walker and Perry, in the English,—a scheme attended with some good, and much evil, as it never fails to perpetuate the corruptions of a language. Thus, for example, the genuine sound of *u* is that of *oo*, as it is used in Italian, Spanish, German, and Russian, and as it was used in our mother tongue, the Saxon. The sound was changed in England under the Norman princes, by the influence of the French, and rendered somewhat similar to that of the French *u*, but its present sound is not the French—nor is it precisely that of the letters *eu* or *yu*; but as it approaches that of *eu*, the compilers of elementary books wrote the name of the letter *yu*. The corruption having proceeded thus far, men who wished to be minutely accurate, thought they must conform to this mode of uttering the sound of the letter. But this being difficult in many positions, and extremely unnatural, especially after *t* and *d*, as in *nature*, *duty*,

the effect of the attempt was to change the preceding consonant; and hence *nachure*, and *juty*. These corruptions being established, the letters having lost their true pronunciation, and of consequence, their use, a scheme was invented by lexicographers to write over the words a second time in different letters, and mark the sounds of the vowels by figures, or other characters. In this manner, the most mischievous innovations are perpetuated by authority; the uses of the alphabet, in a degree, lost, and the difficulty of learning the language greatly increased. Such was the fate of the Hebrew, and such will be the fate of the English.

Were it a matter of indifference, in regard to historical truth, it would be amusing to contemplate the effects of the association of ideas in the human mind, on the subject of the Hebrew language. The Old Testament being written in Hebrew, men who revere the sacred oracles, are led to transfer their veneration to the language itself; considering it as the most ancient, of divine origin, and of wonderful and singular construction. With regard to the origin of language, I would offer no opinion; for having no certain testimony on the subject, any opinion respecting it, must be formed solely by reasoning and inference. One thing is certain, the Hebrew is of the same origin as the Arabic, Syriac, and European languages; and if the Hebrew was of divine origin, so was the English. In structure, it coincides with the Arabic, Syriac, Samaritan, Ethiopic and Chaldaic; being a mere

dialect of the Assyrian stock, and of no higher antiquity than the other dialects, nor of higher antiquity, than the Celtic and Teutonic languages in Europe. And it is really astonishing that such eminently learned men as Castell, Parkhurst, and other lexicographers, frequently deduce Chaldaic and Arabic words from the Hebrew, as though they were of later origin; when we have numerous express declarations of Scripture, that the nations who inhabited Syria and Egypt, were ancient nations, when the Israelites settled in Canaan.

When Abram migrated from Haran to Canaan, we are informed, "the Canaanite was then in the land." When he went to reside in Egypt, we find a king upon the throne; and after his return, we read of a war between four kings or princes of the east, with five kings of Syria. From these facts the inference is unavoidable, that Syria and Egypt, in the days of Abram, were populous countries. When Jacob's sons determined to rid themselves of Joseph, they sold him to a company of merchants from Gilead, who, "with their camels, bearing spicery and balm and myrrh," were going to Egypt. That was a company now called a caravan. This commercial intercourse implies a high antiquity of the natives of Syria and Egypt; and leads necessarily to the conclusion, that those countries were populous and rich, for ages before the Hebrews became a nation. I need not recite the various passages of Scripture, that establish this conclusion, such as the strength of the native nations of Syria, and the walled cities mentioned

by the spies sent by Moses to explore the land—the number of the tribes and princes conquered by Joshua, and the state of cultivation, when the Israelites were promised the possession of vineyards and olive-yards, not of their own planting—that they of *Ham* had dwelt there of old, &c. Yet in the face of all this evidence, we find lexicographers and commentators, who pretend that all the languages of that region are borrowed from the Hebrew, or are shoots from the Hebrew stock. The truth is, the Hebrew is of the same origin as the other languages of that region; but as a *national* language, is the most modern of all the dialects of the Assyrian stock; and more modern than the primitive languages of Europe. It is a fact susceptible of satisfactory proof, that Europe was, to a great extent, peopled, before the Hebrews became a nation.

To show how important it is to historical truth, that the learned world should be disabused of their prejudices on this subject, I will add a few examples of the mistakes which have their origin in this source.

Mizraim, in a translation of proper names, annexed to some copies of the Bible, is rendered *tribulations*, and in the tenth chapter of Genesis, *Mizraim* is called a son of *Ham*. But *Mizraim*, signifies the Egyptians, or their country, and this throughout the Old Testament. In the singular number, it is used for an Egyptian. Gen. xxxix, 1, and 5, מצרים, *misri*; in the plural, [not the dual] Egyptians, or Egypt, מצרים, *misrim*, and as pointed, *Misraim*, ch. xli, 19, 30, &c. This name written with the same letters and

points, in Gen. x, 6, is given to one of the sons of *Ham*, considered as an individual. In 2 Kings, xix, 24, מצור, *masor*, is Egypt.

The difficulty of accounting for the use of the plural, has led some writer, who has treated of this subject, to suppose the word to signify the descendants of *Meser*, or *Mezer*, who was a son of *Ham*. But the signification of the word overthrows this hypothesis—for it is agreed by all writers that the word is formed from the root צר or צור to surround, inclose or make fast—a root of most extensive use, in all the Assyrian dialects, and written with various vowels and prefixes. The word מצור, *masor*, or *mesor*, signifies a fortress, an inclosed place, a castle or fortified town. This was the name of the metropolis of Egypt; a name by which only it was known to the Arabians, and by which they have continued to call it from the earliest ages to this day. The Arabians still call Cairo, *Mesr* or *Meser*; the name of the capital gave name to the country, and in the plural, *Misraim*, signifies the inhabitants or Egyptians. In the same manner, *Egypt* had its origin in the name of another principal town, *Cobt* or *Copt*—called by the Greeks, with their article *Coptos*—that is, a fortress, from a root which signified to surround, which is retained in the Sanscrit, *gupta*, inclosed, guarded—and in the Greek Κυπτος, to bend. Hence the modern *copt* and *coptic*, and *Ægyptus*, *Egypt*.

Bochart alleges that *Misraim* is not the name of a man. "*Misraim non est nomen hominis—id non patitur forma dualis.*"—The mistake of considering the

word as in the dual number arises from the supposition of its being a regular Hebrew word, whereas it is the name of the Egyptians in the plural, written and pointed according to the popular or customary pronunciation. Another mistake, which runs through the translation of the tenth chapter of Genesis proceeds from considering the Hebrew word בני *beni*, as equivalent to the English word *sons*, in its strict sense, that is, descendants in the first degree; whereas the word signifies *descendants*, issue, offspring. Ver. 6. The descendants of Ham were Cush, or the Cushites; Misraim, the Egyptians—Phut and Canaan—Ver. 13. “And *Misraim* begat *Ludim*, and *Anamim*, and *Lehabim*, and *Naphthulim*.” *Ludim* is also a word in the plural number—It is not inserted in the table of names before mentioned, and as it is not a Hebrew word, the translators were probably unable to explain it. I say it is not Hebrew, though it may be from the same source as the Heb. לוז, *luz*; for the dentals and sibilants are convertible. The root of the word is in the Arabic, and signifies to bend, or wind; to be crooked or broken—Hence it gives rise to words which signify the winding of a river, and a declivity or cliff—and in the latter sense, the word is used in our mother tongue, the Anglo-Saxon. The *Ludim* were the inhabitants of the *cliffs* or *mountains* at the head of the Nile—known to us under the names of Abyssinians and Ethiopians.

Lehabim, which our translators render *flames* or *inflamed*, as the word signifies in Hebrew, is

from a root not found in the Hebrew, but in Arabic and other cognate dialects. In Arabic it signifies to burn, to inflame, to burn with thirst, to be thirsty or dry. Hence its derivatives signify heat, burning, thirst, &c. *Lehab*, then, is a dry, parched country, and *Lehabim*, the inhabitants of that country. They were a tribe that inhabited some part of the desert bordering on Egypt. Another verb of this stock, and probably a dialectical orthography of the same root is לָחַב *lub*—which is not in the Hebrew; but in Arabic signifies to thirst or be dry. From this root was named לָחַב *Lub*, the dry country; which with the common termination *ia*, added by the Greeks, forms *Lybia*—the extensive sandy desert of Africa—*Lubim*, in the Scriptures, signifies, the *Lybians*, the inhabitants of the dry desert. 2 Chron. xii, 3. The same region is named, in some modern maps, *Zaara*, from a root which signifies to dry, to *scar*.

Among the sons of *Misraim* we find also *Caphtorim*. But this is a plural word, and signifies a nation or tribe; as we learn from Deut. ii, 23, “The *Caphtorim* came forth out of *Caphtor*.”

Among the sons of *Javan* is mentioned *Dodanim*; but the word is corrupt; it ought to be *Rodanim*, as it is in the Samaritan copy, and in the Septuagint. The mistake of a Hebrew ד for ר is not at all surprising. The word *Rodanim* is formed by a Hebrew plural termination added to the Celtic name of the Rhone. Every student of ancient history knows that the primitive name of that river was *Rodan*, of which *Rhone* is a contraction.

We see it in the Greek *ῥοδανός*, and in the Latin *Rhodanus*—but we should remark that *us*, the Greek *ος*, is a mere termination and no part of the original word, in this or any other case. Rodan or Rhodan is a compound word—*Rho*, or *Rha*, from the root of *ῥοο*, *ruo*, to flow—whence the ancient name of the Volga, *Rha*—and *dan*—a Celtic word signifying bold, vehement, rapid—a word which enters into *Danube*, *Danister*, *Daniefher*—now contracted into *Don*. Rhodan is a great or a rapid river. Hence we learn the mistake of Bochart, who decides correctly that Rodanim in Gen. x, 4, signifies the inhabitants of the Rhone; but suggests that the river took its name from the people. The fact is demonstrably the reverse. The people took their name from the river. By recurring to the signification of primitive names, we find them all significant and descriptive—and almost all the original settlers of a country took their appellation from the name of the place where they lived. They were called the dwellers on a river—a mountain—a plain—in a forest, &c.

If it should be inquired how *Misraim*, the Egyptians could be said to beget *Ludim*, the mountaineers, &c. the answer will be found in the 15th, 16th, and 17th verses of Gen. x. "Canaan beget Sidon, and the Jebusite, the Amorite, the Girgasite, the Hivite, the Arkite," &c. which represent tribes of people. It is sufficient for us to observe that such was the language of the age.

These remarks may suffice to

show the importance of etymological researches towards a correct knowledge of history, sacred and profane. The tenth chapter of Genesis specifies the nations from Spain to Asiatic Tartary, east and west, and from the sources of the Nile to Germany and Russia, from north to south—but it seems not fully to be understood. A principal source of error on this subject has been the opinion that all the names found in the Old Testament are of Hebrew origin; whereas many of them are foreign words, and not to be understood without resorting to other languages.

Were not my time otherwise occupied, I could enter more largely into this subject. But in addition to the want of time, serious objections occur to the execution of such a purpose. The limits of your periodical work are too narrow to permit a full elucidation of the subject, without interfering with its more important objects. Besides, critical remarks on the subject of languages, should be accompanied with proofs, which ought to be cited in the original; but many of these cannot be printed in this country for want of suitable types, and if printed, could not be extensively read. Suffice it to remark, that the more I examine the subject, the more I find occasion to deplore the imperfect state of etymological learning; and still more, the prejudices which exist against researches into the origin and signification of words. Imperfect investigations have filled our systems of philology, our lexicons, grammars, and commenta-

ries on the Scriptures, with palpable errors, in which the youth of the country are regularly initiated.

N. WEBSTER.

Amherst, Mass. Aug. 1813.

LIFE OF SERVETUS.

For the Panoplist.

MR. Editor,

I HAVE been not a little amused with a new biography of Michael Servetus, in the last General Repository, printed at Cambridge. The learned writer of this piece has lately been favored with the perusal of a very extraordinary MS. (which he hopes to obtain permission to deposit in the library of Harvard College, p. 31,) and which, since very numerous and learned writers,* have been made to contribute to the stores of *very curious* information that it contains, must be a rare acquisition indeed, for that library. Blest with such aid, he has brought out Calvin and Servetus anew upon the stage; and if he cannot lay claim to the merit of making them exhibit new contortions, he is at least entitled to the praise of having exhibited *himself*, in an attitude as ridiculous as could well be wished for the satisfaction of spectators.

I have often observed, that most sectarians are fond of recounting the persecutions and sufferings of the founders of their respective sects. There is, indeed, no difficulty in ac-

* No less than twenty different writers are stated to have been read, in reference to his subject, by the author of the MS.; the "most important of which" have also been read by the biographer in the Repository.

counting for this. The noble army of martyrs in the cause of Christianity, in the primitive ages of this religion, have shed a glory on the cause they defended, which the enemies of the cross can never sully, and which will continue to shine as *the sun in the firmament, and as the stars forever and ever*. What wonder, that those who would substitute their party views, for the catholic doctrines of Christianity should strive to secure for their own sect the honors which martyrdom confers, and the influence which may be gained by establishing a claim to the character of a sufferer for conscience sake.

Our biographer, a staunch Unitarian, seems very well to understand this principle. Nothing will do, but Servetus must be a *martyr*. Servetus too, was the Father of modern Unitarians. "He was the first Protestant who publicly opposed himself to that doctrine, which at the present day *enlightened* Christians are continually more and more disposed to regard as one of the *most gross corruptions of their religion*,—I mean the *doctrine of the Trinity*." p. 35.

Had Servetus, however, been a martyr, only of the common class, it would hardly be a sufficiently honorable distinction for the father of modern Unitarianism. It would not distinguish him from thousands and millions who have died as martyrs, and whose names no historical monuments have preserved. Servetus must also be a *prophet*. About six years before his death, as our biographer informs us, Servetus wrote a letter to Abel

Paupin one of the ministers of Geneva, in which he "*propheesied his future state, and declared his readiness to meet it;*" and in which he also discovered, "the zeal of a sincere reformer, and the spirit and determination of a martyr." p. 47.

One instance of prophecy might perhaps appear dubious, unless supported by others. Accordingly, we are told, that Servetus said, (in his book entitled *Christianismi Restitutio*,) respecting the scholastic opinions about the Trinity, "Future generations will consider them as things to be amazed at." This extraordinary prediction the biographer puts in capitals, and then immediately after reminds us, that "the prophecy of Servetus has already been in part fulfilled." pp. 52, 53.

To enhance the value of his martyrdom, however, it is not sufficient that he sustain the character of a prophet, for so did George Fox, and Brothers, and many similar candidates for renown. He must also be one of the first linguists in the world, understanding no less than seven different languages; (p. 75,) and as to his skill in other things, "to him must belong the credit of the first intimation of the circulation of the blood, the *greatest discovery* in modern physiology."

Thus is he equipped for renowned martyrdom. In his final sufferings, "Who," says our biographer, "will deny his undaunted courage, his perseverance and heroic constancy."

I am sorry, Mr. Editor, that I have not been able to bring the very candid production of our author, to bear upon this repre-

sensation, so as to illustrate it in the most happy manner. Unfortunately, the author has stated, that even La Roche himself has conceded, that during his last imprisonment, "Servetus was very imprudent and behaved himself like a madman." p. 67.

And as to the "*heroic constancy*" of Servetus in his martyrdom; when the fire was applied to the pile, "it is said, Servetus uttered a cry so terrible, as to appal the spectators." p. 71.

Thus far our author, as to the first Unitarian martyr. I confess, Sir, Servetus does appear, from the biography of our author himself, a martyr worthy of the cause which he supported.

But your readers will begin by this time to inquire how poor Calvin fares, in the hands of such a historian. I cannot stay to tell the whole story; but I will give them a specimen, from which they may very correctly conclude as to the rest.

Calvin and Servetus had a correspondence by letters. Servetus sent some theological questions to Calvin, which the latter answered, and Servetus replied to his answer. In the next letter to Servetus, Calvin says, (as the biographer translates for us, cautiously omitting his original here,) "This nonsense is too absurd. Do not please yourself with such futile calumnies. Your calumny is too outrageous. I am astonished at your arrogance. Who are you that you would have us, despising the authority of Paul, by whom we know that Christ spake, give heed to your fictions!—I do not find in you the candor which an ingenuous man ought to have,

If you have not made the determination to fly from truth and oppose it, I will shew you in a few words, that you have mistaken the meaning of Peter." p. 45. Now what is the sentence passed upon this uncourtly letter, by our biographer? 'This reply of Calvin is in a style of brutal insolence.'

Let us now turn to a letter of Servetus, and see how he fares, when he transgresses the rules of decorum:

Servetus wrote to Abel Paupin, one of the ministers of Geneva, and a particular friend of Calvin, respecting the subjects disputed by the former and Calvin thus: "Your Gospel is without the one God, without true faith, *without good works*. Instead of the one God, you have a *three-headed Cerberus*; instead of true faith, you have a fatal delusion; and good works you say are empty shows. Faith with you is a mere outside coloring without efficacy. Man with you is a chimera, whose will is enslaved. &c. &c." p. 47.

Now, how does our biographer, so offended at the want of politeness in Calvin, criticise upon Servetus? Why, to be sure, "the language is in some parts coarse and violent, yet it discovers no acrimony, nor malevolence; but the zeal of a sincere reformer, and the spirit and determination of a martyr." And the letter is pronounced to be "in a high degree honorable to his character." p. 47.

Now, Sir, you have a fair specimen of the biographer's treatment of Calvin and of Servetus. Throughout the whole, nearly all which Calvin or his

apologists say in his defence is stigmatized as gross prevarication and falsehood; and nearly all which the martyr Servetus says, or the enemies of Calvin affirm, is regarded as true. A wonderful specimen of modern liberality, and of religion reformed "from some of its most gross corruptions," to be sure!

Mr. Editor, I have not one word to say about Calvin or Servetus, by way of apology or attack. If Calvin sinned, what is that to the truth or falsehood of the system which he advocated? When some of the apostles called for fire to come down from heaven and consume the Samaritans who refused to receive Christ, did they furnish proof to the world that the doctrines which they preached are not true? Much might be said—much has been said, for Calvin. I do not wish to attack or defend him. My only object is to shew how he fares in the hands of our biographer; and how an itinerant physician, who never would have been known to the world unless he had avowed extravagant errors, nor even then, if men had been wise enough to leave him to himself, grows, under the management of this Unitarian biographer, into a most marvellous critic in various languages; into the author of the most noble discovery in modern times made in his profession; and into a *prophet*, and a martyr. Such is the liberality for which we are invited to forsake the good old ways of our fathers.

I am, Mr. Editor,
Your humble Servant,
A FRIEND TO LIBERALITY.

CHARITABLE BANK.

A correspondent has communicated, for insertion in the *Panoplist*, an argument in favor of establishing a bank, or banks, for the express purpose of furnishing a secure, convenient and advantageous method of investing the property of minors, widows, and all persons, who are not able to use their property in any active pursuit. He urges the propriety of forming an institution of this kind, as an exalted work of charity, and as a compliance with the Divine law, which requires provision to be made for the *stranger*, the *fatherless*, and the *widow*. The communication is too long to be admitted into our work; and of this there is the less need, as it was a few years ago inserted in the Boston newspapers. The writer does not go into particulars as to the contemplated mode of conducting the affairs of such an institution, of the amount of capital, and many other things, which must be considered in detail, should his plan ever be adopted. Nor does he decide, whether the whole capital, or only a part, should be composed of the property of the persons described, leaving a part, in the latter case, to be taken up by the wealthy, and by men in active business,

who would thus feel interested in the management of the whole.

It did not escape our correspondent, we presume, that the widow, the fatherless, &c. can at any time become stockholders in any of the banks now in existence, by paying a moderate sum in advance. Whether this would not be more safe, than to commence an experiment on a new plan, is certainly worthy of consideration.

The last bank which was incorporated in Connecticut has a provision in favor of Charitable Societies, which might be adopted with advantage by the legislatures of other states, in future acts of incorporation. It is, if we remember rightly, in substance as follows: Any charitable society in that state may at any time invest money in the bank at par, and will be entitled to dividends while the money remains thus invested. The society may not transfer the stock, but may withdraw the money invested, on giving six months notice.

A provision might doubtless be made on similar principles in favor of minors, or any other description of persons whom the legislature might think it expedient to patronize.

Our correspondent has our thanks for his communication, though we could not avail ourselves of it in full.

RELIGIOUS INTELLIGENCE.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 13, 1813.

(Concluded from p. 192.)

The brethren were anxiously expecting the arrival of Mr. May, who has mani-

fested a peculiar talent for the religious instruction of children. After being long (but we trust not uselessly detained) in America, by which circuitous route to India, the Directors were obliged to send him, he took his passage from thence in February 1812, in the ship *Harmony*

(together with some Missionaries of the American and Baptist Societies,) and arrived at Port Louis, in the Isle of France, on the 8th of June, where, it is sincerely hoped, as well as at the Island of Bourbon and Madagascar, Missions may be established.* When Mr. May and his companions proceeded to India, and whether they have been permitted to proceed to the places of their destination, the Directors have not yet been able to learn.

BELHARY.

THE information received from Mr. Hands, as well as from other quarters, concerning the Mission at Belhary, is highly satisfactory, as he is proceeding prosperously in the three great and important engagements of preaching the word, translating the sacred Scriptures, and supporting various schools; in which he is now assisted by a promising young man, a Mr. Taylor, who appears to be the first fruits of his pious labors in India.

Mr. Hands regularly preaches to the Europeans, and his success appears to be considerable, especially among the soldiers, many of whom are seriously disposed. Twenty or thirty of these meet together several evenings in the week for prayer, reading the Scriptures, and Christian conversation. A library of thirty or forty volumes is formed for their use; many good books have been purchased for them at Madras; and their advancement in religious knowledge, experience, and practice, has been remarkably great. They have also manifested their love of religion, by making an unsolicited subscription of about fifty rupees for the purchase of lamps and other useful articles for the school, besides a monthly subscription to defray the expense of lighting, &c. Mr. H. has reason to believe that more than twenty of the soldiers (of the fifty-sixth regiment of foot) have been brought to the knowledge of the truth since they came to Belhary; and it is peculiarly satisfactory to state, that on the 27th of June, 1812, a Christian church was formed there, into which twenty-seven persons were, on a profession of their faith in Christ, admitted, and several more expressed their desire to be added to their number. This pleasing event filled the heart of our dear brother with joy and thankfulness, and

* *In the Isle of France there are said to be 90,000 inhabitants; and in the Island of Bourbon 120,000; in both places it is probable that Missionaries would be favorably received. The state of religion in both is most deplorable; but their possession by the English is likely to be productive of great advantage to the people.*

will doubtless be highly gratifying to this Society.

The school at Belhary flourishes: it contains nearly fifty children, most of whom have learned Dr. Watts's first catechism, some hymns, and portions of Scripture. The greater part of these children were, before their admission into the school, in a more wretched condition than that of the heathen; they have made good progress in learning, and Mr. Hands expresses his hope that many of them will be delivered out of the mouth of the destroyer, and become lambs of the Redeemer's flock. This school is conducted by a pious soldier, under the superintendence of Mr. H. who has received from several ladies and gentlemen, handsome contributions towards its support.

By the assistance of some kind friends, he has been enabled to erect a *Native School House* in the Mission garden, where about fifty children of *different castes* have been admitted. This school is chiefly under the tuition of a respectable *Bramin*, brother of his Moonshree: and as the natives are extremely desirous that their children may learn English, Mr. Hands intends, as a stimulus to the scholars in general, and as a reward to the most diligent, to select a few for that privilege; this method of proceeding is likely to conciliate the esteem of the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears, or giving a sudden shock to their prejudices.

Mr. Hands continues to improve in the Kananda* language, and is proceeding with his translation of the Scriptures into it, of which he has sent us a neat specimen. He has not yet begun to preach publicly to the natives, but proceeds, as all Missionaries must at the first, to converse with them in a familiar and affectionate manner; this increases his own ability for speaking the language, and prepares their minds for more public exhortations.

What Mr. Hands states concerning the disposition of the natives to hear the Gospel, is so well calculated to refute the objections lately made against Missionary efforts as dangerous to the peace of the country, that it deserves peculiar regard. We shall quote his own words.

"The people in general are ready to hear, and to confess the folly of their superstitious customs, but not so ready to leave them. They acknowledge the superiority of the Gospel of Christ, but do

* *This language has been called also the Kurnata, but Mr. H. thinks improperly. He calls it the Kananda, but he says it is vulgarly called the Canaree.*

not feel its power on their hearts; scarcely a day passing without a visit from some of the most respectable natives at the Mission-house. A Vakeel belonging to the Court, generally visits me two or three times a week, and has introduced me to the heads of villages who have come to Belhary to transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages."

While our worthy brother was thus proceeding in his Missionary career, he was greatly delighted with the cheering hope of soon enjoying at Belhary the assistance of his dear brother and former fellow student, Mr. Thompson; for, to this promising station the Directors, the friends at Madras, and his own inclination all concurred to direct his course. But, alas! it is not in man that walketh to direct his steps. The sovereign Disposer of human events saw fit otherwise to determine, and we bow in silence to the holy mandate. Mr. Thompson, as the Society were informed last year, after residing for a few months at the Cape, where his labors were very acceptable and useful, proceeded towards India, by the Isle of France, where he obtained valuable information concerning that island, Bourbon and Madagascar; from thence he sailed to Calcutta, and from thence to Madras, where he arrived March 22, 1812. He was there advised to report himself, as is expected from strangers, at the Police Office, requesting permission to go forward to Belhary. But when, upon inquiry, it was understood that Mr. Thompson came from England without license from the Directors of the East India Company, he was informed that he could not be allowed to reside in India, but must immediately return. The order was as follows:

*Madras Police Office,
May 22, 1812.*

"*Rev Sir,*
I am directed to acquaint you that the Honorable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency: you will therefore return to the Isle of France, or to Europe by the first opportunity.

*Yours, Rev Sir,
Your obedient Servant,
"J. H. SMMES,
"Superintendent of Police."*

Mr. Thompson, by the advice of his friends, addressed a respectful letter to the Hon. the Governor on the subject; but after waiting several days without receiving any answer, he again waited on

the Superintendent of Police, who informed him, that if no answer was given, the order for his removal remained in force, and that if he did not go, he should be obliged to report it. Mr. Thompson observed, that he had no means of obeying the order, and that the Missionary Society had not authorized their agent to advance him money for that purpose. He was then informed, that he should receive an order to put him on board some vessel homeward bound, when a very small allowance would be given him for his passage, as he had come out without leave from the Company; and added, that he supposed it was the intention of Government to put a stop to such endeavors.

It is impossible not to feel, on this recital, the most painful regret that regulations, which were originally made for commercial purposes only should now be employed to impel the progress of Christianity, or place under the control of the East India Company, a subject so intimately connected with the present and eternal happiness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's Ministers; has petitioned the Legislature; and will continue importunately to address the Throne of Grace.*

* *The reflections of our dear departed brother, in a letter dated May 12, may not be unacceptable to the Society.*

—"*There is no appeal, as it is confirmed by the highest authority not only in India but in England. This you may probably regard as a melancholy event; but no; regard it as an unavailing stretch of arbitrary authority, which the Great Head of the Church will over-rule for the promotion of the interests of his kingdom. For my own part, though I deeply regret the loss of time, and the inconveniences of another voyage to Europe and back; I feel no doubt that I shall return, and that this occurrence will turn out to the furtherance of the Gospel. I have nothing to complain of in the Government here, for they act agreeably to the letter of their instructions; nor of the Government at home, as when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people; and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the knowledge of the Gospel to foreign lands, and therefore no provision was made for such a purpose. Considering that the renewal of the Charter is about to be discussed in Parliament,*

This refusal of the Government to permit Mr. Thompson to proceed to Belhary, was soon followed by another event still more distressing:—He had frequently complained of a pain in his side, which was considered as the symptom of a liver disorder, which it was hoped would prove but slight, but alas! its progress was rapid and fatal. He had desisted only two Lord's days from preaching, and was at chapel on the 21st of June. On the following Thursday he became extremely ill, and danger was apprehended; but his mind was preserved in peace, and he maintained a humble, yet confident and unshaken dependence on the atonement of the great Redeemer; while he renounced, with a kind of indignant jealousy, any thing in himself in which he might glory; and although, through the extreme violence of his disorder, he could not, so frequently as he wished, express what he felt and enjoyed, yet, on two occasions he cheered the hearts of his weeping friends, when he declared his joy in the Lord, and exhorted them to increasing zeal in his cause. "Cran, said he, I never saw; Des Granges I once saw; but Brain was my

should it be said to those who wish to diffuse the Gospel in India, that none had been prevented from peaceably exercising the functions of his office, nor any one sent home, any alteration might be deemed unnecessary; but should the Government here insist on my return, I trust it will give such an additional impulse to their exertions, who are desirous of such an alteration, as will secure its attainment. Mine is a case peculiarly in point, as I have sailed to no foreign port, under no foreign colors, nor proceeded a step without the public sanction of the existing authorities, and am, in fact, deficient in nothing but the Company's license."

It may not be improper, in this place, to transcribe a passage from a letter written by Mr. Hunds on this subject.

"I hope that this order for Mr. Thompson's return will have a powerful effect on the minds of our dear friends in England; and, that if the Company's Charter should be renewed, they will endeavor to procure some provision therein, for the protection of Protestant Missionaries in India. Catholic Missionaries abound in almost every part of India; they excite no notice nor suspicion; and are allowed to travel about as they please; why, then, should not we enjoy the same liberty? A new Catholic chapel has lately been erected at Belhary, and a new Padre has lately arrived from Goa. All the persons who attend are Portuguese or Malabar people, belonging to the different native corps stationed here."

dear friend, companion, and fellow student. I shall soon see them in glory, and Swartz too;" and then, in a rapture of mind, and with exertion of body that was almost too much for his enfeebled frame, he added, "But I shall see Jesus, and that is the glory of all!" Thus our dear Brother, though denied the expected privilege of preaching among the Gentiles "the unsearchable riches of Christ," was highly favored by his rich grace in his departing moments, and expired with a hope full of immortality.

To the Society, as well as to his relations and friends, it is no small consolation to reflect, that he died in the house of our valuable brother Mr. Lovelless, our Missionary at Madras; where he enjoyed all that attention which piety and friendship could afford in his painful circumstances: and this leads us to report briefly the circumstances of that faithful Missionary at

MADRAS.

MR. LOVELLESS has been, for several years, usefully employed as a teacher in the Male Asylum, and also in preaching the Gospel both to Europeans and natives. Having been enabled by their generous aid to erect a chapel in the Black Town, where he has met with considerable encouragement, he has judged it expedient to resign his situation in the Asylum, that he may devote himself wholly to his proper employment in the ministry of the word, as more congenial with his office as a Missionary, for which he has indeed most ample scope in that great and populous city; and it is the earnest wish of the Directors that he may be assisted by the addition of another able laborer. The local situation of Mr. Lovelless, together with his own prudence and zeal, have rendered him very useful to the other stations, especially to Vizagapatam and Belhary, both which ought to be strengthened by the addition of more Missionaries, and we trust will be so, if the present unjust and impolitic restrictions should be removed. But under the existing circumstances, and doubtful whether Mr. May and other Missionaries from different Societies, have been permitted to reside in India, the Directors have lately written to Mr. Thom at the Cape, desiring him not to proceed until he shall have heard again from home. The Directors, sympathizing with their Christian brethren of the Baptist Missionary Society, in their heavy loss, occasioned by the fire which consumed their printing office at Serampore, immediately on hearing of that disaster, cheerfully voted them one hundred guineas towards repairing

the damage:—a donation which they are confident that the whole Society will cordially approve. From India we naturally pass on to the adjacent island of

CEYLON.

We have the satisfaction to state that the hopes expressed in our last Report have been in a great degree realized. By the very laudable exertions of the present Governor, Sir Alexander Johnstone, the Honorable and Reverend Mr. Twisleton, and other friends of religion, the care of the schools has been revived. Our Missionary, Mr. Ehrhardt, was appointed to visit the schools in the district of Matura, and enquire into the character and conduct of the schoolmasters. Mr. Ehrhardt describes the greater part of those who have formerly been baptised by the Dutch, on merely being able to recite the Lord's Prayer, the Ten Commandments, and Creed, as extremely ignorant of Christianity, and still living in the constant practice of idolatry, having submitted to baptism only for worldly advantage. He says, they are exceedingly addicted to the worship of images, before which they fall prostrate on the ground and pray, and this attachment to image worship accounts, in his opinion, for the success the Roman Catholics have had in making many proselytes, while the religion of the Protestants appears to them too simple, and is called by them "the Religion of the Company."

Mr. Palm, who has acquired the Tamil language, has been very assiduous in his care of the schools, particularly at Tillypaly; in which he has been much encouraged by the Hon. Col. Molesworth, (now Lord Molesworth,) who has been successful in establishing several other schools, one for the children of the Sepoys, in the garrison of Jaffnapatam, which includes a number of Hindoo, Mussulmans, and Portuguese children;* another is under the care of Mr. Christian David, (a native,) where the Lancasterian system is adopted with success.

Mr. Read, who teaches a school at Amlangoddy, is appointed to superintend the schools (in number about twenty-eight) in the district of Galle. He found them in a deplorable state, owing partly to the negligence of the masters, and partly to the reluctance of the natives to send their children to school. But there is reason to hope, that by the encouragement now given to the schools by the

Government, the increased diligence of the teachers, and the distribution of the Scriptures in the Cingalese language,† which may shortly be expected, the Missionary prospects will soon become much brighter, especially if some able English Missionaries can be sent to labor there. "I hope," says a gentleman resident in Ceylon, "the Missionary Society, and all societies for promoting the glorious cause, will consider this, and strain every nerve to send some able teachers to this country; never was such a harvest as is prepared for the reapers."

The Directors have been informed, that Mr. Palm and Mr. Ehrhardt have, by the kindness of Government, been appointed to two of the churches, and are so provided for, that the Society will be relieved from the expense of their future support.

Before we quit this part of the globe, it will be proper to notice the efforts which have been made in this country, in favor of the

LASCARS AND CHINESE,

who, having navigated British vessels from India, usually reside some months in this metropolis, before their return. The Committee to whom this business was entrusted, report, that in pursuing the object of their designation, they have not been exempt from difficulties; but that they have engaged two persons, who, during their leisure hours, have, in the space of eight months, made considerable progress in the Bengalee language, in which they are able to read the New Testament with tolerable ease, and that each of them has translated two tracts into that tongue; and the Committee hope they will soon be enabled to converse with the Lascars on the subject of religion, and ultimately prove of great use to them;—a third also, has for some months past, applied himself, in his leisure hours, to the Chinese language, that he is no less indefatigable in his pursuits, and that his prospect of success is no less pleasing than that of his fellow laborers before mentioned. The Directors next pass on to

CHINA,

an empire so vast, so populous, and so idolatrous, that it cannot be mentioned by

† An Auxiliary Bible Society has been formed in Ceylon, under the auspices of the Governor and most respectable residents, from which, by the blessing of Heaven, the most pleasing results may be anticipated. The people will soon have the Scriptures not only in the Tamil, but in the Cingalese language.

* "The progress these boys made in a few weeks was such, that several respectable persons, and of the highest Hindoo cast, came and offered their sons to be instructed in the Christian religion."

Christians without exciting sentiments of the deepest concern. On the shores of this immense country our excellent brother Mr. Morrison, has persevered, for several years, in his solitary, but most interesting labors—in translating, into the language of more than three hundred millions of the benighted descendants of Adam, the Scriptures of Truth. Mr. Morrison, whose acquaintance with the Chinese language has, perhaps, seldom been exceeded by any European, has completed his Grammar of the Chinese language, which he has presented to Lord Minto, Governor General of Bengal; he has printed his translation of the Gospel of Luke, a single copy of which he has sent to the Directors, whose gratitude to the British and Foreign Bible Society, for their second generous donation to Mr. Morrison, in aid of his Chinese version of the Scripture, induced them immediately to present that copy to the Committee, that they might deposit in their Biblical Library a book of so much interest, and to the production of which they had so liberally contributed. The Directors have also presented to the Committee, the only printed copy, transmitted from Vizagapatam, of the Gospel of Mark in the Telinga language, translated by our Missionaries. And the Directors feel a pleasure in again acknowledging with unfeigned respect and affection, their obligations to that excellent Society, in whose growing greatness and usefulness they exceedingly rejoice, for the readiness with which, on every application, they have furnished Bibles for their Missionary stations in different parts of the world.

Mr. Morrison has transmitted to us the copy of an Edict, which was issued by the Emperor of China,* whereby printing religious books and establishing preachers are made capital offences. The Roman Catholic Missionaries at Peking have been silenced, and some of them imprisoned, till they can be transported to Europe. Mr. Morrison, however, proceeds in his work undismayed, but with all necessary caution and prudence. He has formed a Catechism in the Chinese language, and also a tract on the Way of Salvation. "I must," he says, "go forward, trusting in the Lord. We will scrupulously obey Governments, as far as their decrees do not oppose what is required by the Almighty; I will be careful not to invite the notice of Government. I am, though sensible of my weakness, not discouraged, but thankful that my own most sanguine hopes have been

more than realized. In the midst of discouragement, the practicability of acquiring the language, in no very great length of time, of translating the Scriptures, and of having them printed in China, has been demonstrated. I am grateful to the Divine Being, for having employed me in this good work, and should I die soon, it will afford me pleasure in my last moments."—"When I am dead, God may raise up some Chinese who will republish these, and thereby proclaim to the millions of his countrymen, the Unity of God, the redemption that is in Christ, with all its preceding and consequent doctrines, and these may lead to the eternal life of many. Little as has been done, I did not expect, four years ago, that by this time so much would have been effected; if the labor had been a million times more, I should not have regretted it."

The Directors hope that, notwithstanding the Imperial Edict (which, there is reason to think, will not be severely acted upon, especially in the provinces,) many copies of the Translation will, by means of merchants and sailors who frequent Prince of Wales's Island, Java, and other adjacent countries, find their way into the heart of the empire, and that God will bless his own word to the salvation of many, and possibly the very prohibition may excite in the people a greater curiosity to obtain and peruse it.

Mr. Morrison having frequently complained of being left to serve alone in this great work, and fearing that in case of his death it might be for a long time suspended, the Directors have sent forth Mr. Milne, by the way of the Cape, who they hope will prove an acceptable fellow laborer. The Directors have also, according to Mr. Morrison's earnest recommendation, determined on commencing a mission to the populous island of Java, in which it is said there are thirty millions of inhabitants, including two hundred thousand Chinese, among whom the Scriptures may be freely distributed. It ought not to be forgotten, that the zeal of our worthy brother has also been manifested by promoting among the European residents at Canton a subscription towards the Auxiliary Bible Society at Calcutta, to the treasurer of which he has transmitted two hundred and eighty-five dollars.

WEST INDIES.

TOBAGO.

It was the intention of the Directors, as intimated in the last Report, to remove Mr. Elliot to New Carlisle, but they have yielded to his wishes to continue for a longer

* See a copy of this Edict in No. XXIV of the *Missionary Transactions*.

per time at Tobago. The chapel erected here, which will seat about two hundred persons, was opened in May last, and a tolerable number of persons, both white and black, attended. Mr. Elliot hopes that his labors are not altogether fruitless; the morals of many of the negroes are improved; and one of the managers informs him that he frequently hears them reproving each other for sin; a few also seem to be truly concerned for the salvation of their souls. A serious gentleman from England who visited the island, and observed Mr. Elliot's labors, has given the Directors a more favorable report of the Mission than they had before received. There seems also to be a prospect of reducing the expense of the Mission, by the contributions of some of the planters.

TRINIDAD.

At Trinidad, Mr. Adam continues to preach to the white and colored people, and to the slaves, in the chapel which he has erected at the town called Port of Spain, as well as in other parts of the island; laboring not only on the Lord's days, but at frequent meetings held in the week, for the purpose of catechising the negroes. We believe that Mr. Adam labors both faithfully and usefully, but through the failure of business, the want of intercourse with America, and the extravagant price of provisions, the expense of this Mission is extremely great.

DEMARARA.

Mr. WRAY still labors at Le Resouvenir, in the colony of Demarara. Soon after his return from England, a proclamation was issued by his Excellency Governor Carmichael, agreeable to the directions issued by the Government at home, by which the liberty of the negroes to attend the instruction of the Missionaries was considerably enlarged. The preamble to this proclamation stated, that the Governor had received instructions from the Prince Regent to recall a former (restrictive) proclamation, "and to give every aid to Missionaries in the instruction of religion." This public measure was accompanied with the most friendly assurances of the Governor to the Missionaries of his support, as he considered their exertions to be highly useful to the community. His Excellency was also pleased to make a handsome present towards the support of the Mission. He also desired them to undertake the instruction of the soldiers' children, for which a small salary is to be allowed. The good effect of this magisterial encouragement soon became apparent in

the attendance of the slaves, six or seven hundred of whom attend Mr. Wray's ministry, and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach each other. Several have been baptised and admitted to the Lord's Supper during the last year. This Mission, in consequence of the distressed state of the colony, has become this year far more expensive than before.

Mr. Davies has finished and opened a large chapel at George Town (formerly called Stacbrook) which is attended by a very considerable number of people of different colors. It is supposed that about 1000 negroes attend. The inhabitants of the town contributed more than 600*l.* towards the building, and about 60*l.* was subscribed by the poor negroes, who gave half a bit (or two-pence-halfpenny) each. But the debt still remaining on the place is very large. An Auxiliary Missionary Society, including people of color and slaves, has recently been formed at George Town, whose subscriptions amount to 80*l.*

BERBICE.

A NEW, and we trust, a wide door of usefulness appears to be opening in the adjoining colony of Berbice, distant from Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the negroes, who are very numerous. To this proposal the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be well supplied, of which they have some prospect, three Missionaries who had been educated at Berlin and Rotterdam having been sent over to England, by the Dutch Society, in consequence of their own inability to employ them. One of these Missionaries is at present intended for Java, and two others for Demarara or Berbice. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

OTAHETE.

From the Missionaries who returned to Otahete from New South Wales in

May or June 1811, at the earnest request of the King of the island, the Directors have not yet received any letter; nor have they been favored with any information concerning them from the Rev. Mr. Marsden at Port Jackson, since his letter of September 21, 1811. The last information is from Mr. Davies, who had embarked for Otaheite, dated Paramatta, October 14, 1811, in which he fully states the reasons which determined him and several more of the Missionaries to resume the undertaking, their willingness to encounter any difficulties which might occur, and their cheerful expectation of ultimate success. Mr. and Mrs. Davies have probably followed their companions to Otaheite. The Directors have long been anxious to hear of their safe arrival, and agreeable reception at the island; but so difficult is it to maintain a communication with this distant part of the earth, that they and the Society must still exercise their patience. The Directors, however, have repeatedly written to the Missionaries, and have also sent out supplies, to the care of Mr. Marsden, of such articles as they are supposed to need.

CANADA.

MR. SMART, who left England in June 1811, is now at Elizabeth Town in Upper Canada; where he found the state of things rather unpromising; but he has had the satisfaction of seeing the congregation much increased, from about sixty to two or three hundred, and their attention to the word greatly improved. He has reason to hope that his labors have been useful to the souls of his hearers. "Their attention," he says, "to the preached Gospel, for the last six or nine months, is such as I never witnessed in England; their anxiety for my comfortable and permanent settlement was also very great." This pleasing prospect, however, is for the present beclouded by the breaking out of the war between America and Britain, and unhappily Mr. Smart's station is at the very seat of it. Battles have been fought in the immediate vicinity, and a ball from an American fort at Oswegatche passed between the neck of his horse and his own body, as he was returning from preaching in the neighborhood. When he wrote last, it was within the sound of the cannon; hitherto however he has been preserved, and he entreats the prayers of the Society. His preaching circuit is considerable, extending fifty miles in length, and twenty-five in breadth; but his strength has been proportioned to his labors.

Mr. Cox, who was intended for St. Mary's Falls, received so discouraging an

account of that place that he thought it his duty not to proceed to it, until he heard from the Directors; who, on the consideration of the subject, consented to his staying in Canada, where many who wish to hear the word, are totally destitute of it. Mr. Cox was for a short time at Matilda, but soon removed to Augusta, in the county of Granville, where his labors have proved very acceptable.

Mr. Spratt, who went to America, with a view of proceeding to India, having been so ill at Philadelphia that it was judged altogether improper for him to venture on such a sultry climate, has removed for the present to Quebec, where he supplies the congregation of Mr. Dick, while on a visit to this country. His health is improved, and we hope that hereafter he will be able to take a part in some important Mission.

The Directors, yielding to the solicitations of some pious friends deeply interested in the religious welfare of Newfoundland, have consented to send Mr. Hyde, who was for a short time at Gosport, to St. John's, at present destitute of a minister, where he is to preach for a year or two, till the people are provided with a settled pastor; and then to labor in other parts of the island, where the Gospel is most needed, and to which the providence of God may appear to direct.

The Directors have not yet been able to send a minister to New Carlisle, though the people in that country are very desirous of hearing the word.

MALTA.

MR. BLONFIELD, who was sent out in 1811, to promote the knowledge of the Gospel among the Greeks, was directed to reside for a time at Malta, where he might have an opportunity to learn the Italian language, and to perfect himself in the modern Greek, as well as to obtain the best information concerning the places to which he might afterwards direct his course.

Mr. Blomfield applies himself diligently to the modern Greek, and has made progress in writing and speaking it. He is anxious to pursue the principal object of his Mission, and has had pressing invitations to the Island of Zante. In the mean time he preaches to a number of Englishmen resident at Valetta, and it is believed with spiritual advantage to many. He is also active in distributing copies of the Scriptures, of Dr. Doddridge's Rise and Progress in Italian, and religious tracts, some of which are sent to Sicily, &c. He was informed that a gentleman who visited the Morea, left two Greek Testaments

at a convent, with which the inhabitants were so delighted, that they rang the bells for joy, and performed some extraordinary religious ceremony. Malta appears, from its commercial and local circumstances, to be an important Missionary station, and if Mr. Blomfield proceeds to the continent or to the Greek islands, it seems desirable that he should be succeeded by an able and active minister of the Gospel, who may have opportunity to render essential services to the cause of true religion in all the countries bordering on the Mediterranean.

SEMINARY.

The present number of the students at Gosport is nine. Five of these, Mr. Skinner, Mr. Dawson, Mr. Kempton, Mr. Thomson, and Mr. Fyvie are regular students. Mr. Le Brun and Mr. Bellot (of French extraction) are in part supported by the Society, and are under its patronage. Mr. Kam and Mr. Bruckner, who had previously studied at Berlin and Rotterdam, sojourn at Gosport only until they are ready to depart for foreign stations. All are diligent in their studies, devoted to the work, and promise to be useful Missionaries of Jesus Christ. An addition to the number of students is likely soon to be made.

FRENCH PRISONERS.

As our holy religion teaches us to love even our enemies, the Directors thought it their duty to pay some attention to the French Prisoners in different parts of this country. At the depots of Forton, and Porchester, near Gosport, and on board the prison ships in Portsmouth harbor, the Rev. Mr. Perrot from Guernsey, and the students at the Rev. Mr. Bogue's, have, by the permission of Government, preached the Gospel, and established among the prisoners little libraries of useful books, including Dr. Doddridge's *Rise and Progress*, in French and Italian, and Mr. Bogue's *Essay*, a large edition of which has lately been printed. The Rev. Messrs. Cope of Launceston, and Cobbin of Crediton, have also taken the pains to travel to the prison at Dartmoor, where they have repeatedly preached to the numerous prisoners, distributed tracts, and established libraries of a similar nature to those at Forton and Porchester.

The Directors now submit to the candor of the Society this brief recital of their proceedings, and thus conclude the duty of their office for the year. To the best of their ability they have conducted the affairs of this Institution, which are annually growing in extent and importance.

VOL. IX.

The number of Missionaries employed by this Society has been continually increasing, as the Directors have been assiduous both in establishing new Missions, and in augmenting the efficiency of those previously commenced. In the populous regions of British India, a boundless field presents itself to the laborers, and a work is begun which already promises a plentiful harvest. In Africa, several favored spots begin to blossom as the rose; and in the Western Isles many of the sable and enslaved children of Ham are rendered by the Gospel of Jesus, "free indeed." Many more laborers are ready to consecrate their services to the Lord, saying, "Here are we; send us." While the friends of the Institution, more liberal than ever, especially in the formation of numerous Auxiliary Societies, by pouring their abundance into our treasury, loudly and practically say—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Receipts and Disbursements from April 1, 1812, to April 1, 1813.

Amount of Collections, Subscriptions, Donations, &c.	15377l.	4 s
Balance due to the Treasurer, brought from last account	1,194l.	8 7
Disbursements on account of the several Missions	3,985	10 3
The purchase of sundry Exchange Bills	5,101	5 7
	15,271	4 5
Balance in the hands of the Treasurer	106	0 0
	15,377	4 5

LETTER FROM MR. MILLS.

MESSRS. Samuel J. Mills and John F. Schermerhorn were employed by the Connecticut and Massachusetts Missionary Societies to make a tour through the south-western parts of the United States, not only to preach as missionaries, but to gain information as to the state of religion in that immense tract of country. The

following extracts are from a letter written by Mr. Mills to the Trustees of the Connecticut Missionary Society, and have been published in the Connecticut Evangelical Magazine.

"I LEFT Marietta the 24th of October, 1812, and proceeded down the Ohio river. On the 25th, (Sabbath) preached at Belprie, a New England settlement. Thence proceeded through Galliopolis, to Chillicothe where I arrived Nov. 2d, preaching occasionally on the way, and distributing the Constitution of the Ohio Bible Society. The prospect was favorable, as it respects the increase of the funds of the Society; at least as much so as could be expected. On the 7th came to Springfield, on the head waters of the Little Miami. Here I tarried two or three days, detained on account of the rain, and waiting for Mr. Schermerhorn, who left Marietta the same day that I did. He went up the Muskingum, and came on by Zanesville and Franklinton to Springfield, where he arrived the 10th. We proceeded on our way to Dayton, and put up with Dr. Welch, the Presbyterian minister residing in that place. From Dayton, I came on to Lebanon, near the Little Miami, and thence to Cincinnati. Brother Schermerhorn went down the Big Miami by Franklin to Cincinnati, at which place we both arrived the 17th of November.

"I shall at this time only mention the number of Presbyterian ministers, in the state of Ohio, south and west of New Connecticut. By recurring to the census of 1810, you may form some idea of the religious state of this part of our western country. I shall name those counties that have one or more Presbyterian ministers, residing within their limits. Those not named are destitute. Columbiana county, one; Jefferson, four; Belmont, one; Athens, one; Delaware, two; Fairfield, one; Licking, one; Muskingum, one; Pickaway, two; Ross, two; Knox, one; Washington, one; Montgomery, one; Warren, one; Highland, one; Hamilton, two; Butler, one; in the whole state, New Connecticut excepted, twenty-four. These ministers have one church at least under their care, some have two or three. There are three Congregational ministers in this part of the state,—Mr. Potter, residing near Steubenville, has no charge; Mr. Robbins in Washington county; and Mr. Harris in Licking county.

"South of New Connecticut, few Bibles or religious tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned; and but few good people can be found in any one place. There are, however, a number of

Societies which are wishing to obtain ministers for settlement for a part of the time at least, more commonly for six months in the year. The New Light Societies have been numerous in the western part of the state; but are at present fast declining. They had lately, in their connexion, 7 ordained preachers and 6 licentiates. The Baptists are somewhat numerous in certain parts of the state. But the Methodists, according to their own calculation, are far the most numerous religious denomination, in the state of Ohio, south of New Connecticut, which is in my opinion, far the most desirable part of the state; certainly as respects the moral and religious habits of the people living there. They are far advanced above any portion of country of equal extent and population, west of the mountains. The Shakers have a village 25 miles in a northern direction from Cincinnati. They reckon their number at about 400. I believe they are not increasing at the present time.

"From Cincinnati Mr. Schermerhorn and myself came down the river Ohio to Laurenceburgh in the Indiana territory. Left that place the 24th of Nov. crossed the Ohio into Kentucky, and came down the river about 50 miles; then again crossed over into Indiana, and came down some miles on that side of the river; then crossed back into Kentucky, and continued our course within 30 miles of the falls of the Ohio, preaching occasionally. We found the inhabitants in a very destitute state; very ignorant of the doctrines of the Gospel; and in many instances without Bibles or any other religious books. The Methodist preachers pass through this country in their circuits occasionally; but do very little, I fear, towards aiding the people in obtaining a true knowledge of the doctrines of the Bible. There are, in the Indiana territory, according to the last census, 24,520 inhabitants; and there is but one Presbyterian minister, Mr. Scott, living at Vincennes. The Methodists and Baptists are considerably numerous. In the Illinois territory, containing more than 12,000 people, there is no Presbyterian or Congregational minister. There are a number of good people in the territory who are anxious to have such ministers amongst them. They likewise wish to be remembered by Bible and Religious Tract Societies.

"Leaving the river, we proceeded on our way through Frankfort, an easterly course to Lexington, where we arrived December 5th. We put up with Mr. Blyth and soon became acquainted with a number of good people. During our stay at Lexington, we assisted in reorganizing the Constitution of the Bible Society.

which had been instituted a year or two before; but on too restrictive principles. It had done but little towards advancing the great object for which it was established. The prospect was, when we left, that it would soon become much more extensively useful. Of 500 Bibles, which had been committed to our care, by the New York Bible Society, we directed 100 to be sent to the Managers of the Kentucky Society, for distribution. There are, in the state of Kentucky, as nearly as we could ascertain, 33 Presbyterian ministers, 61 churches, and 1,200 communicants. There is a Presbytery, called the Cumberland Presbytery, which has detached itself from the Synod of Kentucky. Part of this Presbytery is within the limits of Tennessee. There are belonging to it 11 ministers, and about 1,000 communicants. The number of churches we did not learn. The Baptists are very numerous in this state. They have 142 preachers, 263 churches, and 21,660 communicants. The denomination called New Lights have 15 ministers, 20 churches, and 1,000 communicants. There are also 6 Roman Catholic priests, and 12 places of worship. A Roman Catholic church has lately been built in Lexington. The Methodists are less numerous than the Baptists; but there are considerable numbers of them in different parts of the state.

"We left Lexington on the 14th of December, and proceeded on our way to Nashville, in Tennessee, where we arrived the 28th. On the 29th rode to Franklin, 20 miles from Nashville, and put up with Mr. Blackburn. During our stay in this part of Tennessee, we consulted with a number of pious people, with regard to the expediency of forming a Bible Society. They decidedly favored the object. Mr. Blackburn thought there would not be time to collect the people, and form a Constitution during our stay. He engaged that he would exert himself in favor of the object, as did others, men of piety and influence. We left with him a copy of the Constitution of the Bible Society formed in the state of Ohio; and wrote to Mr. Robbins of Marietta, requesting him to send to Nashville, for the benefit of the Society about to be formed in that neighborhood, 50 of the 500 Bibles which were to be sent to him from Pittsburgh. In the state of Tennessee, there are 22 Presbyterian ministers, and 45 churches. The Methodists are much more numerous; about 80 ordained preachers, 125 licentiates, 13,500 whites in society, and 500 blacks. The Baptists have in this state a number of societies.

"We consulted with Mr. Blackburn on the expediency of pursuing our course

down the river to New Orleans. He advised us to go, and assisted in making the necessary preparations. It was thought best for us to descend the river. General Jackson was expecting to go in a few days, with about 1,500 Volunteers to Natchez. Mr. Blackburn introduced us to the General, who, having become acquainted with our design, invited us to take passage on board his boat. We accepted the invitation; and after providing some necessary stores for the voyage, and making sale of our horses, we embarked the 10th of January 1813. We came to the mouth of the Ohio the 27th, where we lay by three days on account of the ice. On the 31st we passed New Madrid; and the 16th of February arrived at Natchez.

"During our stay at Natchez and the vicinity, we introduced the subject of the formation of a Bible Society, for the benefit of the destitute in the Mississippi territory. The professedly religious people, of the different denominations, appeared anxious for the establishment of an Institution of this kind. A proposal was drawn up for a meeting of those disposed to aid the object and the time and place of the meeting agreed upon. At the time appointed, a number assembled, and chose a Committee to prepare a Constitution, to be presented to those disposed to sign it, at a second meeting which was to be held at Natchez, three weeks from the first meeting. We left with the Committee a copy of the Constitution we had with us, to which the one formed for the Mississippi territory, will most likely be similar. The Bible Society for this territory will be supported by a number of the most influential characters, both civil and religious. We engaged to send them 100 Bibles, and have given directions that they should be forwarded to Natchez. We likewise encouraged them to hope for further donations of Bibles from other Societies; and engaged, upon our return, to represent their state to the Bible Societies of Philadelphia, Connecticut, and Massachusetts. As those who engaged in the formation of the Society, entered upon the subject in a very spirited manner, we doubt not the result will be a happy one. There are at present 4 Presbyterian ministers in the territory, and 5 or 6 churches. Whole number of communicants 113. The Baptists have 6 ministers and 5 licentiates, about 15 churches, and 494 communicants. The number of the Methodists is about equal to that of the Baptists.

"Before we left Natchez, we (with Mr. Blackburn the chaplain who attended the Tennessee Volunteers) obtained a subscription of more than 100 dollars, for

the benefit of the Tennessee Bible Society. This subscription was made by the officers principally. The prospect was that it would be very considerably increased, before they left that part of the country. We were treated with great attention by the General and officers; and were more obliged to them for their subscription to the Tennessee Society, than if it had been made to us.

"We left the Natchez the 12th of March, and went on board a flat bottomed boat, where our accommodations were but indifferent. The weather was generally pleasant, and we arrived at New Orleans the 19th. We might have taken passage in the steam boat, and should have done so, had it not been for the extra expense we must have incurred. The usual rate each passenger pays in the steam boat from Natchez to New Orleans is 18 dollars; whereas our passage was but little more than 6 dollars for both of us. The distance is 300 miles. For 100 miles above New Orleans, the banks of the river are cleared, and in descending the river you pass many very elegant plantations. The whole of this distance, the bank appears like one continued village. The greater part of the inhabitants are French Catholics, ignorant of almost every thing except what relates to the increase of their property; destitute of schools, Bibles, and religious instruction. In attempting to learn the religious state of these people we were frequently told, that they had no Bibles, and that the priests did not allow of their distribution among them. An American, who had resided two or three years at a place, which has the appearance of being a flourishing settlement, and has a Catholic church, informed me that he had not seen a Bible during his stay at the settlement. He added, that he had heard a woman from the state of New York had lately brought one into the place.

"Upon our arrival at New Orleans, we were soon made acquainted with a few religious people. The number of those possessing this character, in this place, we are constrained to believe is small. We found here a Baptist minister, who has been in the city a few months, but expects to leave the place soon. He is a sensible man, and to appearance a Christian. I doubt not, he has labored faithfully in the service of his Master. There is no Protestant church in the city. Attempts have been made to obtain a subscription for building one, but have failed. There is at the present time a Methodist preacher in the place. I believe he expects to leave it soon. The Catholic priests will then be the only professedly religious teachers in the city.

"Soon after our arrival, we introduced the subject of a Bible Society. It directly met the wishes of the religious people with whom we had become acquainted. As we had letters of introduction to Governor Claiborne, we called upon him in company with a friend. The object of our coming to the place was stated to him, and he approved of it. A proposal for a meeting was readily signed by him, and by 12 of the members of the Legislature who were then in session. About 20 more, principally merchants belonging to the city, added their names to the list. At the time appointed for establishing a Society, the greater part of those who subscribed to the proposal met. Previous to the meeting, a Constitution had been formed; and was presented for their approbation, should it meet the wishes of those present. The Constitution was read and considered, article by article, and adopted. It provided that the number of Managers should not be less than 12, nor more than 24. The Managers were to choose the other officers of the Society. After signing the Constitution, the managers were chosen, about 20, some residing in the country, but the greater part in the city. The Managers proceeded to the choice of officers. General Benjamin Morgan was chosen President, and Dr. Dow, Vice-President. The rate paid by those who become members is fixed at 5 dollars, upon signing the paper, and the yearly tax upon each member is 3 dollars. All present appeared much gratified with the opening prospect.

"We find that, in order to have the Bible circulate freely, especially among the Catholics, the consent of those high in office must be obtained. We are frequently told that the Catholic priests would, by no means favor the object. We were referred to Father Antonio, as he is called, who has greater influence with those of his order than even the Bishop, who has lately arrived from Baltimore. If the consent of the former could be obtained, it was allowed by those with whom we conversed, that much might be done towards distributing the Scriptures among the French Catholics. We took a convenient opportunity to call upon the Reverend Father. The subject was mentioned to him. He said he should be pleased to have the Bible circulate among those of his order; and that he would approve of the translation distributed by the British and Foreign Bible Society. In addition to this, he said he would aid in the circulation of the Scriptures, should an opportunity present. We enquired of him, whether the priests in the different parishes would likewise favor the good work? At this enquiry he seemed sur-

prised, and answered, "How can you doubt it? It is for their interest to circulate the Scriptures." Upon this point, our sentiments were hardly in unison. However, we felt no disposition to contradict him. We have since called upon the Bishop. He also gave his consent, and said he would contribute in favor of the infant Institution. This disposition in the Catholic priests to favor the circulation of the Scriptures has very much surprised all with whom we have conversed on the subject in the city. The priests acknowledge the nakedness of the land. Father Antonio gave it as his opinion, that we should very rarely find a Bible in any of the French or Spanish Catholic families, in any of the parishes. And the Bishop remarked, that he did not believe there were 10 Bibles in the possession of all the Catholic families in the state; and these families constitute three fourths of the population of the state, people of color excepted, as is believed by men of information. When we came to this place, we found a number of French Bibles and Testaments had been sent there for distribution, gratis; and had been on hand some time. They are now all disposed of; and repeated inquiries are made for those books by the Catholics. I happened in at Mr. Stackhouse's store a short time since. During my stay, which was short, five or six persons came in, inquiring for the Bible in the French language. The present is certainly a new and interesting era in the history of New Orleans. Mr. Stackhouse informs me, that if he had 50 Bibles, he could dispose of them at once to the Catholics.

"We expect to leave this place soon, and proceed on our way to Georgia through the Creek nation. We hope to arrive home early in the month of July."

BIBLE SOCIETY OF NASSAU HALL.

THIS Society lately held its semi-annual meeting, when the following gentlemen were chosen officers; viz.

LAVERETT J. F. HUNTINGTON, *Pres.*

WILLIAM BLAIR, }
HENRY R. WOOD, } *Vice Pres.*

ISAAC W. PLATT, *Sec.*

THOMAS M. STUART, *Treas.*

Twelve other gentlemen were chosen managers.

The Board of Directors of this Society have determined "to make the navy of U. S. a particular object in the distribution of Bibles," and have transmitted seventy-five Bibles to be distributed among the sailors of Commodore Decatur's squadron at New London, with a suitable letter addressed to the Commodore, through Gen. Huntington of New-Lon-

don. The following letter from the latter gentleman, enclosing the answer of Com. Decatur, we lay before our readers with pleasure.

"New-London, July 26th, 1813.

"Gentlemen—Circumstances preventing a personal attendance, the contents of your letter of the 16th inst. was communicated to Commodore Decatur, who is with his squadron seven miles above the town. His answer follows:

"U. S. S. United States,
July 22d, 1813.

"Dear Sir—I have this moment received your letter containing the resolution of "The Board of Directors of the Bible Society of Nassau Hall." You will have the goodness to express to them the grateful sense I, in common with the officers of the navy, entertain of their having made "the navy of the U. States a particular object in the distribution of their Bibles;" my thanks for the liberal supply which they have proposed for the squadron under my command, and to assure them of my most cordial co-operation in effectuating their highly laudable design. The light in which the Board have considered me personally is the more flattering from the opinion I entertain of its source, and you will oblige me by making to them my warmest acknowledgments of their condescension and goodness.

I am, &c. STEPHEN DECATUR.
General Huntington."

"It will gratify me to be of any service to you. I devoutly pray you may be owned and blessed of the great Head of the church. I treat an interest in your prayers; and remain with the sincerest affection and respect, yours &c.

JED. HUNTINGTON.

Messrs. Leverett J. F. Huntington, William Blair, and Henry Carrington."

The society respectfully solicit the patronage of the friends of the navy.

FOREIGN MISSION SOCIETIES.

THE Foreign Mission Society of the Eastern District of New Haven County (Conn.) held their annual meeting at Wallingford, May 26, 1813. The annual sermon was preached by the Rev. David Smith of Durham. The former officers were appointed. See *Panoplist* for Nov. 1812, p. 286. Agents were also appointed to solicit and receive donations in the several ecclesiastical societies. Females are entitled to a large share of praise for their benevolence and zeal in the missionary cause. God bestows on them peculiar honor in exciting their active exertions, and making them the means of conveying instruction to the poor heathen.

A Foreign Mission Society is formed for Windham County, (Con.) the annual meeting of which will be held next month.

DONATIONS TO FOREIGN MISSIONS.

Before the insertion of new donations, the following errors of the press in the list published in our last number are to be corrected. From the Female Cent Society in Falmouth instead of \$20 read \$21. In the sums received from Mr. Gallaudet instead of \$3 75 carry out \$3 72. The footing will then be \$423 87. The following donations have been received since our last: viz.

Aug. 31. From the Foreign Mission Society of New Haven and the Vicinity, by Mr. Timothy Dwight, jun. the Treasurer,	\$24 00
From the Foreign Mission Societies, (one of the ladies, the other of the gentlemen) of Newark (N. J.) by Mr. William Wallace, Treasurer of the latter,	376 75
In a letter with the Salem post mark, and in a lady's hand,	10 00
From the Pittsfield Female Charitable Society, by Miss Nancy Hinsdale, the Treasurer,	55 00
	<hr/> \$465 75

The foregoing donations came into the Treasurer's annual accounts, which were closed on the last of August. The following have been received since; viz.

Sept. 10. From individuals in Bath, (N. H.) and the Vicinity, by the Rev. David Sutherland,* viz. towards repairing the Serampore loss,	\$172 00
For Missions,	5 00—177 00

Carried forward \$177 00

* The following letter enclosed these donations; viz.

"Bath, (N. H.) Aug. 17, 1813.

"Dear Sir,
Mr. M. will deliver \$177 into your hands to be appropriated, (with the exception of \$5, which you will please to add to the funds of Foreign Missions,) towards repairing the loss sustained by fire at Serampore. The items are as follows:
From an obscure female, who kept the money for many years waiting for a proper

Brought forward	\$177 00
14. From the Female Foreign Missionary Society of Wethersfield, (Con.) by Miss Nancy Marsh the Treasurer,	59 75
15. From the Rev. David H. Williston, of Tunbridge, (Vt.) by the Rev. Dr. Lyman,	\$50 00
From Mr. Josiah Warner, Amherst, (Mass.)	50 00
From the Foreign Missionary Society of Northampton and the neighboring towns,	258 00
From Mrs. Lois Partridge of Hatfield,	2 95—370 95
16. The collection after the annual sermon by the Rev. Dr. Dwight, viz. towards the translations,†	136 00
— for Missions and without limitation,	364 06
17. Sent in as part of the above collection, towards translations,	1 47—601 53
From the Rev. James Richards, Newark (N. J.)	31 00
From the Rev. Dr. Payson, of Rindge, (N. H.)	3 00
From Mr. William Barker, Rindge, by the Rev. Dr. Payson,	2 13
From the Hon. Elias Boudinot, Burlington, (N. J.) a mem-	

Carried forward \$1,145 36

occasion to bestow it upon a religious object,	\$100 00
From an aged woman in Barret (Vt.) being the avails of a small dairy the past year,	50 00
From the same, being the avails of the sale of two superfluous garments,	10 00
From the Cent Society in this place being half their annual subscription,	11 00
My own donation, the sum hitherto expended in ardent spirits in the family, but now totally discontinued,	5 00
From a woman in extreme indigence,	1 00
	<hr/> \$177 00

Yours respectfully,
DAVID SUTHERLAND."

† Among the contributions designated for translations, one paper contained \$50 and another \$30.

Brought forward \$1,145 36
 ber of the Board, a bill of
 exchange on London for
 1100 sterling, which at the
 present rate of exchange,
 (14 per cent discount) is
 equivalent to,

382 22
 \$1,527 58

ORDINATIONS.

ORDAINED, on the 15th. inst. the Rev. ISAAC HURN, as pastor of the first church in Lynn. Sermon by the Rev. Dr. Osgood, from Acts xxiv, 25.

On the 20th of May last, at Westfield, the Rev. HARVEY COX as an evangelist, with a particular view to his being employed as a missionary. Sermon by the Rev. JOHN KEEP, from Ps. 1. 2.

LITERARY INTELLIGENCE.

NEW WORKS.

AN Oration delivered on the 5th of July, 1813, in the north church in Salem, in commemoration of American Independence. By Benjamin R. Nichols. Salem; Joshua Cushing. pp. 24.

An Historical Sketch of the origin, progress, and present state of the College of Physicians and Surgeons of the University of the state of New York. New York; C. S. Van Winkle. 1813. pp. 52.

Catalogue of the members of the Connecticut Alpha of the F.B.K. Published by order of the Society. New Haven; Oliver Steele. 1813.

A Masonic address delivered at Wiscasset before the officers and members of the Lincoln Lodge, on the festival of St. John the Baptist, June 24, A. L. 5813. By Freeman Parker, A. M. Chaplain of Lincoln Lodge, and Minister in the town of Dresden. Hallowell; N. Cheever, 1813.

A Sermon preached at Litchfield, (Conn.) before the Foreign Mission Society of Litchfield County, at their annual meeting. Feb. 10, 1813. By Bennet Ty-

ler, A. M. Pastor of a church in Southbury. New Haven; Eli Hudson.

Minutes of the General Association of Connecticut, June, 1813. Hartford; P. B. Gleason and Co.

A Sermon delivered before the Maine Missionary Society, at their sixth anniversary, in North Yarmouth, June 23, 1813. By Kiah Bayley, Pastor of the church in Newcastle, (Me.) Hallowell; N. Cheever.

Christian Economy: A Sermon, delivered before the Massachusetts Missionary Society at their fourteenth annual meeting, in Boston, May 25, 1813, by Joseph Emerson, pastor of the third Congregational Church in Beverly. Boston; Samuel T. Armstrong. 1813.

A Discourse delivered at Bath, May 11th, 1813, before the Society for discountenancing and suppressing Public Vices. By Jesse Appleton, D. D. President of Bowdoin College. Boston; Printed for the Society. 1813.

A Collection of Sermons, which have been preached on Various Subjects, and published at various times. By Nathaniel Emmons, D. D. Pastor of the Church in Franklin. Volume III. Boston; Samuel T. Armstrong, 1813. Volume the first will be reprinted shortly.

WORKS PROPOSED AND IN PRESS.

THE Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church in the City of New York, proposes to publish by subscription, Essays on the distinguishing traits of Christian Character. 8vo. pp. 300. \$2.

Christian Psalmody, by the Rev. Samuel Worcester, D. D. is going soon to press.

The Explanation of the Symbolical Types and Figures of the Holy Scriptures, by Aaron Kinne, will also soon be in press.

A new edition of Park Street Lectures, by the Rev. Dr. Griffin, will be out in a month.

A new edition of Smith on the Prophecies, enlarged and amended, will be published shortly. The four last by Samuel T. Armstrong.

OBITUARY.

DIED, at Salem, Maj. Gen. STEPHEN ABBOT, aged 64.

At Weston, on the 11th ult. Mr. ISAAC FISK, a graduate of Brown University.

At Scituate, Mrs. ESTHER THOMPSON, aged 99, relict of the late Rev. Mr. Thompson of that place.

At Bradford, on the 5th ult. the Rev. EBENEZER DUTCH, aged 62.

On the 7th ult. the following persons were killed by lightning; viz. Mr. CHARLES ELLMES, of Scituate, aged 41; Mrs. MARY EATON, of Newburyport, aged 36; and a Mrs. ORCUTT, of Weymouth, aged 41.

TO PATRONS.

We are happy to find, that the great majority of our subscribers, who have expressed an opinion on the subject, (and many have done so,) are gratified with the plan of having the current volume close with the month of December next.

It has been satisfactorily ascertained, also, that many of our subscribers are desirous that the size and price of the Panoplist should not be increased; though some have eagerly expressed a contrary opinion. We seize the earliest opportunity, therefore, of declaring, that the price and the number of pages of the ensuing volume will *not* be increased. Whether we shall be able to add to the size of the page, and present our readers with an increase of matter *at the same price*, or not, must depend upon our subscription list for the next volume. If every subscriber, who approves of our work, should exert himself to augment the number of subscribers, we should certainly be able. Let it be remembered, however, that scarcely a single work, (with the exception of different editions of the Bible, which is happily beyond all comparison the cheapest book in the world,) has been published in this country at so cheap a rate, according to the quantity of matter, as the Panoplist in its present form.

Agents are requested to give notice of the number of copies which they will want of the ensuing volume, so that the notice may reach us by the first of December. Those subscribers who wish to discontinue their subscription, are respectfully urged to give notice of their intention, so that it may reach us by the day above-mentioned. All who do not give such notice will be considered as bound to take the ensuing volume, according to the invariable terms of the Panoplist, and of other similar publications. Nothing can be more reasonable, than that every subscriber should be bound to take a volume printed expressly for him, at his own request; and this is the case, according to the explicit and often repeated terms of the work, in relation to every subscriber who does not give the stipulated notice of his wish to discontinue his subscription. As comparatively few of our subscribers have hitherto discontinued their subscription, at the expiration of each volume, it is surely more reasonable that notice of discontinuance should be given, than that all other subscribers should be put to the trouble of giving express notice every year of their desire to continue subscribers.

Very considerable disappointments have lately been experienced by our distant subscribers, in consequence of the numbers having been delayed. We very sincerely regret this delay; but must state, in justice

to ourselves, that it has been owing *solely* to the neglect of stage-owners and others, to whom bundles have been committed for transportation. Disappointments of this kind have been experienced, more or less, in relation to every long continued enterprise of man; and though ever so much regretted, can never be altogether avoided, but must be occasionally submitted to, as incident to all human affairs. While we stand clear of blame as to the delay above referred to, yet we admit, that our work has been sometimes a day or two later than the time fixed upon for its issuing from the press; but delays of this sort have been occasioned either by sickness, or some other cause which could not be provided against.

In making this statement, we do not ask for any indulgence in any voluntary neglect. On the contrary, we assure our patrons and subscribers, that all practicable diligence shall be applied to the seasonable publication, and the safe delivery, of the work to order; and that every facility, which we can furnish, shall be furnished, to insure the safe and speedy transmission of the numbers to our distant subscribers.

As the numerous embarrassments, occasioned by the present war, tend to diminish the patronage of literary and religious works, we take this opportunity to ask our friends, if the times do not require increased efforts to support all laudable and benevolent undertakings; and among them a publication, which is pretty extensively read, and which aims to promote the present and future welfare of mankind.

To the steady, punctual, subscribers, who have supported our work hitherto, we return thanks; and express a hope, that, with the blessing of Providence, the tenth volume will be found not less worthy of their patronage, than any of its predecessors. To those who have written for our pages we owe more than thanks, though thanks are all we have to bestow. They will enjoy the satisfaction of having labored in some degree successfully in the cause of Christ and their fellow creatures. We respectfully solicit a continuance of their favors, and invite all, who have the talent of writing for the public, to lend us their aid.

TO CORRESPONDENTS.

We have received a second communication from BETH, urging the insertion of the first. The writer had not seen, we presume, the communication of ALPHA, on the same subject, in our number for August, part II. With that communication he will probably be satisfied. His manuscript is at his disposal.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 6. SEPTEMBER, (PART II.) 1813. VOL. IX.

MISCELLANEOUS.

THE MISCONDUCT OF PROFESSING CHRISTIANS MUCH EXAGGERATED BY THE ENEMIES OF THE GOSPEL.

The following well written essay is taken from the *Edinburgh Christian Instructor*, (an able and evangelical work,) for Aug. 1810.

It is objected to Christianity, that many of those who profess to be regulated by its spirit and laws, instead of being better, are often much worse than other men; and that even some of its ministers, who have studied it most, and should know it best, are themselves addicted to the follies and vices of the world.

This objection, indeed, is seldom proposed in a formal way by the more honest and rational opponents of our religion; because they could hardly do so, and at the same time hope to preserve their reputation as philosophers. But the objection is, nevertheless, substantially contained, and artfully urged, in those sneering attacks which they delight to make on the character of misguided zealots, and in that ill-dissembled eagerness and affected regret with which they proclaim the failings of the righteous. It is employed, as a triumphant answer to all our arguments in favor of Christianity, by the ignorant, the thoughtless,

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and the profligate, who are either incapable of reasoning, or unwilling to reflect deeply upon the subject, and who form a large proportion of the unbelieving class of mankind. And it will frequently obtrude itself on the notice, and distress the feelings, of well-intentioned Christians, when they see the unsanctified deportment of those who call themselves by the name of Jesus, and from whom they are naturally led to expect the brightest examples of piety and virtue. On these accounts, it will be proper to consider the objection somewhat particularly, that we may be satisfied how much reason our adversaries have to be ashamed of it, and how very little reason we have to yield to its influence, or to be afraid of its effects on the issue of the great controversy in which we are engaged. At present, however, I shall confine myself to a preliminary point of considerable importance in such a question. I shall state some circumstances which tend to render the fact much less formidable than it is usually represented to be.

1. Allow me, then, to propose to the candid reflection of the reader, whether the persons by whom the objection is stated, do

not seem, in many cases, to be influenced by a determination to censure, with or without reason, the conduct of the ministers and professors of Christianity. Whatever aspect we put on, and whatever conduct we maintain, they must discover, or imagine, something in our deportment which they may use as a handle of personal reproach, and which they may ultimately level against the principles that we hold. If we are grave, they accuse us of being morose and gloomy. If we are cheerful, then we are light and joyous spirits, having as little seriousness and as much wantonness as themselves. If we reprove them for the impiety with which they insult our ears, they traduce us as rude and officious zealots, strangers to the courtesy, and foes to the intercourse, of life. If we find it expedient to overlook the profaneness or indecency of which they have been guilty in our presence, they instantly construe our silence into an approbation of their licentiousness, and set us down as willing associates in their iniquity. If we engage in the pursuits of industry with vigor, or assert with firmness any of our temporal rights, they say we are worldly-minded, and love gain rather than godliness. If we exhibit, in these things, any degree of mortification and self-denial, then it is all a pretence; we are driven by necessity, or guided by ostentation, and to the baseness of an avaricious spirit we have added the odious vice of hypocrisy. In this way, and in various other respects they criticise and misinterpret

our character; and every remark terminates, as might be expected, with a significant sneer at that religion, which above all others, was designed to make men virtuous and happy.

That we are actually, and in many instances, treated in this manner by unbelievers, it would not be easy indeed, to prove by any deduction of particulars. I refer every individual, however, to his own observation and experience, with the conviction that what I myself have often witnessed, cannot have escaped the notice of others. And I shall only add, that the conduct of the persons of whom I have been speaking is by no means unnatural, and by no means unprecedented. It is not unnatural, for it corresponds exactly with their ignorance of our peculiar views, and with that ungenerous wish to subvert our faith from which it evidently proceeds. And it is not unprecedented, for it was long ago exemplified in the conduct of the Jews, who were pleased neither with the suitable austerity of the Baptist, nor with the condescension and familiarity of Jesus, and consequently entertained a prejudice against the Gospel, which proved fatal to themselves and to their country. "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, he hath a devil. The Son of Man came eating and drinking, and they

say, behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

2. The fact which gives rise to the objection I am considering, is not unfrequently exaggerated by the fault of one being transferred to the whole. If any Christian, especially one who holds a sacred office, or is distinguished by religious zeal, shall yield to temptation, and act an unworthy part, the eye of our enemies is quick to discover and their tongue eager to proclaim it. And were they to confine their censure to the real offender, allowing that censure to be as severe as he deserves, though we could not, perhaps, admire its charity, we might not dispute its justice. But it generally happens, that they regard the maxims neither of charity nor of justice on such occasions. While they are merciless in the strictures which they direct against the individual, they wantonly confound the innocent with the guilty; and, by a sweeping indictment, charge his fault upon the whole of his Christian brethren. Upon his personal delinquency, they found a libel against men who never, perhaps, heard of his name, and who, while they would charitably lament, would yet scorn to patronize his errors. "This is the way," they confidently assert, "this is the way in which the Christians act: This is the way in which the ministers of the Gospel conduct themselves: This is a specimen of the influence which that religion has upon its votaries." In these broad and universal terms, they make the fault of a single member characteristic of the whole community to which he belongs,

as if the responsibility of every man were not, in fairness and in truth, exclusively limited to his own conduct, or as if the visible church of Christ could authorize any one to be its moral representative to the world.

This it must be allowed, is not a very accurate or candid mode of judging; but it is a mode of judging that is extremely prevalent, with respect to the various professions of ordinary life, as well as the profession of Christianity. And though it can never be commended, since it is intrinsically wrong, yet it might be overlooked in the latter case, as it often is in the former, were it not there carried to a most dangerous length, and employed only as a means of disparaging the Gospel, and ruining immortal souls.

3. It may be observed, in the third place, that the fact of which I am speaking is often exaggerated, by considering one part of the Christian's conduct as a test of his whole character. No man, indeed, can be regarded as truly good, who wilfully and habitually violates any one of the precepts which he believes to form a part of his religion. I speak here, however, not of habitual, but of detached and occasional transgressions of the divine law, which, it cannot be denied, have been, and daily are, committed by Christians of the very highest attainments. Now, these being inconsistent with the strong professions of the Christian; appearing more enormous, because they attach to one who has been in the practice of improving others; and being, perhaps, independently of these aggravating circumstances, abund-

antly flagrant and injurious of themselves, they strike the feelings, and the imagination forcibly, and are allowed so to fill up the view, that the virtues and graces with which they are associated are forgotten or disregarded. It is not considered, that the best of men cannot be perfect, but that from the corruption of their nature, and the strength of external temptation, they will sometimes be betrayed into criminal indulgence. It is not considered, by what bitter regret and self-abasement such indulgence is succeeded, and what watchfulness, and mortification, and holy jealousy, it produces in their future life. It is not considered, how carefully they have avoided a thousand vices into which multitudes around them are plunging every day; how faithfully they have studied to discharge their personal and social duties; and how many have profited by their benevolence, their instructions, and their example. All this is as much forgotten as if it had no existence, or is recollected only for the purpose of heightening the color of their guilt. The splendor of their virtues is obscured by an individual spot, which malice or misconception has magnified far beyond its real size. And their character is appreciated, not by the tone of their principles, in connexion with the habitual tenor of their conduct, but by a single vicious action, of which their mind is utterly abhorrent; which they bewail with unfeigned sorrow, and which a candid eye would trace to those imperfections of heart and of condition which adhere to humanity in its best estate.

I appeal to my readers, if what I have stated be not a matter of fact, which has come repeatedly under their own observation. I appeal to them, if there is not a class of men who look at the bad, rather than the good, qualities of the Christian, and who speak as if one of the former over-balanced the brightest assemblage of the latter, and deprived them of all their claims on our approbation. Talk to these men of any individual, who is a Christian in his practice as well as in his profession: tell them of his piety, his humility, his justice, his charity: point him out as one who is a credit to religion, and an ornament to society: and they will instantly revert to some criminal action, which, in an evil hour, he had once committed, or to some circumstances of his character which have a suspicious appearance; they dwell upon these with relentless severity, and conclude, that he who is guilty of such things, whatever he may be in other respects, cannot be considered as a person of real worth. Look into their writings, and you will perceive the same want of candor and discrimination, when they treat of those religious characters which are described in Scripture. The unmanly equivocation of Abraham, the aggravated adultery of David, and the unhappy strife between Paul and Barnabas, are held out as the characteristic features of these eminent persons; that faith, and piety, and humility, and ardent zeal for the glory of God, and the best interests of mankind, by which they were severally distinguished, go for nothing in the estimate that

is formed; and the solitary deeds of sin which they themselves never attempted to justify, and which the Holy Spirit hath recorded for our warning, are employed to depreciate their real worth, and to reduce them to a level with those, who make no pretensions to the love and practice of religion. In this manner it often happens, that, contrary to the way in which our opponents judge in all other cases, contrary to the way in which they themselves would choose to be judged, they make one unworthy action of the Christian, descriptive of his whole character, and an index to point out to us, with unerring certainty, what he really and essentially is.

4. I have to observe once more, that the fact, by which our opponents are furnished with the objection, is frequently amplified by a too rigid comparison of the Christian's conduct with the religion which he professes to believe. Christianity, they well know, prescribes a course of action the most pure and holy that can be imagined. It admits of no violation, however inconsiderable, of the duty which we owe to God, to our neighbor, and to ourselves. It dictates a habitual abhorrence of every thing that is sinful, and a habitual love of every thing that is good. And commands us to purify ourselves, even as God himself is pure.

Such is the religion, to the truth of which we have declared our assent: such is the religion, by which we profess to be regulated; and such the religion, which we earnestly recommend to the faith and obedience of others. Hence our opponents con-

clude, either wilfully or by mistake, that our conduct must be in fact immaculate in its whole tenor, and in all its constituent parts. They do not inquire whether this state of moral perfection be the constant object of our desires and our endeavors, but whether we have actually attained to it. They look at us in the spotless mirror of the Gospel: they find, of course, not only certain features, but the general aspect of our character, to be extremely defective: nay, its blemishes and deformities become more prominent from that blaze of unshaded purity in which it is reflected; and, judging by this appearance, they pronounce us to be inconsistent, hypocritical, and base.

Now, it would be fair enough to judge us by the standard to which we appeal, if they would take care, at the same time, to apply it under the direction of those rules, which the very nature and circumstances of the case require to be observed, in such an important trial. Then we should have no right to complain: Then we should abide the result, whatever it might happen to be. But we justly complain, that they disregard those rules, and expect from us what it is absolutely impossible we should ever be able to exhibit. They forget, that the morality of the Gospel must be perfect, because it is prescribed by a perfect Being, and that, had it been otherwise, they would very soon have discovered it to be unworthy of its alleged author. They forget, that moral imperfection is an attribute of our fallen nature, and must, therefore, mingle in all our attempts

to comply with the divine will, and to imitate the divine character. They forget, that this doctrine is not only acknowledged in the Christian system, but is the very occasion of that system being planned, and the very foundation on which it is built. They forget that the promises and blessings of the Gospel are never said to be conferred on those, who are as holy as the divine law requires; but on those, who, amidst the frailties, and the corruption, and the sin, which often mark their path, are seeking for heaven, through justification by the grace of God in Christ Jesus, through sanctification by his Holy Spirit, and through a patient continuance in well doing. To all these things, they pay no attention, although such considerations are essentially requisite for enabling them to judge a righteous judgment. They confine their view to an unqualified contrast between the moral precepts of the Gospel, and the actual state of Christian character; and, because the latter does not come up to the former, or approach very near to it, or, in other words, because they are not gratified with the existence of an impossibility, they can find no Christians who are truly and sincerely good.

And they fall the more readily into this error, by thinking of their own attainments. They, too, have a code of morals, by which they affect to be guided: but it so very indulgent to all their favorite passions; it so uniformly consults their pleasure, their inclinations, and their temporal interests; it has so little of rigorous or authoritative injunction; and abounds so much in

saving clauses, that to conform one's self to it strictly, is far from being the most difficult thing in the world. Its standard, indeed, is so miserably low, that, in the present state of criminal law and of social intercourse, it is easier for them, methinks, to rise above than to fall below it. And, because they are conscious of keeping up to this standard of behavior which they have prescribed for themselves, they have no allowance to make to the Christian, for coming short of the standard which is prescribed to him by the word of God; and regard his deficiency as a decisive proof, that he is not what he pretends to be.

It may be observed also, that, to the injurious effects of this mode of judging, the *ministers* of religion are more particularly exposed. They not only make the same general professions with ordinary Christians, but take a leading part in defending and propagating the Gospel. They preach it in its native purity. They remonstrate with the unbelieving. They reprove the disobedient. They insist upon a faithful performance of duty, and forbid the least indulgence to sinful appetites. Hence their failings are more ostensible and striking. A kind of involuntary resentment against them, is awakened in the minds of those whom they address. These are happy to find an excuse so specious for their own immoralities. The avowed enemies of religion seize this opportunity of urging their favorite topic of priest-craft and hypocrisy. And thus, because ministers are not *exactly* what they teach and exhort others to

be, occasion is taken to question their sincerity, or to deny that "they have a good conscience." It may be said, indeed, to such persons, "We are men of like passions with yourselves; we have the same corrupt nature; we live in the same wicked world; we are assaulted by the same spiritual foes; we are exposed to the same powerful temptations. We cannot, therefore, set a *perfect* example of the pure and faultless morality of the Gospel, which we are, nevertheless, bound to preach by the most sacred obligations of fidelity to God, and love to you." This reasoning is very obvious, and, to a reflecting mind, is irresistible. And yet how often does it happen, that, by a rigorous comparison of the conduct which ministers recommend, with the conduct which they exhibit—a comparison which gives to their very best actions an unfavorable aspect, and converts their most inconsiderable faults into great and flagrant guilt—they are convicted of absolute worthlessness, or, at least, thrust down to a much lower degree in the scale of character, than that which they are fairly entitled to hold. And being thus judged according to a most fallacious appearance, they are doomed to suffer the evil of a most unrighteous judgment.

HINTS FROM A LAY BROTHER.

For the Panoplist.

FROM what is said of Gaius in the third epistle of John, I have often thought that an innkeeper of a similar character is peculiarly needed in each of our large

towns. Let there be a public house, where God is worshipped morning, noon, and night, as a part of the established regulations; where the bounties of Providence are received with thankful acknowledgments, and the divine blessing is implored on all our enjoyments; where all profaneness is proscribed, and no degree of intemperance is encouraged. It has been painful to me to see thirty or forty persons sit down at table, at the most respectable boarding houses in our large towns, without the slightest acknowledgment of dependence upon God.

I cannot doubt that such a house, as is above described, would meet with such encouragement as to remunerate the master for his care and trouble, and enable him to keep open a sort of *Moral and Religious Reading Room*, where all the principal new publications might be seen. The advantages to be derived from such an establishment are many and obvious. Among them the following have occurred to me.

1. The clergy, and other religious persons, who wish not to mingle unnecessarily with the profane and licentious, would have a suitable place of resort. Many persons visit our large towns on business, who wish to take their children of both sexes with them, and who, having no particular acquaintance, must expect entertainment only at public houses. How desirable is it, that religious parents should be able to preserve their children under the constant influence of a purely religious example.

2. There are many respecta-

ble persons, not strictly religious, who would much prefer the regular habits and quiet enjoyments of such a place to the noise and bustle of many of our great inns.

3. An establishment of this kind would bring religious people from different parts of the country together, and make them acquainted with each other, and with the state of religion.

4. Many persons who are not fixed in their principles, would here be preserved from temptations to an improper conformity to the world. They would be in no danger from cards, &c. &c. to which at other places they would be exposed.

5. Such a place would afford an excellent opportunity of becoming acquainted with the numerous charitable and religious exertions which are made, in this extraordinary age, for the good of man. It would also call into action the means of patronizing these exertions.

6. It is observed, that men of different political views naturally separate from each other, to a great degree, and associate with men of their own class. There is every reason that religious persons should seek the company of each other. Whether Providence shall bring upon the Church a darker period, or cause the light, which now begins to dawn, to shine more and more unto the perfect day;—in either case, Christians have abundant reason to associate together, and to stimulate one another to love and good works.

But the man who superintends such an establishment should be a Gaius indeed, and

not a sour, morose, selfish, pretender to religion. His reputation would soon be known, and his house frequented by the regular, the benevolent, and the pious.

For the Panoplist.

ON THE ENCOURAGEMENTS TO GIVE CHILDREN A STRICTLY RELIGIOUS EDUCATION.

AT the close of the paper *On educating children for the arduous duties of the present times*,* I proposed to add some thoughts on the encouragements to such a course, as was there recommended. Happily for the Christian, suitable and very powerful encouragements are offered to the performance of every religious duty. Were it not so, the path of virtue would be dreary indeed, considering the weakness and inconsistency of man. But God has been pleased to reveal most abundantly, that perseverance in a course of duty is attended with peculiar enjoyment, and that the present satisfaction of obeying the Divine law more than counterbalances all the temporary evils which obedience may bring upon us.

1. The command of God requires parents to *bring up their children in the nurture and admonition of the Lord*; and this command, illustrated and explained as it is in many passages of the Bible, is itself a most powerful encouragement. The command is repeated and implied, in a great variety of passages; but in none more impressively than in the injunction of Moses, Deut. vi, 7. After commanding the

* See Pan. for Aug. part II. p. 155.

Israelites to love the Lord their God with all their heart, and to keep the words which God had revealed, the holy prophet adds, *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when walkest by the way, and when thou liest down, and when thou risest up.* This command is equally express and affecting, and equally illustrates the wisdom and kindness of God. Surely the great and glorious Being, who thus interested himself in the religious education of families, who with such infinite condescension thus particularly described the duty of constant, unremitted, religious instruction, will not fail to bless the faithful obedience of his people. The very language of the command carries with it abundant encouragement. It is the language of a Parent, addressed to parents; of a Parent divinely wise, divinely good, to parents sincerely desirous of the happiness of their offspring.

3. The Providence of God furnishes satisfactory encouragement to the religious education of children. Of those who have become hopefully pious in any country, a large proportion have uniformly been from families religiously educated; so large a proportion as to furnish a constant testimony to the faithfulness of God in blessing his covenant, and owning the means of religious instruction which he has instituted. Heathenish families in a Christian land, (and many such families have existed,) have usually educated a heathenish posterity; and thus irreligion has been perpetuated from

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generation to generation; while the comparatively small number of persons, whom God has selected from such families to be vessels of mercy, serves to display his sovereignty, but does not weaken the conclusion above mentioned. Even this small number would not be found, I apprehend, were it not for the kindly influence of Christian institutions. This influence extends, in a degree, to many who do not come within its proper sphere. It may be affirmed with little danger of mistake, that if family religion should be neglected in any country, the church of God would become utterly extinct in that country. Let all parents, who regard religion as supremely important, and set a just value on the souls of their children, take courage in performing the duties which particularly respect the immortal interests of their offspring. Let them pray and not faint; let their prayers be accompanied by faithful admonition and exhortation; and let them hope in the mercy and loving-kindness of God. Let me not be supposed to say, that parents can insure the salvation of their children by the performance of their family duties. The grace of God can alone change the heart; and the purposes of God are inscrutable, as to the individuals whom he *has chosen* from among men *from the foundation of the world*. But his providence so far discloses his purposes, as to afford the encouragement here described.

3. Parents are encouraged to educate their children religiously by the consideration, that they are thus ordinarily doing good on a more extensive scale, than

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in any other way. Christians should certainly do all the good in their power: and they should seek the means of doing good extensively and permanently. To all who have children the means are at hand. The good conferred upon mankind by giving the world a single well-educated, pious, public-spirited, self-denying young man, or young woman, is incalculable. This subject is too often overlooked, and disregarded. As domestic discipline and domestic enjoyments are removed from public view, and make no great figure in the common estimates of usefulness and influence, the fireside is too seldom considered as the grand nursery of piety, in which plants of righteousness shall be reared, and fitted to flourish and blossom and bear fruit for ever. All Christians have it not in their power to preach the Gospel, become pastors of churches, preside over seminaries of learning, or write for the improvement of others; but all have it in their power to make the family circle a scene of religious improvement; a little sanctuary, from which prayer and praise shall daily ascend to God; a school of virtue, in which immortal beings shall be trained up for glory.

4. The present enjoyment which is derived from seeing a religious family, especially one which has become so in consequence of the Divine blessing on the labors of parents, affords great encouragement to religious heads of families. The happiness which is visible in the lives of pious young persons, and which can be justly appreciated by a pious parent, is so totally superior to the common

enjoyments of this world, as to carry proof of its intrinsic excellence. Men labor hard to acquire riches for their children; but riches are so far from securing happiness, even here, that they often have a contrary effect. Let parents become wiser, and constantly labor to obtain for their offspring, through the merits and meditation of Christ, an interest in the divine favor. Then will the present enjoyments of their children be greatly enhanced, and their future prospects illuminated with light from heaven. AGENOR.

ON THE DISTRIBUTION OF RELIGIOUS TRACTS.

To the Editor of the Panoplist.

Dear Sir,
If you think the following remarks may be useful, in any way whatever, you are at liberty to publish them in your excellent magazine; and no displeasure will be felt if you do not.

It seems to me that there never was a more interesting period than the present. With astonishing rapidity the angel is flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Christians are uniting their influence and their wealth in reforming the world. If any cannot be moved by other motives, the dread of the curse of Meroz presses them to action. They dare not fail to come *to the help of the Lord against the mighty*. They are afraid to be cumberers of the ground, lest God should cut them down. They dare not keep their money in their coffers, lest God should

put *them* into the grave, and give their wealth to others. Every one, who is not insensible to religion, seems to wish to have some part in ushering in the day of the Lord.

Among the means of diffusing evangelical truth, which have been adopted by the present generation of Christians, that of distributing tracts, sermons, and pamphlets, among the poor and the ignorant, is by no means the least important. In this way many are induced to read, who otherwise would not have it in their power. And what they read in their houses awakens their minds to feel the importance of listening to the preaching of the Gospel. Much time is rescued from dissipation, and many immortal souls from death.

Having had the privilege of distributing books belonging to different benevolent societies, and of observing the effect, I beg leave to propose the inquiry whether we have hitherto adopted the best plan of distribution. I have been grieved to find, that when an excellent tract has been given to a poor family, it often happens that no others but that family can have an opportunity to read it. Being choice of the gift, they are unwilling, even if requested, to lend it, or give it to another. And perhaps with a view to keep it new they have scarcely read it themselves; thus our object is defeated.

I have thought of, and have adopted, this plan. There are, in almost every place, persons, who are anxious in this day of general exertion, to do something for God. In every place there is at least one pious female, whose heart burns to aid the good cause. Let such books as are prepared for distribution be deposited with this female. Let tracts, or sermons, of several kinds be stitched together, so as to form a small, but respectable volume. Let our pious friend keep a particular account of the lending and return of every volume. Let it be her duty, not merely to lend the books, when application is made, but to put them into the hands of such as she may wish should read them. In this way, a hundred persons may have opportunity to read the same pamphlet. Let the agent have a variety, if possible, so that there may be a word in season for all descriptions of character. In this way, the rich may be stirred up to liberality, the ignorant indoctrinated, and the sinner alarmed. Perhaps a hundred little pamphlets may in this way do more good than a thousand otherwise distributed.

From perusing these observations, perhaps some person may be induced to turn his thoughts to this subject, and offer to the public some improvement of the above plan. In such a case I shall be much gratified.

C. A.

RELIGIOUS COMMUNICATIONS.

ESSAY OF RAUMGARTEN-CRUSIUS
ON THE DOCTRINE OF THE
TRINITY.*(Continued from p. 208.)*

SUPPOSING, then, not only that there is but one God, but that there is only one person in the Godhead; supposing that the Son and the Holy Ghost are not truly divine;—then will the Holy Scripture be a book the most inconsistent, self-contradictory, and subversive of its own designs, that ever was, or ever will be, composed. It costs those, who deny the doctrine of the Trinity, excessive trouble to explain away, even by the most violent means, the plurality of persons in the Godhead—the divinity of the Father, Son and Holy Ghost, and the personality of the Son and Spirit to whom divinity is ascribed. And when they have done their utmost, with all the Scripture-proofs which are against them, they have accomplished very little. Can the shocking avowal; “The Scripture teaches this doctrine, but herein the Scripture teaches error and falsehood,” discharge them from feeling and acknowledging their obligation to believe in a plurality of persons in the Godhead? When they assert, that “the Scriptures are undeniably opposed to idolatry,” something different from what they mean to establish may be gathered; for do these same Scriptures undeniably teach idolatry, at the same time? “The Scriptures announce but one

God, and enjoin it upon us as a duty to worship him alone.” Is it then at the same time impossible for one who places implicit confidence in their testimony, to believe and receive as a Scriptural doctrine the unity of God, in the sense in which Unitarians understand it? Do the Scriptures describe a special object for which they are written, and do they still labor directly to defeat that object? Did their original Author or authors, most indiscreetly forget, in one particular case distinguished from all the rest, for what purpose they were speaking and writing, and directly build up that which they designed to pull down?

But perhaps an objector will here suggest, that “it was owing to forms of speech already established, that the writers of the Old Testament have spoken in such places, as they do; that their language might otherwise have been unintelligible; that readers were already so accustomed to such expressions, that they would not misunderstand them, although, according to the letter, they seem to ascribe divinity to some persons and beings who are not God; and that the explanation, which Trinitarians give of such passages, is a mere mistake through ignorance of the idiom of the language.”

Expressions of such a kind, as must be supposed to afford any ground for these objections, can never exist among a people like the Jews. Expressions, contrary to the belief of a whole na-

tion, certainly do not occur in the language of that nation. Let one select any expression of our vernacular tongue, which he pleases, that does not by use now mean what, according to etymology, and strict grammatical accuracy, it may mean. It is certain, there was a time, when this word was chosen, introduced into the language, and customarily used, because it expressed with etymological and grammatical accuracy, that idea, which was suggested to the mind by the thing it was intended to designate. Thus, for instance, our word *busse* is undeniably derived from *bucsen*, and appropriately means "*satisfactory atonement for past offences.*" But this idea is now attached to it by no Protestant Christian, when he uses it in speaking of religious subjects. When this word was introduced, however, men expressed of it what was required of a sinner in order to cease to be a sinner: this was then universally understood by it. An atonement on the part of the sinner was believed to be necessary, and was required. At that time, when the Germans became Christians, and German words were first used to express ideas respecting the Christian religion, and must be coined anew for this purpose, *busse* was chosen, not by any misunderstanding, but because it expressed accurately, that which men wished to express by it, according to the opinion of the Christians of that day, who were Roman Catholics. On the contrary, since then, Protestant Christians have learned to think very differently respecting the duties of him, who

turns from the ways of sin into the way of happiness and virtue.

At the first, the current word, *busse*, was retained, yet in such a way that often, and plainly enough, it designated, what one now thinks, and wishes others to think, respecting its meaning. This word has been gradually vanishing from the language of Protestants and would at present be entirely excluded, and give place to the words *conversion*, *reformation*, *change of mind*, if it were not for two reasons. First, it is, in Luther's translation of the Bible, and in the old doctrinal treatises, and it becomes necessary for the learner to be advertised respecting the meaning which he must attach to this word, when he finds it. Secondly, because were another word substituted to designate the idea conveyed by *busse*, it must so designate it, that every one who used the substituted word must immediately recal the other to mind; for *conversion*, *reformation*, *a change of mind*, do not mean exactly what *busse* means, according to the present Protestant use.

Hence, the following observations respecting the use of language are plain. (1.) Every word, every expression, is, at the time when it is first introduced into a language, so chosen that it leads strictly, intelligibly, and naturally to the idea which is intended to be designated by it. (2.) As soon as the use of language is so changed, that a word, or sentence, appears to mean something different from what it expresses, the inconvenient word, or the unfit expression is exchanged for a better. Most of all is this the case, surely,

when an incongruous expression is incorrectly taken by many, and understood according to its etymological import, when it ought not to be; and when one designs to correct errors and false representations, which have arisen from a misunderstanding of the expression. (3.) In case any such form of speech still continues in any language, it continues because it is no longer misunderstood; it is retained because one finds himself necessitated to retain it, from the want of another word, or phrase, which would perfectly express with accuracy and plainness, the idea which was expressed by the word in question. As often as importance is attached to the use of such a word, it is not used, nor permitted to pass, without certifying, that the word is not employed in its primitive, original meaning, but in an acquired sense,—a sense now changed from its former one by the customary use of language.

Let any one now apply these observations to numerous expressions of the Holy Scripture respecting which, if they are accurately understood, no one can refuse to confess, that they either actually designate, or appear to designate, a plurality in the Godhead. Thus, for instance, the customary name of the Deity, *Elohim*, is for the most part in the plural number, notwithstanding it designates only one God, and therefore is connected with words in the singular number. The original authors of the Hebrew language were not pagans. Abraham was summoned to leave his father's house, when this house had de-

clined to idolatry. In Canaan, according to the testimony of history, he found no idolaters. The Canaanites became idolaters not till after Jacob had removed with his family to Egypt. Certainly, then there were originally in the Hebrew tongue words and expressions, in conformity to a belief in the unity of God, which those surely held, who first spoke this language. Now, supposing, that from the time when the Hebrews first declined to idolatry, expressions were introduced, which strictly understood were expressive of polytheism; yet the ancestors of the Israelites separated their connexion with idolaters much too soon to have already contaminated their language by the common use of idolatrous expressions. And would they have retained these expressions, and rejected their former ones? Expressions seemingly favorable to polytheism were very unnecessary to a Hebrew. Among the multitude of divine names, which his language presented, the word *Elohim*, a word of the plural number, might well have been entirely rejected. And if this could not have been done, still, the use of this word in the singular number, *Eloah*, was sanctioned by custom. If moreover, this word was more commonly used in the plural number, in Egypt, where the posterity of Jacob served not one God, the God of their fathers, but many and strange gods; yet, what was naturally to be expected of Moses, the great Reformer in case he did not actually intend to designate a certain plurality of the Godhead? Either, that he would have forbid-

den by express laws the use of the plural name of God, as of many other things which in the most remote manner might lead to idolatry; or, at least, that he, who plainly gave a tone to the Jewish language, would, by the exclusive use of the singular number, *Eloah*, have gradually extirpated the use of *Elohim*, as Christianized Rome soon began to speak of a *Deus* (God,) and to forget the *dei* (gods) whom they had hitherto so frequently named. This Moses, notwithstanding, used the word *Eloah* only twice, but in numberless instances the word *Elohim*.

Further; why did not those men, who labored without cessation in opposition to idolatry, make an effort to cast out of their language such a word, in later times, when the people actually declined to idolatry, and when it was hazardous to leave them words and phrases, which might appear better adapted to a system of polytheism, than to the acknowledgment of the unity of God? Would they not only have used the very same expressions, but have increased them with new ones of a like nature, and a long succession of personifications? On the contrary, that like other wise and good men among other nations, these men, designing to correct the abuse of certain words and phrases, which had grown into a custom, would have gradually changed them, is clear from more than one example. The word *Elohim*, already mentioned, means appropriately, agreeably to its derivation, "*Revered*," or "*Worthy of Reverence*." So long as the use of this word did not always and uni-

formly suggest to the mind the idea of God only, and its original and appropriate meaning "*worthy of reverence*" was still continued; so long, one would not hesitate to call men who were and ought to be the objects of reverence by their fellow men, particularly magistrates, *Elohim*, i. e. those who are worthy of reverence, or honor. Moses did so. In the same manner we often give, without hesitation, the title of *Highness*, and *Supreme Highness*, understanding by it the superior, and supreme magistrates of a country; although, we commonly by these expressions, used without any additions, designate the Deity.

Gradually, however, among the Hebrews the word *Elohim*, *worthy of reverence*, came to be applied only to God. The original word from which it is derived is lost in the Hebrew, and is preserved barely in a foreign dialect, which originated from the Hebrew. In later times, David only uses the word *Elohim* to designate magistrates; and that, at a time when idolatry was entirely banished from Judea; and in a passage too, which is plainly quoted from Moses, where he uses the word according to its original meaning. All the other Hebrew writers carefully avoid the use of *Elohim* in this sense; no doubt, because by common usage it suggested to the mind the idea of God, or gods only; and among a people, who were already inclined to idolatry, it was necessary to be very circumspect in regard to expressions of this nature.

Similar is the case, with respect to the word *מלאך*, or *angel*.

Its appropriate meaning is "*one who is sent*." No wonder, then, that this appellation was bestowed on angels, who were regarded as the messengers of the Deity for the execution of his designs; that it was bestowed on Him, who was pre-eminently the Messenger of God, and whose appearance was so eagerly desired—on Him who was the expected Redeemer of men. But since the word מלאך, (angel,) and particularly the Greek term, by which this Hebrew word is translated, ἀγγελος, has lost its original, more generic meaning, in most cases, and has become an appellation by which one is accustomed, almost exclusively to designate *angels*, it has also ceased to be customary to call the Savior, *the angel of Jehovah, the messenger of Jehovah, or the angel of the Lord*, as Luther has translated the phrase.

Jesus, who often repeated the same idea from the writers of the Old Testament, and applied it to designate himself, does not call himself *Angel* merely, but rather gives us a comment upon the word, and calls himself *ὁ ἀποσταλμένος ὑπο τοῦ πατρὸς*, *him, whom the Father sent*; and *he who was sent by the Father*.

It was customary, then, among the Jews to discard or avoid expressions, that had been in current use, as soon as a hazardous misunderstanding and a dubious use of them were apprehended. That such words as appear to designate a plurality in the Godhead, and yet in fact do not, should have been new coined by the Jews, and still more by the

enlightened enemies and opposers of idolatry, the authors of the Holy Scripture, is utterly inconceivable. To borrow from foreign nations those expressions, which related to their polytheism, was a thing unknown to a Jew. Our Christian poets, of the present day, from mere imitation of the Greeks and Romans, speak of gods; of Cupid, Pallas, Jupiter, &c; of divine beauty, divine intelligence, and of men worthy of being worshipped; but to a Jew, it is well known these things were an abomination. Whoever ascribes to a Jew such a mode of speaking, ascribes it from analogy, because such a mode is customary among other nations. Whoever maintains, that by the expression *Son of God*, in the mouth of a Jew, nothing more is meant than a king, because the Greeks regarded many of their kings as the progeny of the gods; or whoever asserts that the description of Wisdom, by Solomon, is nothing more than a bare personification of a divine attribute; he mistakes altogether the spirit and customs of this nation. Men so full of hatred against idolatry; men, so cautious with respect to using the name of God, that they never ventured to pronounce even once that name, which God appropriates to himself, and which no one besides himself ever bears, the name *Jehovah*, were not inclined, surely, to ascribe divine properties and divinity itself to any being not actually God, or to personify abstract attributes as divinities.

(To be continued.)

LETTER TO A FRIEND DANGEROUSLY SICK.

The following letter was written by students in theology to a brother student, who had left the theological school, in consequence of sickness.

Aug. 1810.

"Dear Brother,

WITH deep interest we hear of your continued illness. If a line of ours can afford you any consolation we rejoice to gratify you. In all our hearts, and in our social and private prayers, you have an affectionate remembrance. We have hoped you would soon be restored to us again, to join us in our morning and evening devotions, and to pursue with us the delightful study of divine truth. But, dear brother, we submit to Divine Providence. We ask for your health as a blessing which we desire but dare not demand. Perhaps the great Head of the church has employment for you in some other department of his house. If he has, and he develope his design, we wish to acquiesce. It will be a loss to *us* to part with you, but if your noblest work is done, it will be better for *you* to depart, and to be with Christ. 'Tis surely better to be called from an extremity of the kingdom, and be seated where you may behold the king in his glory; to leave a benighted world, and go to be warmed, enlightened, and cheered by the immediate rays of the Sun of righteousness. Yes, brother, in heaven Christ is seen without a veil. You need not there drink of these polluted streams, or breathe this contaminated air; you may drink of the river of the water of life which flows

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from the throne of God and the Lamb, and from every heavenly breeze inhale immortal vigor. To exchange earth for heaven will be no loss. If a child of grace, as we hope you are, you may rejoice at the symptoms of your approaching dissolution. *Here* you must expect to have many pains and heave many sighs; in heaven they cease. *There* the blest inhabitants no more say they are sick. *Here*, to learn a little, you must labor much; *there* you may learn without an effort. Truth will pour in upon the unincumbered mind, like the rays of the morning upon the opening eyelids. You will have only to stand and gaze, and become like him on whom you look. If called home, now, you will not have to quit your present employment. In the pursuit of truth, you will leave us far behind. The grand inquiries; *What is God? What has he said? and What has he done?* will furnish your enlarged mind matter for endless and delightful research. We lose you! We see you leave us; we follow you with our eyes, and we exclaim, "My brother! My brother! Must we then remain prisoners in this gloomy planet while you are released?" But we hear you reply; "O, my brethren! stay and feed the churches; we cannot all be spared." We shall, then, be employed in different parts of the same church. You will see it triumph, *we* shall see it in the field. *We* shall be employed in directing homeward benighted pilgrims, you from the battlements of heaven will hail them as they arrive.

We rejoice that you feel willing to leave the event of your

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sickness with God. We trust he will support you under your sorrows, and enable you "in pleasurable strains, to sing the frailty of your clay." We intreat your prayers, while yet you remain on earth, that should you leave us we may be faithful in the cause of our blessed Redeemer, and see the good of Zion all the days of our lives. We really know not how to spare you. The harvest is great and the laborers few. The churches are stretching out their hands for help, while many find no relief. You will employ some of your remaining strength, in praying the Lord of the harvest to send forth laborers into fields already white for the harvest.

Dear brother, there is a possibility of visible Christians being deceived, with respect to their own state. Friendship bids us remind you of this. If any of us should reach heaven we shall expect to find you there. Make your calling and election sure.

If your strength permit, we shall be happy to receive from you any advice, or admonition, which you may think for our good. You will continue to have an interest in our prayers, and to live in our hearts. We are most affectionately yours,

***.

For the Panoplist.

ON COVETOUSNESS, OR A RELIANCE UPON RICHES FOR HAPPINESS.

THE nature of that covetousness which is so frequently condemned in the Scriptures, which is pronounced by the mouth of in-

spiration to be idolatry, and is repeatedly mentioned in the same catalogue with the most flagrant immoralities, and the most daring impieties, seems not to be commonly understood. Men in general appear to think that a covetous man, and a miser, are synonymous terms. Of course, they think it uncharitable to suppose any man covetous, unless he has obtained the reputation of being a downright miser; that is, a *wretch* (for that is the meaning of the word miser) *supremely and sordidly devoted to amassing money.*

But this is a great mistake. Though every miser is a covetous man, yet the reverse is far from being true; so far, that there are probably fifty or a hundred covetous men in the scriptural sense of covetousness, to one man, who can with any propriety of language be called a miser. That this is the fact, I think no intelligent person can fail to be convinced, if he will attend diligently to the following observations, and compare them attentively with Scripture. It may be worth while, however, to inquire before I proceed further, into the origin of so general a mistake on this subject.

1. The word *covet*, which, in its most obvious meaning, signifies to desire earnestly, is often understood to imply a desire of obtaining the property of others, even by unjust and unlawful means. Covetous men are sometimes guilty of all this; but it is by no means necessary to the character of a covetous man, that he should even desire to increase his property. He may be perfectly satisfied with his acquisitions; and never indulge

a wish for his neighbor's wealth: he may give away his income liberally, nay profusely, and yet be entirely under the dominion of covetousness.

2. When ministers preach against covetousness, they are very apt to draw an extravagant character; a character so monstrously deformed even in appearance, that few possess it, and not one will acknowledge, that it has the least resemblance to himself. In short, they depict a most unconscionable miser, of a most grudging disposition, and most sordid and unsociable manners, if not addicted to the basest frauds. While a minister is preaching thus against covetousness, his well-dressed, respectable hearers, who have been fair and honest in their dealings, faithful to their contracts, and reputable in their characters, have no conception that the denunciations of Scripture against that vice can apply to them. Possibly they think of some one man in the congregation, and two or three, or perhaps five, in the circle of their acquaintance, against whom they imagine these tremendous denunciations to be directed. How would they startle, if told, as they might be told with safety, that a very large proportion of all the persons whom they meet are of the character which is so decidedly condemned in Scripture, and which ought to be most scrupulously shunned and dreaded. The practice of drawing extravagant characters is very naturally contracted, and is often observed in relation to other classes of sinners; but in relation to no class more frequent-

ly than the one here particularly intended.

3. Another reason why mistakes have been so general on this subject is this: Men are always prone to judge too favorably of themselves, and to think themselves less exposed to the displeasure of God, than they really are. This, added to the preceding reasons, sufficiently accounts for the fact, which was stated above; viz. that there is a general apprehension that no man is properly denominated covetous unless he is an inveterate miser.

I now proceed to describe what I imagine to be the real character of the covetous man, as drawn in the Scriptures; a character which can be described in a few words, and perfectly illustrated by one of our Savior's short parables. Covetousness is, I apprehend, neither more nor less, than *a reliance on riches for happiness.*

In the twelfth chapter of Luke, our Lord took up the subject of covetousness in form, and gave a living animated example, which will remain to the end of time sufficient to satisfy every anxious inquirer as to the nature of this sin. The occasion was as follows: One of the attendants on our Savior's teaching requested him to interfere in the division of an estate. This was an improper request, and a compliance with it would have been unsuitable to the character and designs of Christ. It afforded, however, an excellent opportunity of giving instruction; and one which was readily embraced by the great Instructor.

Take heed, said he, verse 15

and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. The principal thoughts are contained in the latter clause of this verse; viz. that wealth is not the great end of human existence, and that life is not secured by the abundance of worldly possessions. Our Savior continued his instructions in the following parable, or example:

Ver. 16. *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. There is nothing in this verse which conveys any unfavorable impression as to the character of the rich man in question. To be rich is not in itself criminal; and surely no method of becoming rich is less suspicious, or less corrupting, than a gradual accumulation of property by agriculture. There is not the slightest hint that the man was fraudulent in his dealings, hard in his bargains, unfaithful to his engagements, a bad neighbor, or unkind to the poor; that he withheld wages from his hired servants, or took advantage of the necessities of others; that he was miserly in his disposition, or sordid in his manner of living. From what follows, indeed, we should judge it most probable, that he was the reverse of all this; that he was hospitable, free in his expenses, and in every respect what the world would call a worthy, reputable, or even honorable man.*

Ver. 17, 18. *And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I*

will pull down my barns and build greater; and there will I bestow all my fruits and my goods. It is certainly lawful to provide shelter for the fruits which God has given. The precaution of building greater barns would have been proper, for aught that appears, if it had been taken with suitable dependence on God, and not for personal gratification merely.

Ver. 19. *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. The word merry may lead the mere English reader to suppose, that the rich man was planning a course of boisterous mirth and dissipation. But this word has changed its meaning since the date of our translation of the Bible. The original would now be better expressed by the phrase, be cheerful or enjoy thyself. So when Solomon says, A merry heart doeth good like a medicine, his meaning is a cheerful heart, &c. The feelings of the rich man may be expressed in modern colloquial phrase thus: "I have now laid up money enough to support me handsomely the rest of my days. I will retire from business, live at my ease, take comfort, and enjoy myself."*

When the rich man comes to develope his plan fully, it appears that the whole fault consisted in relying on his wealth as the grand mean of happiness. He seemed to have forgotten the uncertainty of life, the government of God, his own accountability, and the unchangeable destiny which awaited him in the future world. In short, he made wealth his God. This

was his error and his sin. He ought to have considered, that wealth alone without other blessings is but a miserable security for happiness; that even this wealth was given by God and remained constantly dependent on his providence; and that he was bound to love the Creator rather than the creature, and thus to repose his hopes on the bounty and kindness of his almighty Benefactor.

Ver. 20. *But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?*

The folly of this man, for which he was reprehended in so awful a manner by God himself, was not an inordinate craving after more, nor a niggardly use of what he possessed. He even seemed to be perfectly satisfied with what he already had, and was preparing to make a free use of it. The grand defect in his plan was, that his views were solely directed to his own gratification, and that he never suspected himself to be merely a steward of the good things which God has so liberally bestowed upon him.

Ver. 21. *So is he that layeth up treasure for himself, and is not rich toward God.*

This verse shows, that the description of the covetous man was designed for the universal instruction of mankind in relation to this great subject. The phrase *is not rich toward God* is generally interpreted as equivalent to *is not rich in faith*, or *is not the subject of those spiritual graces with which God is pleased*. Although this interpretation conveys an impor-

tant truth, a truth in perfect harmony with the scope of this passage, yet I apprehend a more literal sense to be both more forcible and better suited to the plain character of our Savior's instructions. *Is not rich towards God, or for God; i. e. does not use his wealth with a primary reference to God; considering that the wealth is in fact God's, and not his own.* The verse may be paraphrased thus: "So foolish and presumptuous is every man, who amasses property for his own gratification, relies upon riches for happiness, and does not employ his wealth in the service of God, as his steward, for the accomplishment of his purposes, and with a solemn sense of accountability for the use of this great talent."

If the foregoing remarks are correct, what a vast number of covetous men are to be found within the circle of every one's acquaintance. What a vast number are exposed to be called *fools* by the God who made them, and to be summoned from all their splendid projects to appear unprepared before his bar! This conclusion cannot be uncharitable; for multitudes shew by their deliberate conversation, by their more deliberate conduct, and by their habitual state of feeling, that they possess precisely the same character with the rich man in this passage. Yet they never conceive it to be possible that they are covetous; and would be highly offended to have it even surmised that they are. Indeed many of them are not covetous, according to their sense of the word. Many of them are even profuse in their expenses, liber-

al in the use of money, kind to the poor; and some are public spirited and munificent to literary and benevolent institutions. Yet, if you attend to their plans and their contemplated enjoyments, you will find that they rely on wealth for happiness with an unlimited confidence. The great object of their lives is to secure to themselves money enough to enable them to *enjoy themselves* and to *live at their ease*. For this many a farmer builds his barns and his stone-walls; many a merchant amasses wealth and looks forward to his splendid country-seat; many a lawyer, many a physician, labors to augment his productive property, and provide a retirement for his old age. But, you will ask perhaps, Is it wrong to lay up a support for old age, or for a family of children? No; it is not wrong to save a part of God's bounty for the purpose of using it in obedience to his commands; and one of his commands requires every man to *provide for his own*. But it is wrong to *rely upon riches*. This is idolatry, and it will be punished as such, unless seasonably repented of. It is a kind of idolatry awfully prevalent in this country; as manifestly prevalent as the worship of images among the Hindoos, or as profaneness among ourselves. It is a national sin; and may be one of the principal means of calling down divine judgments upon us. The scramble after money, for merely selfish purposes, is perhaps as great as it ever was in any country; and our ingratitude to God is peculiarly aggravated, as no other people ever had it in their power to abuse so many blessings.

Perhaps it will be said, that I include all rich men in one general condemnation. Far from it. No rich man is here condemned, if he holds his wealth as the steward of God, regards it as valuable principally because it enables him to serve God on a larger scale than he could otherwise do, feels his dependence on God, and conscientiously bears in mind his responsibility at the great day. Every rich man and every poor man, who does not deny himself, and submit to the authority of his Maker, is beyond all question condemned already, and will be condemned finally and for ever, unless he repents, and offers himself and all his possessions as an acceptable sacrifice to God.— Though the rich are exposed to many temptations and to peculiar danger of losing their souls, yet I would be far from encouraging an uncharitable disposition towards them. Men who are prone to rail at the wealthy, and to exhibit an envious and malicious temper towards them, give sure evidence that themselves would make a merely selfish use of riches.

I cannot close without advert- ing to the divine wisdom, which is manifest in the method of drawing characters universally practised by our Savior. His whole aim was to exhibit some one prominent trait of character, and that in so perspicuous a light, that it seems impossible to mistake about it. Thus, here, the subject of covetousness was illustrated by exhibiting a man who *relied on his riches for happiness*. Most men, if desirous of portraying the evil nature of covetousness, would have drawn

the picture of an incorrigible miser, sordidly amassing his pelf, and afraid to purchase even the necessaries of life; fraudulent in his dealings, odious in his social relations, and generally detested by his acquaintance. They would have added one bad trait to another till they had collected a most incredible mass of external depravity; and this they would have called a genuine exhibition of a covetous man. But this character would have suited very few persons, and not one would have seen his likeness in it. How different was the method practised by our Savior, as exemplified in the case before us, and in the instances of the rich man and Lazarus, the good Samaritan, the unjust steward, &c. &c. It is easy for every person to see whether he resembles the rich man in the text, or not, however good his reputation may be among men, and how much soever he may be praised as a prudent, wise and provident head of a family, or a worthy and respectable member of society. Let every reader pray to the Searcher of hearts, that he may be preserved from the sin of covetousness, or a reliance on riches for happiness.

A. B.

For the Panoplist.

WHAT AFFORDS THE GRAND ENCOURAGEMENT TO MINISTERS IN PREACHING THE GOSPEL.

THE word of God, and universal experience, unite in declaring man's utter destitution of holiness, and native opposition to the Gospel. This I assume as a fact; since the inspired pen-

men assert every imagination of the thoughts of man's heart to be only evil continually; and that he is shapen in sin and conceived in iniquity. Moreover, our Savior declares the necessity of a new birth before we can be qualified for admittance into heaven.

This doctrine of the Scriptures, is fully confirmed by the prevalence and degrading influence of idolatry in all ages, and by the opposition to Christ and the Apostles, and to the Gospel preached by them and their successors.

Taking a comprehensive view of man's depraved character, his opposition to God, and the Gospel of his Son I am ready to ask, *What affords encouragement to preach the Gospel?*

The object to be accomplished by preaching the Gospel, is the conversion of sinners; in consequence of which they love God, believe in Christ, and repent of their sins.

To all holy beings the character of God is lovely; his law is holy, just, and good; and the penalty annexed to its violation, is by no means unreasonable. Each individual, comparing his life with the requisitions of the law, brings in a verdict against himself. All wish to escape deserved punishment, to which they are momentarily exposed. In vain they look for help in themselves, for it is obvious, that repentance and future obedience, can no more make amends for past transgressions, than former obedience can atone for present sins. But such is the nature of the atonement, that God, consistently with his justice as moral Governor, and with the honor of his

law can forgive sins and bestow blessings upon transgressors: so that, in view of the atonement it is difficult to say, which shines the brightest, God's justice, or his grace.

Here opens a field for the display of eloquence; and every encouragement is offered to moral suasion: Eternity, to which all are hastening, is exposed to view; the character of Jehovah, the purity and holiness of his law, the penalty to be inflicted upon transgressors, the depravity of the human race, and their consequent exposedness to punishment are topics well suited to the state of man. The atonement and its concomitant blessings here present themselves, which, together with the circumstances of the life, sufferings, and death of Christ, afford the Christian orator scope for the exercise of all his powers, and motives infinite to persuade sinners to turn to God and live. But experience testifies, that moral suasion, accompanied with all the powers of eloquence, has no power to prepare the soul for heaven. This we might expect, from the nature of human depravity. All men being by nature opposed to God, the more his character is developed, the more manifest is their opposition to him. To prove this, there needs no metaphysical discussion, it being the plain dictate of common sense, and the result of experience in the case of convinced sinners. It is hence evident, that the efficacy of moral suasion, the power of eloquence, and even the atonement, without the influence of the Holy Spirit, afford no ade-

quate encouragement to preach the Gospel.

What, then, shall the minister resort to, in this extremity to preserve him from absolute despondency?

Opening the word of God, we find ample promises concerning the enlargement and prosperity of the Church. From the day of Pentecost to the present time, the plain and evangelical preaching of the Gospel has been accompanied with the influence of the Holy Spirit; which is evinced by the conversion of sinners, and the consequent extension of the Redeemer's kingdom. We find also that the promises of God extend to future ages. He has promised *to pour out his Spirit upon all flesh; to give Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession.* The Jews are to be brought into the fold of Christ; together with the fulness of the Gentile nations. For the accomplishment of these promises, the veracity of God stands pledged. This work of saving love has ever been going on, and will finally be completed by the agency of the Holy Spirit; who by his influence, renews and sanctifies the heart, and finally conducts the subject of regenerating grace to glory. The Holy Spirit, then, is the agent to perform the promises of God. We may therefore rest assured of their accomplishment.

A promise always implies a previous determination in the mind of the promiser. In this case, it implies a previous determination in the Divine mind to save all who are promised to

Christ, as a reward for his sufferings. God being eternal, immutable, and omniscient, it follows that he not only knew, but determined from eternity, to save all who will finally be admitted into heaven.

The same truth is also evident, from the fact, that until regeneration the heart remains in opposition to God, not subject to his law. This fully accords with the scriptural doctrine of election. *For whom he did fore-know, them he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; whom also he glorified.* Hence it appears, that the promises made to Christ, are in consequence of God's determination to save a certain portion of the human race. We are brought then, to this conclusion, that the doctrine of election, or the Divine purpose concerning the redeemed, affords the grand and only encouragement for ministers to preach the Gospel. Take away this doctrine, and you undermine the Gospel edifice. The arm of exertion would be paralyzed; vice would reign with unlimited sway; and the Savior of men be baffled, in his attempt to save a ruined world.

D.

For the Panoplist.

ON SLEEPING IN THE HOUSE OF GOD.

Mr. Editor,

Will you allow me, through the medium of your excellent publication, to complain of a practice so inimical to the Gospel, and so

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disgraceful to many of our religious assemblies, as that of sleeping in the time of Divine worship? I shall take it for granted in the outset, that to sleep in the house of God is unnecessary. If men cannot labor six days, and then be capable of attention to the worship of God on the seventh, is it not their duty to spend the last day of the week as a day of rest preparatory to the Sabbath? I also take it for granted, that sleeping in a place of worship will not be considered by any as a proper employment for the Sabbath. A practice arguing such stupidity will find no respectable advocate. I shall now simply state a few reasons why I consider such a practice *very improper, and very wicked.*

1. It insults a whole congregation. The sleeper says, practically, that the congregation are fools to allow the preacher their attention.

2. Such a practice insults the minister of the Gospel. He asks their attention; he prays for it; he has a right to expect it. Their presence in the house of God, is to him a pledge that they will hear him. In these circumstances is he not insulted the moment they begin to sleep? If a man in conversation with another, should turn his back, or give any other indication of inattention, his conduct would receive this construction. The case is the same with the preacher, and his hearers. He expects the ear and the eye of each individual, as much as if there were no other person in the house. To refuse such attention offers him insult.

3. The sleeper degrades him-

self. None but a clown would recline his head and fall to sleep while a neighbor was conversing with him. And does not the "legate of the skies" deserve as much respect as any other man? What can more impeach a man's understanding, than to see him nodding in the house of God? It implies that he does not think; for a thinking man cannot sleep.

4. Such a practice profanes the temple of God. It was not intended for a dormitory. The pew was not built for a couch. The house is dedicated to God; and he pledges himself to fill it with his glory. In such a place who that possesses reason will dare to sleep?

5. Such conduct offers insult to God. The preacher is his ambassador. If, in the intercourse of nations, those, to whom an ambassador is sent, refuse to attend to his message, they are considered as not only insulting the ambassador but his sovereign also. The same is true in this case. The insult rests not on the preacher, but passes through him and fixes upon his Lord and Master. In short, the sleeper refuses to hear the voice of God.

6. Sleeping in the house of God discourages the heart of the preacher, and does essential injury to his sermons. "O!" says he, "they will not attend, why need I speak? I am laboring in vain, and spending my strength for nought." It is absurd to expect any animation and unction in that sermon which is delivered in the ears of a sleeping people. Every minister, who has tender feelings, knows, that it is impossible to deliver truth, with life and spirit, unless he can catch the eyes of his hearers. If

this is denied him, he may as well preach to the rocks and the trees.

7. Sleeping in the house of God is a very fruitful source of opposition to the Gospel. None will be so likely to object to a sermon as the man who was dreaming while half of it was delivered. He wakes and catches half of a proposition, which taken by parts is untrue. Or he hears the whole proposition, but none of the arguments on which it rests. It was well proved, but he lost the proof. To the doctrine, thus viewed alone, he has powerful objections. These objections were all answered while he slept; and ably answered. But in his mind they remain. He proposes them, and by this means raises objections in the minds of others, who immediately unite with him in a quarrel with the preacher.

8. Sleeping in the house of God endangers the soul. The person, who thus spends his Sabbath, will not learn much truth. Remaining ignorant of the Gospel, he will not be likely to be converted: for God sanctifies *through the truth*. The sinner has so few Sabbaths to spend before he must be judged, that all should be well employed, especially by those whose occupation is such as to induce them to give the Bible but small attention through the week.

9. To sleep in the house of God is a profanation of the Sabbath. The Sabbath is appointed as a day of *rest*, but not of *stupidity*. If a man toils hard all the week, and then sleeps away his Sabbath, wherein does he differ from the ox that he yokes. The Sabbath is a type of heaven, but in heaven do they indulge in sloth?

C. A.

RELIGIOUS INTELLIGENCE.

DOINGS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

At a meeting of the Board held by adjournment, in Boston, Nov. 9, 1812, the following Bye-Laws were adopted.

CHAPTER I.

Of the Duties of the Officers.

SECTION 1. It shall be the duty of the President, and, in his absence of the Vice President, and, in the absence of both President and Vice President, of the oldest member of the Board present, to preside at each meeting of the Board, and to perform such official acts either during the session of the Board, or at any other time, as shall be assigned to him by any future bye-law, or any future vote, of the Board.

2. It shall be the duty of the Prudential Committee to carry into effect all votes and orders of the Board, the execution of which shall not have been assigned to some other Committee;—to superintend all the missions instituted or patronized by the Board;—to examine, counsel, instruct, and direct, all missionaries approved by the Board;—to keep the bond given by the Treasurer to the Board, in pursuance of the Act of Incorporation;—to draw orders on the Treasurer, authorizing the payment of all monies which shall be expended under their direction;—to prescribe the place where the money of the Board shall be deposited;—to direct the loaning of monies, or the purchasing of productive stock, as they shall judge most conducive to the interests of the Board;—to ascertain the state of the Treasury at least twice a year, and oftener if they see cause;—to appoint, or authorize the appointment of, such agents at home and abroad, as may, in their opinion, be necessary to secure a safe remittance and a faithful expenditure of monies, and for such other purposes as in their judgment the interests of the Board may require;—and to perform any other duties, which shall be necessary, in their opinion, to carry into effect the foregoing powers, or to promote the interests of the Board, provided the same shall not be contrary to any vote or bye-law of the Board, nor to the Act of Incorporation.

The Prudential Committee shall appoint one of their number to be their Clerk, whose duty it shall be to keep a full record of their doings, and to sign all their orders and other official acts. The records above described shall be always open to the inspection of the Board.

3. It shall be the duty of the Corresponding Secretary to act as the organ of the Board in conducting the written correspondences between this Board and similar institutions, and between this Board and individuals, at home and abroad, generally; and to make such

written communications as the Board or the Prudential Committee shall particularly direct.

4. It shall be the duty of the Recording Secretary to keep accurate minutes of the proceedings of the Board and to enter the same in a book of records, and to certify all such doings of the Board as are to be known only by an inspection of the records.

5. It shall be the duty of the Treasurer to receive all monies or other property given, contributed, or paid to the funds of the Board, and to give receipts therefor;—to keep safely all the monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to pay out monies according to the orders of the Prudential Committee signed by their Clerk, or of the Board signed by the Recording Secretary;—to keep fair and accurate accounts of all monies received and expended;—to make up particular annual accounts, and estimates, for the information of the Board;—to loan and invest monies, and make remittances, according to the direction of the Board, or of the Prudential Committee;—to exhibit his accounts, whenever required, to the Board or the Prudential Committee;—and to do such other acts as experience may prove to be necessary in order to a faithful execution of the duties of his office.

6. It shall be the duty of the Auditor to examine the Books of the Treasurer thoroughly and particularly, at least once a year; and, if he shall find the accounts correctly kept and accurately computed, the payments well vouched for, and the balance satisfactorily stated and accounted for, to give his certificate accordingly, which certificate he shall enter at large in the Treasurer's books, and transmit a duplicate thereof to the Recording Secretary.

CHAPTER II.

Of the meetings of the Board.

SECTION 1. There shall be an annual meeting of this Board, on the third Wednesday of September in each year, until the Board shall, at any annual meeting, fix upon some other day for that purpose. The place of holding each annual meeting shall be fixed by vote at the annual meeting next preceding. The officers of the Board shall be chosen at each annual meeting, and shall hold their offices until others are elected.

2. It shall be the duty of the President, or (in case of his death or inability) of the Vice President, or (in case of the death or inability of both President and Vice President) of the oldest member of the Board, to call a special meeting of the Board on the written application of the Prudential Committee, or any three other members of the Board. The time and place of holding the meeting shall be such, as the officer who calls the meeting shall appoint. On receiving an application as above described, the officer to whom the same is directed shall give each member of the Board notice of the time and place of meeting, by transmitting to each member a letter by mail in such season, that by the ordinary course of the

mails, each member may receive his notification at least thirty days before the day of said meeting.

3. All adjourned meetings shall be notified as follows: The Recording Secretary shall transmit written notice of any adjourned meeting to every member of the Board, as soon as practicable after such meeting shall have been agreed upon by the Board.

4. At any meeting of the Board three members shall form a *quorum* to adjourn or dissolve the meeting; and five members shall form a *quorum* to transact business.

At this meeting, the Auditor's certificate, dated October 8, 1812, relative to the Treasurer's accounts, was communicated. The meeting was opened with prayer by the Rev. Dr. Morse.

FOURTH ANNUAL MEETING OF THE BOARD.

THE annual meeting of the Board was held at Concert Hall in Boston, on Wednesday Sept. 15, 1813.

Present,

The Hon. JOHN TREADWELL, Esq. LL. D.
 Rev. JOSEPH LYMAN, D. D.
 Rev. TIMOTHY DWIGHT, D. D. LL. D.
 Rev. SAMUEL SPRING, D. D.
 WILLIAM BARTLET, Esq.
 Rev. SETH PAYSON, D. D.
 Hon. JOHN HOOKER, Esq.
 Rev. CALVIN CHAPIN,
 Rev. JAMES RICHARDS,
 Rev. SAMUEL WORCESTER, D. D.
 JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Vice President.

Minutes of the last annual meeting and of two adjourned meetings were read.

The following gentlemen were chosen officers for the year ensuing, viz.

The Hon. JOHN TREADWELL, Esq. *President.*

The Rev. Dr. SPRING, *Vice President.*

WILLIAM BARTLET, Esq.

The Rev. Dr. SPRING,

The Rev. Dr. WORCESTER,

JEREMIAH EVARTS, Esq.

The Rev. Dr. WORCESTER, *Corresponding Secretary.*

The Rev. Mr. CHAPIN, *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer.*

CHARLES WALLEY,* Esq. *Auditor.*

} *Prudential Committee.*

* SAMUEL H. WALLEY, Esq. the former Auditor, declined a re-election, on account of his numerous avocations.

The Rev. Dr. Spring laid before the Board a seal, which had been presented to the Board by Robert Ralston, Esq. Whereupon,
Voted, to accept the said seal as the seal of this corporation.

Voted, that the thanks of this Board be presented to Mr. Ralston for his generous donation.

The Rev. Dr. Lyman and the Hon. Mr. Hooker, were appointed a committee to revise the bye-law respecting the powers of the Prudential Committee.

The Rev. Mr. Chapin and the Rev. Dr. Payson were appointed a committee to report on the case of Messrs. Judson and Rice, who have withdrawn themselves from the service of the Board.

► The Rev. Dr. Spring had leave of absence the remainder of the session.

Adjourned till 9 o'clock to-morrow morning.

Thursday, Sept. 16. Met according to adjournment, and the business of the day was opened with prayer by the Recording Secretary.

The Rev. JEDIBIAH MORSE, D. D. took his seat at the Board.

Voted, that this Board consider the relation between this Board, and the Rev. Adoniram Judson, jun. as having been dissolved, on the first day of Sept. 1812, when, in a letter to the Corresponding Secretary, he announced his withdrawal of himself from under our instructions.

Voted, that this Board consider the relation between this Board and the Rev. Luther Rice, as having been dissolved, on the 23d day of October, 1812, when, in a letter to the Corresponding Secretary, he signified, that it was no longer compatible with his sentiments to follow our instructions.

Voted, that the following be adopted as a part of the bye-laws, chap. I. sect. 2.

All applications to be employed as missionaries shall be made to the Prudential Committee; and said committee shall carefully inquire and examine into the qualifications of any applicants; and in case thereupon they are well satisfied of the propriety of employing such applicants, they are authorized to expend any sums of money necessary for fully qualifying the applicants for the mission to which they may be designated, or on which they may be proposed to be sent; and when, in the judgment of said committee, the applicants may be suitably qualified, the said committee are authorized to send them on such missions, as they may think proper.

And the Prudential Committee are authorized to suspend any missionary, whenever, in their judgment, he shall violate the instructions given him, or shall fail to perform the duties reasonably required of him, until the next meeting of the Board.

The Prudential Committee shall regularly report their proceedings to the Board.

At 11 o'clock A. M. attended public worship, when a sermon was delivered by the Rev. Dr. Dwight from John x, 16.

Voted, that the thanks of this Board be presented to the Rev. Dr. Dwight for his sermon this day delivered, and that a copy be requested for publication.

The Rev. Dr. Morse, Mr. Evarts, and the Rev. Dr. Worcester were appointed a committee to carry the above vote into effect. The Report of the Prudential Committee was accepted.

The Treasurer's accounts were exhibited, as examined and certified by the Auditor, and accepted.

The Rev. Drs. Dwight, Morse, and Lyman, were appointed a committee relative to the connexion between Mr. Eleazer Williams and this Board.

Voted, that Mr. Evarts be requested to present the thanks of this Board to Mr. Duren, and the choir of singers under his direction, for their very acceptable services in the public exercises of this day.

Voted, That the thanks of this Board be presented to the committee of the First Church in Boston, for the use of their church for public religious exercises.

Voted, that the Prudential Committee be directed to make inquiry respecting the settlement of a mission at St. Salvador, Brazil; at Port Louis, in the Isle of France; and on the island of Madagascar.

Whereas it has been stated to this Board by the Prudential Committee, that a gentleman, who wishes his name not to be mentioned, has offered to this Board a printing-press, whenever it shall be needed to publish the Scriptures under the direction of the Board,

Voted, that the Clerk of the Prudential Committee be requested to present the thanks of the Board for this liberal offer, and that the donation be accepted.

Voted, that this Board approve of the measures taken by Messrs. Richards and Warren, as reported by the Prudential Committee; and that the thanks of this Board be presented to Robert Ralston, Esq. Drs. Dorsey, James, Chapman, Hewson, Davis, and Billings, the Rev. Drs. Staughton and Rogers, Mr. Patterson, and others, for the kindness and patronage which they have respectively extended to Messrs. Richards and Warren.

Adjourned till nine o'clock to-morrow morning.

Friday, Sept. 17. Met according to adjournment, and the business of the day was opened with prayer by the Rev. Dr. Payson.

The committee, to whom was referred the case of Mr. Eleazer Williams, presented the following report which was accepted:

That Eleazer Williams, upon satisfying the Prudential Committee with respect to his departure from the course prescribed to him by the Board,* and engaging to place himself fixedly under their direction, may again be received under the patronage of the Board.

Voted, that the Treasurer be allowed three hundred dollars for his official services the last year.

A communication was received from the Hon. Elias Boudinot, Esq. a member of this Board, enclosing, as a donation, a bill of exchange on London for one hundred pounds sterling; whereupon

* He had prematurely joined his brethren, the Iroquois Indians, in New York and Vermont, near the frontiers of the United States.

Voted, that the thanks of this Board be presented to the generous donor.

Voted, that the next annual meeting of this Board be held in the Philosophical Chamber of Yale College, on the Thursday next after the second Wednesday of Sept. 1814, at 10 o'clock, A. M.

Voted, that the Prudential Committee be authorized to allow the missionaries of this Board such incidental and unforeseen expenses, as have been necessary.

Voted, that the thanks of this Board be presented to Samuel H. Walley, Esq. for his services as Auditor.

The Rev. Drs. Morse and Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, that it be the duty of the Prudential Committee to compile and publish a report, including the address to the public, the report of the Prudential Committee, a statement of the Treasurer's accounts, such account of donations as may be found expedient, extracts from the minutes of the present session, and such other information as they may deem useful.

During the session, the REV. ALEXANDER PROUDFIT, D. D. of New York, and Gen. HENRY SEWALL and the Rev. JESSE APPLETON, D. D. President of Bowdoin College, of the District of Maine, were unanimously elected members of the Board.

The Rev. Dr. Miller was appointed to preach at the next annual meeting; and the Rev. Mr. Richards was appointed his second.

Voted, that the Recording Secretary give immediate notice to all the members of the Board, who are not now present, of the time and place of the next annual meeting.

The meeting was closed with prayer by the Rev. Mr. Richards.

The foregoing account of the doings of the Board was compiled from the records by the Prudential Committee.

The Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, Sept. 15, 1813.

BRETHREN,

When Jesus of Nazareth was going about doing good, despised and rejected of men, little was it expected by the world, and little did it comport with human probability, that he would ascend to the right hand of the Majesty on high, be invested with all power in heaven and earth, and reign until every knee should bow to him, and every tongue confess him to be Lord, to the glory of God the Father. As he himself, on his way to *the joy set before him*, passed through scenes apparently the most inauspicious; so his servants, whom he has been pleased to employ in great designs and enterprises for advancing his kingdom, have generally been subjected, especially in their initiatory attempts, to trials and adversities, painful in their nature, and unpropitious in their aspect. But often has he shewn that his thoughts and ways are not like those of men. Often has he displayed the plenitude of his power, wisdom, and goodness, in

causing light to shine out of darkness, in carrying small beginnings into great results, and in crowning designs and enterprises, held for a time under discouraging circumstances, with unexpected and glorious success. Always, indeed, there is perfect safety in confiding in him; and happy are they, whether for the present successful or unsuccessful, who are truly engaged in his cause. Under these impressions, the Prudential Committee now meet their brethren, and submit their report with lively sentiments of gratitude and hope.

It was not until about three months after the last meeting of this Board, that the first intelligence from our missionaries sent out to the eastern world, was received in this country. In the mean time, however, they were not forgotten by the Prudential Committee. As the ordinary intercourse with India was obstructed by the war, it became necessary to establish a special channel, through which communications and remittances might be made with safety. For this purpose, the Committee assigned to Samuel Williams, and Junius Smith, Esqrs. of London, and to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, D. D. and the Rev. William Carey, D. D. at Calcutta, such agencies, as might be requisite in those places respectively for securing remittances to our missionaries, and for furthering generally the objects of this Board. To the gentlemen designated as agents at Calcutta was entrusted, very particularly, the application of the means forwarded to India by this Board, for aiding in the translation and distribution of the Holy Scriptures.

Pursuant to arrangements made by the Committee, a remittance of one thousand dollars for the support of our missionaries, and another of the same amount for aiding in the translation and distribution of the Scriptures, were forwarded by the Treasurer to our agents in London in the month of November. About the same time fifty pounds sterling were remitted to the Rev. George Burder, to refund what had been advanced from the treasury of the London Missionary Society, to Mr. Judson, when in England, in 1811. In February, another remittance was made for the support of the missionaries to the amount of twenty-two hundred dollars. Of the receipt in London of these several remittances, the treasurer has been duly advised; and assurances have been received from our agents there, in terms very gratefully to be acknowledged, of their cheerful acceptance of the trusts confided to them. For the translation of the Scriptures another remittance of about thirteen hundred dollars, (more than five hundred of which were specially appropriated to the repairing of the loss sustained by the fire at the Mission House at Serampore,) was made in May; and another of about a thousand dollars, in July. Of the receipt of these two remittances, it is not yet time to have received advice.

At the meeting of the Board in 1811, a sum, not exceeding three hundred dollars, was appropriated to the purchasing of books for the use of the missionaries. As our brethren, when they were fitted out, were furnished with but few books; the Committee thought

it important to embrace the earliest opportunity of conveying to them an additional supply. Accordingly, as an unexpected opportunity was presented in November, a purchase was made of such books as were supposed to be the most suitable, to the amount of about two hundred dollars. These books were put on board the schooner *Alligator* of Salem, bound to Arracan; were directed to our agents in Calcutta, and committed, with special instructions, to the care of the supercargo, who was also constituted an agent for this Board. The *Alligator* sailed from Salem about the first of December; and by her, official letters were forwarded from the Corresponding Secretary and the Treasurer to our missionary brethren, communicating to them such advices and directions as were deemed expedient; and to the Hon Judge Harrington and Drs. Brown and Carey, respectfully soliciting their assumption of the agencies entrusted to them, referring them to documents accompanying the letters, by which they would be made acquainted with the institution, design, and transactions of this Board, and the instructions under which our missionaries were sent out—and soliciting their good offices in favor of the missionaries, especially in reference to the difficulties and dangers to which they might be exposed on account of the war. These letters, with leave, will be submitted to the Board. From the *Alligator* no intelligence has been received since her departure.*

The substance of the information respecting our missionaries, collected from the letters which have been received, is comprised in the following statement.

Our brethren were all highly favored in their passages. The Lord had them under his gracious care—kindly preserved their health—rendered their situation on board the ships agreeable—and conveyed them in safety to their destined port. Messrs. Newell and Judson, with their wives, arrived at Calcutta in the *Caravan*, on the 17th of June, and Messrs. Hall, Nott, and Rice, with the wife of Mr. Nott, in the *Harmony*, on the 8th of August, 1812. By Christian people there of different religious denominations, they were received in a manner the most courteous and affectionate; and their letters very pleasingly testify their deep and grateful sense of the Divine goodness to them, and of the cause which they had to “thank God and take courage.”

Soon after their arrival, however, Messrs. Newell and Judson, received an order from the government, requiring them to return to this country by the *Caravan*; and signifying, that the *Caravan* would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian friends at Calcutta and Serampore entered with great sympathy into their situation; earnest solicitations were employed in their behalf with the officers of the government; and special and united prayers were offered up to Him who reigns in Zion, and turns the hearts of men. After some time the order was relaxed, and liberty

* It is hardly time to expect intelligence from this vessel.

was granted to the two brethren, to depart, by any conveyance which might offer, to any place, not within the jurisdiction of the East India Company. It then became a weighty question, whither they should go. Respecting Birmah, which had been contemplated by us, and by them, with particular desire and raised hope, as the field of the mission, they had received such information, as decisively to deter them from attempting an establishment in any part of that empire. China, still farther east, they supposed to be absolutely closed against them. Seeing no door open, or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the governor of that Island was friendly to missions, and very desirous of having missionaries employed there, and in the neighboring Island of Madagascar. As the Isle of France, Bourbon, and the more easterly Island of Ceylon, are not within the jurisdiction of the East India Company; but belong to the Crown of Great Britain, and are under separate governments; in them the policy of the East India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France; considering that, should they not find it expedient to attempt an establishment either there, or at Madagascar, they would at least be out of the reach of that government, which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, in a vessel which could not afford accommodations for any more passengers; and the expectation then was, that Mr. and Mrs. Judson would soon follow them.

Four days after the departure of Mr. Newell, the Harmony with Messrs. Hall, Nott and Rice, arrived at Calcutta. After going through a process, similar to that, to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta, until the latter part of November.

This interval of delay was marked with some changes, which should have been little to be expected, and which cast a new cloud upon the affairs of the mission. On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September, they were immersed. In his note, Mr. Judson says, "It is now about four months since I took the subject into serious and prayerful consideration." Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival there until within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren, also, who were at Calcutta, when he went from that place to Serampore, on

the 27th of August, appear to have been unapprized of the object of his visit there, and to have received their first intelligence on the subject two days afterwards from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson's immersion, his brethren, referring to the fact, say, "In consequence of this trying event it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate and labor in different fields." This letter had the signature of Mr. Rice. About four weeks after this a letter was written by brethren Hall and Nott, in which they say, "You will be surprised to receive a letter written by us alone: we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and he will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiment, and separating us from each other, we cannot tell. This we know, the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray that these unexpected things may not damp the missionary spirit which has been kindled, but that it may burn with a brighter and purer flame." Mr. Rice, in a letter of the same date, professes to have examined the subject, "with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation."

Aware of the fallibility of the human mind, and of the frailty even of good men, the Prudential Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded with regret, if they had not, "with prayerfulness and in the fear of God," examined that subject, before so late a day:—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful, a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects;—before, in fine, they were in a situation, peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act, in which there would be "a shew of wisdom, in will worship and humility," for an indispensable effort of Christian self-denial. *Nevertheless the foundation of God standeth sure:* and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that missionaries are but men; and forcibly inculcate the importance of great caution, and great fidelity in examination, on the part, not only of this Board, but of all who would offer themselves for the missionary service. Instead, however, of inducing discouragement, they should rouse the holy zeal, and quicken the pious exertions of all the friends of truth; and should they, in the wisdom of God, be so overruled, as

to bring an accession of strength to the missionary cause, the event would be joyous.

During their stay at Calcutta, Messrs. Hall and Nott obtained such information, and such views of probable events, as induced them to relinquish the design of returning to the Isle of France, in the hope that they might yet find it practicable to establish themselves at Bombay, Surat, or some other eligible place in India. Early in November, therefore, they engaged a passage for Bombay, obtained their passport, from the police, and were contemplating their prospects with high satisfaction, and encouragement. But here, on a sudden, another trial was interposed. After their effects were on board for Bombay, they had notice from the police, that it was the pleasure of the government to have them conveyed to England, and that a passage would be provided for them in the fleet then under despatch. They were greatly perplexed; but, as their passports were not revoked, they at length concluded, that they might be warranted in going on board the ship, in which they were regularly entered as passengers, and had paid their passage, and await the event. Accordingly, on the 20th of November, they went on board. The ship remained in the river, a little below Calcutta, five or six days; during which they were not without fear of being ordered back by the officers of the police, who well knew where they were; but on the 27th, the ship dropped down the river, and on the 29th she was out at sea. This was the date of our last intelligence from them. Under this date, Mr. Nott writes, "We are now past all the danger which we feared.—As far as we can judge, if we are favored with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon, or go to some place, where we shall certainly stay."

About the time that these two brethren left Calcutta, Mr. and Mrs. Judson and Mr. Rice took passage thence for the Isle of France, where they arrived about the middle of January. On the 15th of March, Mr. Rice took passage in a Portuguese vessel for the Brazils, with a view to return to this country on special business, deemed by himself and Mr. Judson important to their contemplated separate mission. He has just reached this place from New York; and from him the Board may probably receive some further communications. He left Mr. and Mrs. Judson at the Isle of France, waiting for a passage to Penang, or Prince of Wales's Island, where they intended, if practicable, to effectuate an establishment.

Mr. and Mrs. Newell's passage from Calcutta to the Isle of France was long, perilous, and distressing. After leaving Calcutta, on the 4th of August, they were driven about in the Bay of Bengal for a month, in which time Mrs. Newell was sick with a fever. On the 5th of September the ship put in at Coringa in distress. Thence they sailed, on the 19th of the same month, and arrived at the Isle of France in the fore part of November.

About three weeks before their arrival, they were called to the mournful office of consigning to the waves an infant daughter,

whom but five days before, they had joyfully received at the hand of God, and whom with mingled vows and tears, they had solemnly devoted to him in baptism. Soon after this, symptoms of a consumption began to shew themselves in Mrs. Newell. The disease baffled all medical skill; and on the 30th of November at Port Louis in the Isle of France, she fell asleep.—“During the whole of her sickness,” says her mourning husband, “she talked in the most familiar manner of death, and the glory that was to follow.” She wished it to be distinctly made known to her friends, that “she had never regretted leaving her native land for the cause of Christ.”—“God calls me away,” said she, “before we have entered on the work of the mission; but the case of David affords me comfort: I have had it in my heart to do what I could for the heathen, and I hope God will accept me.” When told that probably she would not live through another day; “O joyful news,” said she, “I long to depart.”

Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But He, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.

Her bereaved husband feels her removal as an unspeakable loss; yet appears to bow to the dispensation with a truly resigned spirit, and to be sustained under it with the consolations of God. He will be remembered by this Board in his affliction, with tender sympathy and with fervent prayers; and He, whose servant he is, and who will never be unmindful of him, knows how to make his trials redound to the furtherance of the great design in which he is engaged, and to work for him a far more exceeding and eternal weight of glory.

On the 24th of February Mr. Newell left the Isle of France, in a vessel bound to Bombay; intending to join his brethren Hall and Nott there, or at Ceylon, as Providence should direct.

In regard to the difficulties, experienced by our brethren from the government at Calcutta, it may be proper to state, that they do not appear to have been in any respect peculiar to American missionaries. They were only such as English missionaries have had to encounter; and they proceeded from the general policy of the

East India Company, which, on the principle of mercantile monopoly, goes, excepting in cases of connivance, to exclude from their territories all persons, of whatever profession, not licensed by the Directors at home. To this policy the Directors of the London Missionary Society, in their Annual Report, last May, have repeated reference. One of their Missionaries, a Mr. Thompson, on his way to the Missionary station at Belhary, arrived, in March 1812, at Madras; where, "when it was found that he came from England without a license from the East India Company," he received an order from the superintendent of the police as follows:

"REV. SIR,

"I am directed to inform you, that the Honorable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency; you will, therefore, return to the Isle of France, or to Europe, by the first opportunity."

No revocation of this order could be obtained. But Mr. Thompson in a letter, says, "I have nothing to complain of the government here, for they act agreeably to the letter of their instructions; nor of the government at home, as, when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people; and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the Gospel to foreign lands, and therefore no provision was made for such a purpose."—In reference to the case of Mr. Thompson, the Directors of the Missionary Society, say, "It is impossible not to feel, on this recital, the most painful regret, that regulations, which were originally made for commercial purposes only, should now be employed to impede the progress of Christianity, or place under the control of the East India Company a subject so intimately connected with the present and eternal happiness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's ministers; has petitioned the Legislature; and will continue importunately to address the Throne of Grace." §

As the Charter of the East India Company is about expiring, petitions not only from the London Missionary Society, but from other bodies, and meetings composed of highly respectable members of the Established Church, clergymen and laymen, as well as of other religious denominations, and in the different parts of Great Britain, have been poured in upon the Legislature; praying, that, in the new Charter, there may be some effectual provision in favor of the propagation of the Gospel in the Company's extensive and populous territories. If these petitions have failed, or shall ultimately fail of success, the failure will be greatly lamented by the true friends of the Gospel and of the best interests of mankind, both in Great Britain and in this country.

The information, which our missionaries obtained at Calcutta respecting Birmah, and by which they were deterred from proceed-

ing thither, was probably more particularly detailed, in letters which have not yet arrived, than in those which have been received. It appears, however, that war, both civil and foreign, was raging in that empire; and that the missionaries, who had been sent thither from the London, and the Baptist, Missionary Societies, had been obliged to leave the country. These are strong facts; and doubtless will appear to this Board sufficient to justify our brethren, in relinquishing, for the present, a design which had been entertained with great fervency of hope, and in regard to which no small disappointment is felt. The committee, however, do not abandon the hope, that a door may yet be opened, at no very distant period, for the propagation of the Gospel in Birman.

Though disappointed in regard to the Birman empire, and obstructed in British India, our missionaries, at their last dates, were by no means discouraged. They still had hope of obtaining footing at Bombay, or Surat, in a way similar to that in which missionaries had obtained footing, notwithstanding the difficulties always presented in different parts of India. And should they fail there, they had assurance of being allowed to establish a mission at Ceylon; where a field of no small extent and promise would be open to them. Of this island, as a field for missionary labors, the Directors of the London Missionary Society, in their last report, give a very favorable representation. A gentleman resident there, as quoted by the Directors, says, "I hope the Missionary Society, and all other societies for promoting the glorious cause, will strain every nerve to send some able teachers to this country. Never was such a harvest, as is here prepared for the reapers."

Our missionaries mention, in very grateful terms, the courtesy, hospitality, and generosity, which they experienced from many persons at Calcutta, Serampore, and Port Louis. At Calcutta, in addition to various other acts of liberality, collections were made for them, in money, of upwards of seven hundred rupees—more than three hundred dollars. For these collections, they express very particular obligations to the Rev. Mr. Thomason, an Episcopal clergyman, who on all occasions had acted towards them the part of a Christian and a friend. And when Mr. Newell left Calcutta for the Isle of France, he had a letter of credit, from Dr. Carey to a house in the latter place, to be used, in case of necessity, until he should receive from us the means of repayment.

The Prudential Committee have not lost sight of the design of this Board, respecting a mission to the Iroquois, or Caghawaga Indians. It is a design peculiarly near to their hearts; but they have to lament, that, on account of the war, it cannot at present be carried into effect. May the God of mercy grant, that the present obstructions may soon be removed; and a door yet be opened for the Gospel to be imparted to our pagan brethren of the wilderness; whose claims for commiseration are most unequivocal and affecting; and in regard to whom, before the great Parent of all, a responsibility the most awful rests upon the people of these States.

Messrs. Richards and Warren, who for two years have been under the particular patronage of this Board, soon after they had closed their studies, a year ago, at the Theological Institution, went, under the direction of the Prudential Committee, to Philadelphia, for advancement in medical science. They have been in that city about ten months; and have there received marks of courtesy and liberality, which are mentioned by them in terms of fervent gratitude, and which claim the grateful acknowledgments of this Board. From regard to the service to which they are devoted, they have been admitted, gratuitously, to an entire course of lectures in the celebrated Medical Department of the Pennsylvania University; and, recently, have been placed in very eligible situations, one in the Pennsylvania Hospital, and the other in the Philadelphia Almshouse—situations not only exempting them from a principal part of the expenses of living, but affording them advantages for medical improvement, not exceeded, probably, by any in the United States. Besides attending to their medical studies, they have been employed, for a considerable part of the time, by the Missionary Society in Philadelphia, and have performed jointly, in the city and vicinity, the duties of one missionary: thus favoring the funds of this Board, improving themselves as preachers, and doing good, we devoutly trust, to the souls of many. They will be ready for our service abroad, whenever it shall be judged expedient to send them.

Notwithstanding the embarrassments of the times, the liberality of the Christian public towards the objects of this Board, has been such in the course of the year, as highly redounds to the praise of Divine grace. Our brethren and friends, in the Auxiliary Societies in the different parts of our country, have exerted themselves with very exemplary and animating zeal, and are entitled to the most affectionate and grateful recognition on this anniversary. The donations to the Board have been published as they were received. The amount received from Sept. 1, 1812, to August 31, 1813, exceeds eleven thousand dollars, as will appear more particularly by the Treasurer's annual accounts. Several Auxiliary Foreign Mission Societies have been formed within the year past; but the exact number cannot be stated, as it is frequently some months after these societies are formed before authentic information is received from them.

In the close of this Report, the Prudential Committee would deliberately say, that, in a general review, they see no reason for discouragement, or for a remission of activity, on the part of this Board or its friends; but abundant cause of thankfulness, and increased exertion. If, when we engaged in our great design, we were not prepared for trials—if we did not lay our account for occurrences apparently adverse, and calling for the utmost firmness of faith, steadiness of purpose, and energy of action; we had profited but little by the experience of ages;—had observed to little purpose the unvaried course of Divine dispensations, and were but ill qualified for an undertaking of this arduous and mo-

mentous kind. Hitherto our trials have been comparatively light; and our encouragements many and great. It is only three years since the first meeting of this Board, then only a voluntary association, feeble, destitute of funds, and unassured of any adequate patronage. It is not time to have achieved much in the pagan world: if any thing has been done in the way of preparation—in giving stability and efficiency to the institution—in gaining the attention and favor of the Christian public to the design, obtaining the requisite funds for its support, and devising and maturing plans for carrying it into effect;—we have not labored in vain, but may reasonably hope to reap in due time. That the heathen world is to be converted to Christ is as certain, as that the word of God is true; that this is to be effected by the instrumentality of Christians is as evident, as the Divine institution of the Christian ministry is unquestionable: that the time for its accomplishment is near, both the word and providence of God unequivocally declare. Preparations for this great event have been commenced upon a vast scale; and, amidst the portentous commotions of the world, are advancing with astonishing constancy and celerity. Not to discern the signs of the times were a proof of most deplorable blindness; not to hail, with grateful joy, the advance of Him to whom the kingdom of the whole earth belongs, were a fearful indication of inward hostility to his cause; not to be zealously engaged in the great design of bringing all nations under his benign dominion, were to betray a deadness of heart, an unbelief, a devotedness to the world, or a pusillanimity, unworthy the Christian name. With humble reliance on Him, may this Board be *steadfast and unmovable, always abounding in the work of the Lord.*

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions in accounts current with Jeremiah Everts, their Treasurer, Dr.

To cash paid from Sept. 1, 1812 to Aug. 31, 1813, in conformity to orders from No. 25 to No. 52 inclusive, signed by the clerk of the Prudential Committee, for expenses incurred in the prosecution of the objects of the Board	\$8,603 05
To losses by counterfeit bills received in donations	8 00—\$8,611 05
To balance carried to the credit of new account, Sept. 1, 1813	8,077 59
	<hr/> 16,688 64

Contra Cr.

By balance brought to the credit of new account, Sept. 1, 1812, as appears by the Auditor's certificate of Oct. 8, 1812	\$5,252 46
By cash received in donations, as particularly published in the Panoplist; viz. in the Panoplist for October, 1812, p. 242	\$1,500 63
— November, p. 285	307 32
— December, p. 335	216 00
— January, 1813, p. 380	1,815 01
— February, p. 425	1,255 50
— March, p. 476	641 67
— April, p. 528	1,065 46
Carried forward.	<hr/> \$6,801 59 \$5,252 46

	Brought forward.	\$6,801 59	\$5,352 46
— May, p. 575		122 83	
— June, p. 45		1,349 96	
— July, p. 92		1,835 84	
— August, (part I.) p. 139		285 06	
— (part II.) p. 192,			
(as corrected in the number for September, (part I.) p. 238		423 87	
— September, (part I.) p. 238		465 75	11,284 90
By avails of a dollar, which proved to be genuine, though supposed to be counterfeit, and charged as such in last year's account		94	
By interest on money lent		150 34	151 28
			\$16,688 64

A STATEMENT OF THE EXPENDITURES OF THE BOARD, FROM SEPT. 1, 1812, TO AUGUST 31, 1813.*

Nov. 10, 1812. Paid for a bill of exchange on London for £261 12 6 sterling, at 14 per cent discount, the avails of which to be remitted to Calcutta toward the translation and publication of the Scriptures, in the vernacular tongues of Asia	\$1,000 00	
Ap. 1, 1813. for £343 0 9 3-4 exchange, at 16 per cent discount, to be remitted to Calcutta, viz. for the translations	\$759 06	
towards repairing the Serampore loss	521 62	1,280 68
July 2. for £256 exchange, at 14 per cent discount, to be remitted for the translations	978 48	3,259 16
Nov. 10, 1812. for a bill of exchange for £261 12 6, at 14 per cent discount, the avails of which to be remitted to Asia, on account of the salaries of the missionaries	\$1,000 00	
Feb. 20, 1813. for £600 exchange, at 16 per cent discount, to be remitted on account of salaries	2,213 33	3,213 33
Oct. 12, 1812. for a bill of exchange for £51 12, at 18 per cent discount, which was remitted to the London Missionary Society, to replace money advanced by that Society towards the necessary expenses of Mr. Judson, while in England, in the summer of 1811		183 05
Aug. 26, 1813. The premium of insurance on the specie sent to Calcutta in the Caravan		99 00
Paid at different times towards the necessary expenses of the law-suit to recover Mrs. Norris's legacy of \$30,000		268 70
Expenses incurred in aiding Messrs. Richards and Warren to obtain a medical education		178 00
For books sent to India for the use of the missionaries by the Alligator		191 35
To Mr. John Frost for 29 weeks of service in assisting in the formation of Foreign Mission Societies, at \$8 a week		232 00
Necessary travelling expenses of Mr. Frost in the winter and spring of 1812	\$64 09	
Travelling expenses of members of the Board, before the annual meeting of 1812, but not discharged till then	38 25	
Travelling expenses of the members in attending the annual meeting at Hartford, Sept. 1812	154 75	
Travelling, and other necessary expenses of the members, in attending the adjourned meeting of the Board in Nov. 1812	12 46	
Travelling expenses of the Prudential Committee, in attending meetings in Oct. 1812, and Feb. 1813	8 37	277 91
For copies of the Panoplist, vol. iv, new series, presented to Foreign Mission Societies to convey missionary intelligence	52 80	

Carried forward. \$52 80 \$7,907 80

* It was thought better to publish the expenses in this way, than to copy the accounts at full length under their respective dates.

	Brought forward	\$52 80	\$7,907 50
For printing 1250 copies of the third annual report	-	93 15	
For printing documents for the use of Mr. Frost, on his tour	-	7 63	
For stationary	-	2 23	
Trunk for safe-keeping of the Corresponding Secretary's books and papers	-	6 00	
For printing hymns at the ordination of the missionaries in Salem	-	3 00	164 81
Balance of expense on account of the education of Mr. Eleazer Williams	-	1 93	
Postage paid by the Treasurer on account of the Board	-	\$12 69	
— paid by the Treasurer, as the expense of remitting by cartels	-	5 14	
Postage paid by the Corresponding Secretary and others	-	10 48	28 31
Counterfeit bills received in donations	-	8 00	
Commissions for changing money	-	50	8 50
Allowance to the Treasurer for his official services during the year preceding Sept 15, 1812, and his other services, particularly in attending on the Legislature in the winter and summer sessions of 1812, on the business of the petition for an Act of Incorporation.	-		500 00
			\$8,611 05

AUDITOR'S CERTIFICATE.

Boston, 11th Sept. 1813.

THIS certifies that I have examined the accounts of the Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending on the 31st of Aug. 1813, and have found the same correctly cast and well vouched, and that a balance of Eight Thousand and Seventy Seven Dollars, and fifty nine cents in notes and cash remains in the Treasury; which sum is accounted for in the Trial Balance, dated 31st August, 1813, a copy of which is written on the other side of this paper.

S. H. WALLER, Auditor.

Balance \$8,077 59.

In the Trial Balance above-mentioned, the particulars are given, which compose the following sums; viz.

In notes on interest	\$5,075 00
Deposited in Massachusetts and Eagle Banks	2,679 74
In the hands of the Prudential Committee to meet contingent expenses	322 85
	\$8,077 59

RELIGIOUS SOCIETIES IN NEW HAMPSHIRE.

Extract of a letter from a clergyman in New Hampshire to the Editor, dated the 28th instant.

"Dear Sir,
 "OUR annual meetings of the New Hampshire General Association, Bible Society and Missionary Society, were held last week at Plymouth. It was an interesting season. The meetings were well attended. Not only the people in Plymouth, but also numbers from the adjacent towns, appeared to feel a deep interest in the several meetings, and in the business, which was transacted. There was manifested a strong desire to hear the word preached, and to learn the state of religion at home and abroad.

The Bible Society and the Missionary Society receive increasing patronage. A spirit of liberality is fast increasing among us. The avails of the Cent Institution will be \$700, or upwards, the past year. If missionaries can be obtained, much more missionary service will be performed for our Society the ensuing year, than in any preceding year. Several local missionaries are to be maintained in the northern parts of the state.

"The Bible Society is extending its operations. An appropriation of \$500 has been voted to aid in translating and printing the word of God in some other language, as soon as our funds shall admit. It is hoped, that a larger appropriation may be made ere long for the same benevolent purpose."

"How interesting is the period in which we live! Do we not behold the dawn of

the Millennium? How animating is the thought suggested by Dr. Buchanan, that our nation may have a large share in evangelizing the world! Let the pages of the Panoplist be more and more directed to this grand object. Let us make more vigorous efforts to promote the great and good work of the Lord."

Extract of a letter from Mrs. Nott to a lady in Boston, written soon after the Missionaries arrived at Calcutta.

"On entering the Hoogly," says Mrs. Nott, "I found myself prepared to enjoy the rich scenery of its banks. Every thing was so new to me, in looking back, around me, and forward, that I for a while believed myself dreaming. It was but a little time that I thought this; for soon heathen wretchedness stared me in the face, and brought convincing proof, that my imagination never could have painted this scene."

"Temples sacred to the worship of perishable gods, were as near each other, as we find churches in New England. In Calcutta the kindness of my heavenly Father attends me. He has again given me kind and tender friends. I have all that is comfortable at home; but still desire to depart, that I may be doing the work for which I left my native shores. You will have heard before the reception of this of our orders from this government. We leave their dominions soon for Ceylon as we hope."

"I believe, (therefore I faint not,) that the heathen are to be the inheritance of the King of glory. The promises of God are only limited by the rising and setting sun."

DONATIONS TO FOREIGN MISSIONS.

Sept. 23. From individuals in Andover (south parish) by the Rev. Mr. Edwards,	\$13 25
From the church and society in Mansfield, (Con.) by the Rev. Samuel P. Williams, toward the translations,	22 00
From the Foreign Missionary Society in Saco, by the Rev. J. Cogswell,	9 00
24. From individuals in Pittsfield, belonging to the church and society of the Rev. Wm. Allen, toward the translations,	14 00
From the Piscataqua Branch of the Foreign Missionary Society, remitted by their Treasurer,	90 00
25. From the Female Charitable Society in Williams-town, by their Treasurer Mrs. Botsey Noble,	20 00
28. From Mrs. Elizabeth Breese, Utica, (N. Y.) by the Rev. Dr. Morse,	5 00
	<hr/> \$173 25

OBITUARY.

DIED, in England, the Rt. Hon. Lord BARMHAM, a Privy Counsellor, and Admiral of the Red, aged 88. This nobleman was in a high degree distinguished by his strictly religious character.

In the Illinois Territory, Capt. PARNELL BACKUS, murdered in a duel.

In St. Mary's County, (Maryland,) the Hon. WILLIAM THOMAS, late president of the senate of that state.

In Conococheague, the Rev. J. KING, aged 73, having sustained the office of pastor 40 years.

At Quincy, on the 15th ult. Mrs. ABIGAIL SMITH, wife of the Hon. William S. Smith, of New York, and only daughter of the Hon. John Adams, aged 48.

At West Greenwich, (R. I.) the Hon. BENJAMIN JOHNSON, aged 65, one of the Justices of the Supreme Court of that state.

At Philadelphia, on the 23d ult. Mr. ALEXANDER WILSON, the assiduous and ingenious author of the *American Ornithology*.

At Taunton, on the 26th ult. Dr. JOSEPH GODFREY, an eminent practitioner of physic, aged 70.

At Norfolk, (Vir.) the WIFE of Cadez Larne, a Frenchman, murdered by her husband.

At Middletown, (Con.) Mr. AARON PLUM, killed by lightning, aged 74.

At North Yarmouth, on the 29th ult. ELISHA P. CUTLER, jun. Esq. aged 33.

At Hingham, on the 26th ult. Mrs. HANNAH CUMING, aged 88, having had 140 descendants, of whom 66 were great-grand children.

At Philadelphia, Col. THOMAS LLOYD MOORE, a patriot of the revolution.

At Athens, (N. Y.) Miss SALLY HAMILTON, aged 20, barbarously murdered.

At Concord, (Mass.) on the 5th inst. the Hon. WILLIAM HILDRETH, Esq. Sheriff of Middlesex county.

At New Haven, (Conn.) on the 30th ult. ISAAC BEERS, Esq. late president of the New Haven Bank, and for many years an eminent bookseller, aged 71.

At Middletown, the Rev. SOLOMON ADAMS, pastor of the church in that place.

At Andover, Mrs. HANNAH ABBOT, relict of the late Col. George Abbot, aged 89, leaving 112 descendants.

At Ashfield, Col. ARMS, by suicide, aged 46.

At Fort George, Dr. SHOEMAKER, murdered in a duel.

In France, JUKOT, Duke of Abrantes, one of Bonaparte's greatest generals.

In London, the Right Rev. JOHN RANDOLPH, D. D. Bishop of London.

In Frederic county, (Vir.) the Hon. EDMUND RANDOLPH, Esq. formerly attorney general and secretary of state, in the time of President Washington's administration.

At Hopkinton, the WIFE of Capt. N. Knowlton; and, while preparing to attend her funeral in apparent health, her father, AARON GREEN, Esq. instantaneously, aged 74.

At Sherburne, Dr. TAPLEY WYETH, an eminent physician, and member of the H. R. in the legislature of this commonwealth, aged 48.

At Boston, ROBERT S. GREEN, Esq. of Philadelphia, counsellor at law, son of the Rev. Dr. Green, President of Princeton College.

This gentleman was possessed of the most amiable manners and great mental endowments, and was just rising into all the professional eminence to which he had aspired. He had more, and more various, knowledge, than almost any young man in this country. He was a firm believer in the Christian revelation, and one of the ablest defenders of it, for his years, that could be found. He was also orthodox in his religious creed, in all important and practical points. Death approached him with so hasty and unperceived a step, that he had little opportunity to disclose his views and feelings at that solemn period.

Also, Mr. CHARLES ELIOT, eldest son of Samuel Eliot, Esq. aged 22. He was graduated at Harvard College in 1809, and had been licensed as a candidate for the Gospel ministry.

At Woodbury, (Conn.) the Rev. NOAH BENEDICT, pastor of a church in that town, aged 76. He was graduated at Princeton College in 1757.

At Barkhamstead, (Conn.) on the 25th of May last, the Rev. OZIAS EELS, pastor

of the church in that town, aged 53. Yale College, 1779.

At Hebron, (N. H.) the Rev. THOMAS PAGE, aged 63.

At New York, the Rev. JOHN RUSSELL, aged 24.

At Pakeneyville, (N. Y.) the Rev. DAVENPORT PARLIS, aged 58.

At Boston, in July last, Dr. SHIRLEY ERVING, a respectable physician and a pious man.

At Wethersfield, (Conn.) the Rev. JOSHUA BELDEN, aged 89.

In England, Dr. ANTHONY FOTHERSILL, formerly a physician at Bath. He left legacies to public institutions in England and America.

At Providence, BENJAMIN WEST, Esq. LL. D. aged 63.

At Plainfield, (Mass.) on the 3d of July last, of a consumption, Mrs. HETTY PORTER, wife of Dr. Jacob Porter, in the twenty-first year of her age.

At Orford, (N. H.) Deacon ISRAEL PALMER, aged 97, a native of Windham, (Conn.) In his youth he made a public profession of religion, and exemplified its power to an eminent degree, through his long and valuable life. His death was triumphant; and the expiring saint was enabled to exclaim in the language of the Apostle—I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, &c. He lived in the matrimonial state 74 years, and the wife of his youth survives him. Their descendants are very numerous.

Those who have been eminently devoted to God should be had in grateful remembrance. The mind dwells with delight upon the pious example, the useful life, and joyful death of departed friends. The record of such scenes tends to strengthen the faith, animate the desires, and confirm the hopes of the living. These remarks will be illustrated by giving a brief outline of the character of the late Mrs. SARAH BELDEN, wife of the Rev. Jonathan Belden, of Bristol, (Maine.)—Her life was such as might be expected from one who had been piously educated, and whose heart had been touched by the Spirit of the living God. As a child; a wife, and a parent, she was all her friends could wish. As a Christian, she was one who eminently adorned her profession. Those who knew her best can bear witness to the conscientious regard she manifested, at all times, to the will of God. The rule of her life was the Divine law; her object the Divine glory; and her only hope, Divine mercy. Cheerfulness was natural to her, but it had no tincture of levity. In prosperity, she could be joyful; and in afflictions and troubles, few have

better exemplified that precept; *In your patience possess ye your souls.* As she lived, so she died. Her death, which took place on the 25th of March, 1812, was a scene of composure, of peace, and of joy. Convinced that her sickness would prove mortal, she remarked; "It is a great thing to die. Do not think I feel alarmed. I am willing to die. I have no merits to plead. Oh! no. My life contains nothing to be depended on. I am the chief of sinners. I have no hope, but in the sovereign, free grace of God." At another time, she observed; "I am now pained with thirst, but I hope to be shortly with my Savior, drinking at the streams which flow at his right hand. And yet it surprises me, that I can entertain such hopes." On the day of her death, she said; "If I covet any thing more, it is, that I may be able to speak more for God. I have but a short time to continue. God is very good. For two days I have not been able to weep. I cannot shed a tear. I believe I shall never shed another."

Among her private papers was found the following, which shews her early attention to that religion which was ever after the object of her life, and her support, comfort and joy in death.

"Being taught, with the first dawning of reason, in an impressive and solemn manner, the distinction between virtue and vice, and the consequences of each, my mind became exceedingly tender, at the age of five or six years. I felt myself a sinner, and exposed to the awful punishment of everlasting fire. At times, my mind was exceedingly distressed. Being told that God not only took cognizance of all my actions, but was perfectly acquainted with every thought of my heart, I secretly wished for a retreat, where I might escape his penetrating eye; but was taught to believe no such place could be found. I made strong resolutions of obedience, but alas! found myself incapable of observing them. My anxiety was not perpetual, but was very often diverted by childish amusements; and, as I grew older, I grew more inattentive; though the practice of self-examination and secret devotion was never entirely forsaken. At the age of eighteen, and about the first of March, 1793, for a particular reason, but without any special seriousness on my mind, I came to a determination to lay aside every other book, and attend only to the reading of the Bible. I felt no material change in my views for some weeks; when, being one evening in a large circle of youth, our minister came in, and after solemnly recommending to us the choice of *the one thing needful*, concluded with observing, that several of our gay young friends had already hopefully set out in

pursuit of the kingdom of heaven. I was struck with the information, and from that time my mind became more thoughtful than ever. Not long after, those persons were propounded for admission into the church. My heart then rose within me. I felt myself injured. I thought that God had imparted his grace to those who had not sought it with half the assiduity that I had done, and whose lives had not been so blameless as mine. I thought I could rejoice that they had found mercy, but felt that I was wronged in being left behind.—It was now that I began to taste the wormwood and the gall. The thunders of Mount Sinai sounded in my ears, and, for a short time, made me tremble. My terrors, however, soon subsided, and I found myself borne down under an insupportable weight of sin. I thought my convictions had all left me, and that God had given me up to stupidity and hardness of heart. I ardently wished and prayed that my former distress might return, and concluded I had sinned away the day of grace, when it was suggested to me by a friend, that the greater the crimes of the repenting sinner, the greater would be the display of sovereign grace in his salvation. The consideration of this afforded a ray of hope to my desponding heart. I said to myself; God is a sovereign. He has mercy on none, because he has any complacency in them. Who knows but he may magnify the riches of his grace in saving just such a poor, depraved, sinful creature as I am? I cannot, I must not despair. I will not give over seeking; I can but perish at last.—For several weeks, my mind was deeply oppressed and almost overwhelmed with a sense of my exceeding sinfulness. I felt the force of these words of the poet, which were continually in my mind;

*"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the dismal stain away."*

"Not only my actual sins were set in order before me; but more especially this entire depravity of my nature was felt. My own heart appeared like a viper in my bosom; *deceitful above all things and desperately wicked.* I said to myself; Who can fathom the depths of its iniquity? I felt it would be just in God, to cast me off forever, and assign my portion with those miserable beings, who are shut up to all eternity in the regions of despair and unutterable woe. As yet, I could see no peculiar excellency in the character of Christ. I was told, indeed I had ever been taught, that I must renounce my own righteousness and rely only on that of a

Savior. But alas! I knew not what it meant. To my dark understanding these were words almost without meaning. Sometime in the month of June, or July, I realized an alteration in my views, but so gradual, or rather so faint, was the light which first broke in upon my mind, that I cannot fix with precision upon the day, the important day, when *the day-star arose in my heart*, when *the prey was taken from the mighty*, and *the lawful captive restored*. Indeed, whether Christ was ever formed in my heart, I could never say with any great degree of confidence. But that I had views and exercises entirely different from any I had ever experienced before, I can never admit a doubt. It is imprinted on my memory as with a sunbeam. Then, if I was not deceived, the character of God appeared very excellent, infinitely glorious. His perfections shone with resplendent lustre in every surrounding object. In the meaneast of his works I thought I could trace the finger of a God. I did not, at that time, have so distinct views of the character of Christ, as Mediator, as some have expressed, and as I humbly hope I have since experienced; but felt myself at times so swallowed up with the perfections of the ONE God, that I had little or no concern for my own personal safety. I felt that I was in his hands, whose decisions are infinitely just, and that I had nothing to fear. I thought it a source of inexpressible joy, that *the Lord God Omnipotent reigneth*; and these words were, for several days, in my mouth; *The Lord reigneth, let the earth rejoice*. I was astonished that I could have remained so long blind to the beauties of his character. I felt a strong desire that the whole world should *taste and see that the Lord was good*. But these comfortable frames were comparatively short in their duration; for by far the greater part of the time my mind was enveloped in thick darkness, and God was pleased to leave me to the cruel tortures of the grand enemy of all true peace in the mind of man. For two or three days, I seemed to be given up to all the buffetings which the malice of Satan could inflict. Unutterable blasphemies against that Being, whom I thought I adored with my whole heart, were now perpetually the subject of my thoughts. My situation of mind was then indescribably miserable. I viewed these dreadful suggestions as the spontaneous production of a wicked heart. I knew not what to do. In the midst of my trouble I took up a book, entitled *Cases of Conscience*, in which the author observes, *that wicked thoughts, if reject-*

ed and abhorred, will not be placed to our account, but are chargeable only to the father of lies, and properly called the fiery darts of Satan. This afforded me relief. I recollected these words of inspiration; *Resist the devil and he will flee from you*. I gave myself to prayer and to meditation of the Scriptures, and soon found the above passage verified. Tranquillity soon became the inmate of my bosom, and I humbly trust I had joy and peace in believing. The great fundamental doctrines of the Gospel, in which I had been educated, and taught speculatively to believe, I now felt to be an unfailing source of comfort. I saw a beauty I never discovered in them before; and though I could not fully comprehend them, yet I felt a persuasion that *what I knew not then, I should know hereafter*. In the month of September, the same year, I made a public profession of my faith in Christ, and his doctrines, and was received into full communion in the church, in my native place. Since which, I have seen much of the workings of my wicked heart, and have been left to fear, that I should one day fall irretrievably by those dreadful corruptions. There is no truth, of which I feel more forcibly convinced, than that salvation is wholly of grace; that poor, apostate man can never have any ground to hope for salvation from any works of righteousness which he has done; but if he is saved, it must be by the mercy of God through a Mediator. Free grace will be the highest note he can sound through eternity. *Not unto me, not unto me, but unto thy name give glory.*"

TO CORRESPONDENTS.

A LAY BROTHER will see that we have compressed the substance of his two communications into one. The publication of them has not been delayed from indifference to their contents.

We are obliged to the person, who some time ago sent us a letter from a daughter in England to her father in America. The intelligence which it contains, except what is of a personal nature, has been laid before the American public.

A correct copy of the letter from Dr. Buckminster, which was inserted in the last volume of the Panoplist, p. 220, has been handed to us. The variations are not sufficiently important to require the republication of the letter; though they exemplify the fact, that the alterations of a manuscript, in passing through the hands of several careless transcribers, will be surprisingly numerous.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 7. OCTOBER, (PART I.) 1813. VOL. IX.

RELIGIOUS COMMUNICATIONS.

WE have been repeatedly requested to insert in our work the following *Advice and Exhortation*, by the Rev. Dr. Green, as containing great practical wisdom; the fruit of much study, strict observation of the world, and a familiar acquaintance with the Scriptures; the whole exhibited in the most affectionate, engaging, and solemn manner.

The recommendation of the standards of doctrine and government of the Presbyterian church, which is found in an early stage of the *Advice*, &c., has been censured as setting up other standards over the Scriptures, or in addition to them; but it is evident from the whole passage taken together, that Dr. Green recommended these standards only as "*fully warranted by Scripture*," in his opinion. ED.

ADVICE AND EXHORTATION ADDRESSED TO THE PEOPLE OF THE SECOND PRESBYTERIAN CONGREGATION IN PHILADELPHIA, ON RESIGNING THE PASTORAL CHARGE OF THAT CONGREGATION. BY ASHBEL GREEN, D. D.

My Dear People,

ON the dissolution of the pastoral relation which I have sustained to you for more than five and twenty years, I am now to offer you my parting advice and exhortation. These I choose to deliver to you from the press, rather than from the pulpit, for several reasons, but especially for this, that you may possess them permanently, and be able to consult them deliberately, and

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to review them often—that they may, perhaps, admonish and profit you, when the lips which have so often addressed you, shall be silent forever, and the hand which here records my last counsel shall have mouldered into dust. It does not seem unreasonable to hope, that what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the Providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel is, in a peculiar degree, *not his own*: He is devoted to the service of Christ in the Gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding

claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not for me to refuse: and it seemed the less difficult to make it when I reflected, that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would, probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These, are in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such I would not be without concern; remembering nevertheless, that the responsibility which most demands my regard, is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have belonged, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new elec-

tion of the religious society with which you will be connected; mindful however, that a person who, at any time is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouraged, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor. But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonorable and unchristian to forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light, than as either very criminal or very unfortunate, unless the purity of the church itself indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation, is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember; as peculiarly applicable to the case

before us, the admonition of Solomon*—"The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Divisions in all societies, but most of all in religious societies, are easily begun, but extremely difficult to end. Guard, therefore, with a truly *religious* vigilance against the *beginnings* of them. Indulge in no irritating and censorious language; have no parties or cabals; withdraw not your confidence from your elders, or from others whose fidelity you have proved; be ready to make personal concessions for the general good; let all feel the importance of yielding something to the convenience and opinions of others; keep in mind the great and well known principle that the majority must govern and the minority submit; learn to acquiesce in some things which you could wish were otherwise ordered. In a word, and that the authoritative word of inspiration—† "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus—Do all things without murmurings and disputings; that ye may be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the

word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Before dismissing this topic, there is one thing more which I must by no means omit.—It is, that nothing will more contribute to your being "at peace among yourselves," both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage, that these standards are given for your direction and control: In this light, I most seriously assure you I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by Scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it ensures order—abide by it closely, and it will be your guide and your shield.*

II. The choice of a minister of the Gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while

*Prov. xvii, 14.

†Philip. ii, 3, 4, 5—14, 15, 16.

*I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

they are vacant, should be much and earnestly engaged in prayer to God that he would send them a pastor, "after his own heart." Pastors were among the ascension gifts of Christ;* and to him should every eye and heart be directed, when one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire; but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should, in selecting the man by whose ministry, you and your children are to receive "the dispensation of the Gospel"—infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice.—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to or-

thodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the Gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers? Is he in the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you, "the whole counsel of God" without reserve, or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge, especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention

* Eph. iv, 8, 11, 12.

are principally given to general science, or to some object not immediately connected with his professional calling? Is he a diligent and laborious man, who may be expected to make improvements, or at least to continue to do as well, throughout his ministry, as he does at first? Is he likely to adorn and recommend religion by showing that his practice out of the pulpit, is governed and directed by the doctrines which he delivers in it? What is his natural temper, and what are his social habits? Is he affable and courteous, conciliating and accommodating, and yet firm and unwavering? Is he a prudent and discreet man; or is he heedless, harsh, rash, hasty, irritable, resentful, offensive, or intrusive? Will he be able and disposed to take his part in endeavoring to promote the general interests of religion, and of our church, for which he will have so fair an opportunity in this city? and let it not be thought indecorous (for much will depend upon it) when I add, that if he be a man with a family, you will do well to inquire into the character of those who compose it.

It is by no means to be understood, that I advise you to choose no man for your minister, in regard to whom *all* these inquiries cannot be answered in the most favorable manner. Far from it—such a man, perhaps, does not exist. And I think it proper to warn you distinctly against criticising the character and performances of ministers with a captious spirit, or a fastidious taste, which is always extremely injurious to those who indulge it; and which may sometimes be

hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice, as a pastor, has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who shall have known him familiarly and fully, than on any impression which he may have made on your own minds, by a few public discourses and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the un-

speaking injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred, as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may, without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that

he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavor by all means to be unanimous. On this both his comfort and yours, and even the success of the Gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has sometimes been seen that the dissatisfied individuals have, at length, become strongly attached to the very man whom they would have rejected, and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances

* That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference, or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide in whom you may place the greatest confidence. But in part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of a living pastor.

of those who withdraw, it may not cause a greater grievance to those from whom they separate.

III. When a minister is settled, the next inquiry is, in what manner you ought to treat him; and how you may improve by his ministry in general, so as to derive the greatest advantage from it.

In the treatment of a minister be careful, on the one hand not to idolize him; and on the other, not to despise and injure him. There is real danger of both these extremes; and, as is often the case with extremes, the one has a strong tendency to produce the other. What, in the first instance, we over value, we are, in the second, prone to condemn and abuse. It has often happened since the time of the apostle Paul, that a people who once, *if it had been possible, would have plucked out their own eyes, and have given them to their minister*, have eventually slandered him, persecuted him, and sought to be separated from him.

I am perfectly aware that such is the strong propensity of the mass of mankind to express admiration or censure, just as their feelings prompt them, that there is little hope of engaging a large congregation to act with full discretion in the particular now considered. But the malady which cannot be cured, may still be mitigated. The discreet and conscientious part of a religious society, by watching against error themselves, and by using their influence steadily with others to oppose or correct what is wrong, will always produce, in the end, a very considerable and salutary effect.

The clergy are often reminded by the laity that *ministers are but men*—Let them, then, remember their own suggestion, and not load us either with praise or with blame, which it belongs not to man to receive, without danger or injury. If your minister be popular, he will know it sufficiently by indications which cannot be concealed. Never, therefore, offer him fulsome praises to his face, nor utter them to others. If they come to his ears, and he be as modest and self denied as he ought to be, they will only disgust him, and if not, they may greatly injure him. Give him solid proofs of your friendship and affection—show him that you “esteem him very highly in love, for his works’ sake”^{*}—by attending diligently on his ministry, and endeavoring to profit by it; by regarding his admonitions and advice; by a ready gratification of his reasonable wishes; by relieving his wants and anticipating his necessities; by constant kindness and attention to him and his family; by assisting him to bear his burthens; by sympathizing with him in his afflictions; by habitually and earnestly praying for him; by letting him see that he has been the happy instrument of leading you to the Savior.—These are the means by which he is to be encouraged, and your attachment to him demonstrated. But all extolling of his powers and services forbear, out of tenderness to him and to yourselves, lest you render him less estimable, acceptable and useful, by undue praise; and above all, lest you offend God, by giving to a

^{*} 1 Thess. v, 13.

creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only "God who giveth the increase." When the Corinthians said—*"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,"* they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the Gospel, as well as an excessive estimation of them, is offensive to their Master, and may draw upon you the manifestation of his displeasure. If a minister of the Gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blamable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affection, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence, than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall

* 1 Cor. i, 12.

have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indiscriminate reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the Gospel, are connected with respect for the ministerial character. Will your children, or others who may respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves, "receive with meekness, the ingrafted word which is able to save your souls" from one, over whom you are in the habit of erecting yourselves into haughty censors; or toward whom you are continually indulging in fault-finding, and in severe remarks on his performances, actions, and character? Avoid, then, as injurious to yourselves, your family and friends,—as cruel and unjust to your minister, and as highly offensive to the Savior himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies and mistakes. Consider that your pastor's office is extremely arduous and difficult as well as that it unavoidably ex-

† James i, 21.

poses him to such a general and rigorous scrutiny, that all the real friends of religion should rather be his advocates than his accusers. Recollect too, that we are all far more disposed to lay blame on another than on ourselves, and that it is by no means improbable, that the fault which you will sometimes be ready to find with your pastor, you ought rather to have found with yourselves—with your own temper, wrong feelings, or improper expectations.

There are two or three sources from which misunderstandings and dissatisfactions relative to the clergy, are so apt to arise in a congregation in this city, that it may be proper to notice them distinctly.

1. The frequency of public preaching. That ministers of the Gospel may be slothful and negligent in this particular, and that they who are laborious on the whole may sometimes be blamably deficient in industry and exertion, I am not disposed to deny; nor would I be the apologist either of the one class or the other. But the truth is, the mass of the people do not know, and it is not easy to make them understand, how much time is necessary to a suitable preparation for the pulpit; nor how many calls of duty and interruptions of study in a populous city, reduce the time which their minister can devote to such preparation, within a small compass indeed. They usually, therefore, expect more preaching from a clergyman than it is practicable for him to perform. The case is particularly hard and embarrassing to a young minister. The late venerable Dr. Witherspoon,

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whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—"In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well."

To a young clergyman then you ought to show much indulgence in the article of preaching, for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry do not expect from him steadily, unless he voluntarily offer it, more than two public performances in a week. As he advances in age and experience your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own—If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life

devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns. Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for

these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamor against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness, and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your

* A consideration which had much influence in determining me to enter on that course of public catechetical lectures, which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week for half the year. There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete—Possibly it may yet be finished, and the whole be published.

consent and co-operation, and that till it be done, your expectations of visits from your pastors ought to be limited by the bounds which I have indicated. In the mean time you will recollect, that the constant opportunities which you have for the general catechising of your children, the favorable circumstances in which you are placed for deriving religious knowledge from books and conversation, the privileges you enjoy in religious societies and conferences, and from the numerous public services on which you may conveniently attend, both on sacred and secular days, are, to say the least, a full equivalent for the want of that family catechising which congregations otherwise circumstanced more need, and sometimes receive.

3 The last cause of complaint, which I propose to notice, is, the occasional absences of your minister for the recruiting of his health and spirits. That under color of such absences, abuses may be practised, is not to be questioned. At the same time you ought to be sensible, for it is certainly a truth, that there is not one man in a hundred who has a constitution to bear the life of a student and pastor in your city, without intervals of relaxation, and occasional excursions in travelling, to restore his wasted strength. The duties of a faithful minister here, bear harder on the animal functions, than the occupations of the day laborer, the mechanic, or the merchant. The absences contemplated will, moreover, be useful to your minister, and eventually to yourselves, by the opportunities which they will

afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind—a knowledge as important to a minister of the Gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars; I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of perversion by him—But there is nothing which may not be perverted; and I hope you will never have a pastor capable of using what was intended for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the Gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a Master who has such high and tender claims, as the one whom he serves.

(To be concluded in our next.)

For the Panoplist.

THOUGHTS ON HARVEST.

It is suitable that men, especially that Christians, should direct their meditations to the benefits which they receive at the hand of God, in the different

seasons of the year; and no season calls more loudly for grateful acknowledgments than that of harvest. The people of New England have been greatly blessed with the former and the latter harvests of the present year. The fields have been loaded with the product of our temperate climate. The barns, the granaries, and the cellars of the husbandman, are full, and can scarcely contain the fruits of the earth. It seems to be generally acknowledged, that the New England states have never since their first settlement produced so much, by many thousand bushels, for the support of man and beast, as during the season now drawing to a close; for never before were so many acres sown and planted, and never were crops of all kinds more generally abundant, throughout the whole extent of country above-mentioned.

The season has also been uncommonly pleasant, so that men considerably advanced in life are often heard to say, that the summer past has been the most delightful summer they have ever known. Health has also generally prevailed, though a few places have been visited with sickness.

Another blessing, which deserves to be mentioned with devout gratitude, is that though unhappily at war as a nation, we have enjoyed peace in our borders. The husbandman has not been driven from his home by an invading enemy, nor seen his harvest reaped by others. This reflection will be justly estimated by him, who considers how many of his fellow-creatures have been robbed, plundered,

and impoverished by merciless invasions, within his own memory; how large a part of the fairest and most productive regions of the earth have been desolated by hostile armies; and how many millions of lives have been destroyed by unprincipled ambition. What would become of the comfort, the security, the property, of the people of New England, if a hundred thousand armed men, either friends or foes, were to be permanently quartered upon them to eat up and waste their harvests, to deface and destroy their fences and buildings, and to appropriate to the support of an idle and licentious soldiery, the earnings of our industrious farmers? We have great reason to be thankful, that this is not our wretched condition; and, that we may never be punished for our sins with these terrible calamities, it becomes us to make a religious use of our present blessings. Among the admonitions, which appear to me suited to the present occasion, are the following.

1. It is the duty of all to acknowledge that the late abundant seasons, and all their concomitant blessings, have proceeded from the hand of God, and are expressions of his unmerited goodness. Perhaps this duty will be denied by no one, who is not an avowed Atheist; but, alas, there is a wide interval between not denying a duty and performing it. How few, comparatively, are there, who perform this duty, as it should be performed.

It is remarkable that men should be prone to forget God, in proportion to his abundant kindness to them; and that only

when he withholds the usual expressions of his bounty, they are aroused to a just feeling of their dependence on him. Thus in seasons of great worldly prosperity, men act as though they were dependent only on their own wisdom, skill, and industry, for all their possessions and enjoyments. But when the salutary rain from heaven is restrained; when the earth is parched with long continued drought, and famine and pestilence enter their habitations, they feel and confess, that their happiness is not in their own power, and that, unless God interposes by his undeserved favor, their case is without remedy. This, however, is not the character of all. There are some who delight in God when he prospers them, as well as tremble before him, when he inflicts his judgments. That all may possess this happy character, how ardently should we pray.

That our acknowledgments of God's goodness, in the late harvest may come up with acceptance before him, we should offer them,

First, in the assembly of his worshipping people. Not only should this be done at the annual thanksgiving, but on every Sabbath. In Old Testament times, the people of God were greatly animated and comforted by public demonstrations of joy, in commemoration of the Divine goodness to them. Much more should we, enjoying the superior light of the Christian dispensation, acknowledge the hand that feeds, clothes, and sustains us. It is a great part of the sin of wilful absence from public worship, that the person thus

absent cannot unite in public acknowledgments of that goodness, without which he would be utterly miserable. I need not say, that all public ascriptions of praise should ascend from the heart, as no one will have the boldness to pretend, that any other worship can be acceptable to Him who searches the heart.

Secondly; the bounty of God recently experienced should be acknowledged in the family. Every morning before he enters into the field to gather in his crops, the husbandman should lead the joyful devotions of his family, and ascribe all his prosperity to God, the giver of every good gift and every perfect gift. This his children and domestics should hear and feel; that they may be early taught to know the source and origin of all their blessings, and may early be habituated to just and proper views on this great subject. Every evening should praise ascend for the fruits which the family have been gathering and endeavoring to secure. Thus will the property received be regarded as the property of God, and as designed to subserve those purposes only in which he delights.

Thirdly; whenever the family assemble at their regular meals, a devout acknowledgment of the Original Source, from whence every blessing is derived, should by no means be omitted.

Fourthly; the closet should daily witness devout acknowledgments to God for all his goodness, but especially for favors lately bestowed. The pious soul will not fail to seize this privilege, and to advance in that

high and holy converse with God, which is the proper preparation for heaven.

In these different ways should God be acknowledged as the great Benefactor; and those who thus acknowledge him, will be apt to agree with me in what I am about to say further before I close.

I cannot but stop here to ask the reader, who does not thus acknowledge God, (if such a one should cast his eye on this paper,) if the duties above stated are not reasonable? There are many pensioners on the Divine bounty in this favored country, who do not acknowledge their dependence on God before their families. What is the reason they do not? Let the matter be diligently inquired into; let it be sifted to the bottom; and if there is any good reason, why God should not be thus acknowledged, let it be produced. Let every man who lives in the neglect of this duty, search out a reason to satisfy his own conscience; and let him remember, that it must also satisfy God in the day of judgment, or it will be of no avail. But to proceed:

2. Thankfulness for the late harvest should be manifested by *actions*, as the only proper proof of sincerity in the *words*. It is but a miserable service to confess God to be the source of all that we enjoy, and yet remain selfish, niggardly, hard-hearted, or possibly unjust. Let every man, then, who reaps a harvest, see to it that he pays all his debts, fulfils his contracts, is punctual and faithful in his dealings, and withholds not the hire of the laborers who have reaped his fields. Let him cheerfully

pay all lawful taxes, and not shrink from bearing his proportion of the public burdens. After the claims of justice are allowed and discharged, let him lend a favorable ear to the claims of beneficence. Has he no suffering neighbor, relative, or townsman; has he no professor of religion, has he no brother or sister of the same church with himself; whose wants a small portion of his abundance would materially relieve? Is there no destitute family within the circle of his acquaintance, to which he might impart a Bible? Is there no new society, formed to benefit and ennoble mankind, to which he does not now belong, and to which he might easily lend a helping hand? Could he not contribute to support a missionary to the destitute settlements of his own country, or to send one to the perishing heathen abroad, or both? Could he not convert a few bushels of his grain into Bibles to be distributed before the next harvest to eager recipients on the banks of the Ganges? Would not some token of his regard be well bestowed on his faithful minister, and not less faithful schoolmaster? If he were to comply with all these invitations to charity, would he even be sorry in his sober, deliberate moments? Would he not be richer, after all these deductions from his income, than if he had reaped a slender harvest? What was the harvest given for? Is there any prospect of using the fruits of the earth more to the Divine acceptance, than by devoting them to those purposes, which God has expressly approved and will surely accomplish by human means?

Let every man consider well the heinous sin of perverting, wasting, and abusing the bounties of Providence. Far from us be any disposition to gluttony, dissipation, riot, and drunkenness. While we enjoy the good things of this life, without grudging, as is plainly our duty, let us not enjoy them without caution, prudence, and a constant sense of accountability to God. What can be more foolish, more odiously ungrateful, than to abuse what we receive from Infinite Goodness; and to make that an occasion of aggravated sin, which ought to have led us to virtue and happiness; thus not only proving ourselves destitute of every amiable and ingenuous feeling towards our heavenly Father, but provoking his displeasure, and inducing him to withhold those favors which we are so unworthy to receive.

3. The bounty exhibited in the late harvest should cause us to feel how undeserving we have hitherto been. Many instances have we experienced of God's kindness from our birth till the present time. He is continuing to do us good, though we have been evil and unthankful. We may profitably examine and scrutinize our past conduct, and ask, why it is, and how it is, that we have been so little engaged in the service of God, and so prone to forget him, and to disobey his commandments. If an earthly parent were to continue kind, placable, and beneficent to an undutiful and disobedient child, would not the child, if changed in his disposition, be led to meditate on his past guilt and folly, every time he received fresh

proofs of his parent's kindness and love. "I might have been justly made an outcast," he would say, "but mercy prevailed, and I was spared." During the whole of his remaining days, he would look back upon his former ingratitude, so often as he was reminded of it by renewed blessings bestowed by a parent's hand, and would mingle his lamentations for past misconduct with thanks for so many undeserved favors.

While in this train of thought, the Christian will consider how miserable the state of man would be, if God were not kinder to him than men are to each other. If contending nations were able to withhold harvests from each other, how long would it be, with the present dispositions of mankind, before the earth would be depopulated? If man were as dependent on his fellow man for life and its enjoyments, as all are on God, what a series of apprehensions would pass through his troubled mind, during his precarious stay on earth.

The consideration of the many bounties, which all have received from God, should induce all to be kind to each other. This reflection, if suitably dwelt upon, cannot fail to allay party spirit, and to moderate those attachments and animosities which cause so large a part of our public troubles. Let each one study the things which make for peace, and the things by which he may promote the happiness of others. Thus will he cultivate those heavenly principles, which are the foundation of every thing truly virtuous and praiseworthy in the human character.

4. Let this public blessing, an

abundant harvest, bestowed immediately after some parts of our country had been subjected to great sufferings for want of customary food, become the occasion of the renewed dedication of all that we are, and all that we possess, to the Lord. As to those readers whose consciences testify, that they have never suitably regarded the glory of God, when will a more favorable opportunity be offered them to become truly grateful for the Divine goodness? If repeated and long continued mercies are abused, and the soul grows more averse from holiness and from God, what can be expected but *indignation and wrath, tribulation and anguish*? I would gladly hope better things of many, and exhort all to pray, that recent favors may be the preparation for a more durable gift, even life everlasting. Thus shall temporary benefits form only the commencement of a glorious series of divine blessings, to be received and enjoyed in the world of perpetual and unmixed felicity. Thus shall all the dispensations of God's providence and grace lead to one grand consummation, the happiness of immortal souls in subserviency to the glory of God.

A. B.

For the Panoplist.

DOES THE BIBLE CONTAIN ANY DOCTRINES, WHICH ARE CONTRARY TO REASON?

THERE is perhaps no one thing, which is so frequently the occasion of mistake among men, as the incomprehensibility of Divine subjects. Ignorance of what we may know concerning

divine things will involve us in great error. If we refuse to approach this boundless ocean and take an actual survey, we shall forever remain ignorant, that the character of the Infinite Jehovah cannot be measured by the span of our reason. But the really incomprehensible nature of divine subjects is only the occasion of our mistakes—the cause is to be found in the corruption of human reason.

The true reason why different persons do not give the same answer to the question, Whether the Bible contains doctrines contrary to reason?—is partly because they understand the terms differently, and partly because they *really differ* in respect to the proper use of reason in receiving the truths of revelation. Some use it only to put a faithful construction upon what is revealed, leaving the result, whatever it be, to be embraced by a humble faith; while others would so explain Revelation by reason, as to leave nothing incomprehensible.

The answer to the question depends chiefly on the meaning of the term *reason*. If by reason be meant Divine Reason—reason as it is in God, or perhaps in angels, all would answer alike. None would say the Bible contains doctrines contrary to this highest kind of reason. The character of God, as a wise and good being, secures us against a revelation of doctrines contrary to *his own* reason. God is immutably wise and good and true; and, in revealing his will to the fallen race of man, could not possibly make known any thing for truth, which was, in the least, inconsistent with his wis-

dom and goodness and truth. Thus we have the highest possible authority for believing what God says. Whenever, therefore, we are satisfied of the fact, that any doctrine is revealed by God, we cannot for a moment hesitate to believe it. The examples of Noah and Abraham furnish ample authority for our practice in this respect. The only question with them was, *Is it the word of God?* They never stopped to inquire, whether it were not utterly inconsistent with some views, which they had of the subject? They never argued from the reasonableness of the thing, to the command of God; but directly the reverse—from the command of God, to the reasonableness of the thing.

But heve the unbeliever says, will God's declaration make that true, which is in itself false? The question is absurd—just as absurd, as if one should ask, whether God could be ignorant of what he really knew? God is wise, and sees things as they are; he is true, and cannot reveal that, which is false. Reason in this sense, considered as the knowledge or understanding of God, is *right reason*; and no doctrine of the Bible is, or can be, in the least contrary to it.

But there is another very common sense, in which reason is used; viz. *as it really exists in mankind*. Man is a finite, frail and sinful being. His mind is short-sighted, and exceedingly prone to error, through the influence of a corrupt nature. It would not then seem strange, that the Bible should contain many doctrines contrary to the reason of man in his natural

state; we say, in his *natural state*—for so far as man is illuminated by the Spirit of God, his reason will be right. That man, in his sinful, unrenewed state, cannot understand divine truth, is abundantly evident from Scripture. *Hath not God made foolish the wisdom of this world? The world by wisdom knew not God. The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.* Thus it is clear, that many of the doctrines of the Bible are foolish and absurd to a mind, that is not taught of God.

But we need not go even so far as this, to shew that the human mind is prone to error. Let us inquire, how it is with men's reason about the things of this world? Do they agree? Are the same things alike plain to different minds? Or rather is it not a fact, that that, which approves itself to one man, is utterly absurd to another? Are not the opinions, plans, and conduct of one man reprobated by another, as foolish and absurd? Witness the cases of Abraham and Noah before referred to. Was not their conduct, in every human view, extremely foolish and rash? Now all these things are exercises of reason, and how happens it, that men do not agree? It is said they do not use their reason *rightly*. True, but their *reason*. They can no more help reasoning in all their conduct, let them do what they will, than they can help using their eyes in seeing. If they cease to use their eyes, they cease to see; so, if they cease to use their reason, they cease to be rational beings.

Since, therefore, the opinions of men respecting the common things of this life are so very different, it follows, that they do frequently reason wrong about these things. The conclusion from the whole is inevitable; if men reason wrong about the things of this world, then there are many truths about *these things* contrary to their reason. But, if this be true respecting these things, then, *a fortiori*, will it be so respecting the humbling doctrines of the Bible.

But is it not contrary to reason to believe propositions, whose terms we do not understand? If a *perfect* knowledge of the terms is implied; we answer in the negative. And if this be absurd, then a thousand absurdities are daily committed by every person. Who does not believe the proposition, that God is eternal? And yet who would *presume to have* any thing like a *perfect* understanding either of God or of eternity, the terms of the proposition? But it does not follow, that we cannot frame very useful propositions about God and eternity.

The truth is, the difficulty of this objection is only apparent, and arises from confounding the meaning of words with the nature of things. Men use words as expressions of certain things, which they *do know* of a subject; by no means implying, that there are not many things about it, which they do not and cannot know. Yet no one would be charged with absurdity for believing a proposition, when he

thus had only an *imperfect* understanding of the terms.

Still, says the unbeliever, what is my reason good for, if not to teach me to reject that, which to my mind is utterly absurd? I open the Bible and read; but according to this notion of reason, a construction of Scripture is not to be received because apparently right, nor to be rejected because apparently absurd. We can only say, in answer to this objector, that the Bible is perfectly plain, if he will read it with a mind rightly disposed. Let the inspired word speak for itself. *The words of wisdom are plain to him that understandeth, and right to them that find knowledge. If any man will do his will, he shall know of the doctrine whether it be of God. He that is spiritual judgeth all things.* The difficulty is not in Revelation, but in the state of human reason. Reason was intended by God to be our guide in searching after truth; and, if rightly used, would doubtless answer this end. But reason in men is depraved; it is not right reason; and whenever the question is, *as to the fact*, whether man, not enlightened by the Spirit of God, will understand divine truth—or in other words, whether the Bible does contain doctrines contrary to his *natural* reason, the answer must be in the *affirmative*. But here the true ground of difference between Christians and unbelievers is to be carefully noted; the former do not complain of the latter “because they *reason*,” but because they *reason ill*.”

P.

To the Editor of the Panoplist.

Sir,
I send you several short articles. Should any of them meet your approbation, please to insert them in your useful Magazine.
O. E.

PRAISE AND BLAME.

ARE moral agents as worthy of praise for exercising holy affections, as they are of blame for exercising sinful ones? Holy exercises as really belong to the subject of them, as sinful exercises to the sinner. Were it possible that we could be under no previous obligation to practise holiness, and avoid sin, we might deserve as much praise for being holy as blame for being sinful. But as we are under the strongest obligations to be holy, the question should receive a negative answer. Suppose A. owes B. a hundred dollars: in paying that sum A. does right. But does he deserve as much commendation for this act, as he would deserve blame for refusing to pay it? and not only refusing to pay it, but robbing B. of a hundred dollars besides?

INEXPLICABLENESS.

THAT every doctrine, which seems inexplicable by the efforts of unassisted reason, understood as it is clearly revealed in the Bible, is still to be so explained as to be made perfectly level to the human capacity, is frequently alleged by some, who profess to believe in the divine inspiration of the Scriptures. And to deny his opinion is said to imply the renunciation of the noblest faculty of man. There are those, however, who have never been convinced, that it is incompati-

ble with reason to believe the words of a Being, perfect in knowledge and veracity, though they cannot reconcile these words with the decisions of their reason; and, if I mistake not, of this character was Abraham. Did the command to offer up his son, aside from its divine origin, appear reasonable? Yet so far from being judged irrational for his compliance with it, Abraham was highly commended.

For the Panoplist.

ON FREQUENT COMMUNION.

I NOTICED a piece in the Panoplist for May last, on the subject of *frequent communion*. As the writer requested to have certain queries answered, and as no one has hitherto attempted it, I shall freely express my views on the subject, with a desire, however, that more able pens may be employed upon it. Relative to the first query I cannot express my sentiments more intelligibly than by quoting a note from Dr. A. Fuller's *Scriptures on Sandemanianism*, printed in New York, in 1812, p. 186.* The second query, viz. Is the practice of the Apostolic churches to be imitated by the churches in the present generation? does not require much discussion; for it is a fundamental principle with Protestants, that the Scriptures are our only rule of faith and practice; or, in other words, the practice of the first churches, so far as approved in the Scriptures,

*As we have not the work here quoted, and as our correspondent did not transcribe the passage, our readers are referred to the work itself. E. p.

ought to be imitated. Shall not Christians in the nineteenth century, on every returning Lord's day, wish to celebrate the dying love of Him, on whom the salvation of their souls rests, and by whose power the heathen are to become his inheritance and the uttermost parts of the earth his possession? "*If ye love me keep my commandments.*"

M N.

For the Panoplist.

LETTER FROM A YOUNG GENTLEMAN, WHO IS NOW DECEASED, TO A FEMALE RELATIVE UNDER RELIGIOUS AWAKENING.

March 9, 1813.

YOUR letter, my cousin, has lain by me for two or three days; but it is not because I take no interest in your situation, that it has remained so long unanswered. No; I feel your case to be so critical, that it would prove me to be as insensible as a rock, not to be concerned about the issue—an issue, on which depend consequences eternal as your existence. Should I see you about to make a choice on which your temporal happiness merely depended, I could not avoid feeling some degree of concern to know how it would terminate; but when you are hesitating between eternal life and endless woe, what an interesting and tremendous scene does it open to my mind! When millions of ages have rolled away, the effects of a false step in religion will only *begin* to be felt. Only let us think for a few minutes of the condition of those miserable wretches, whose thread of life is already cut, whose term of pro-

bation is closed forever, and who have perished in their sins. The dread summons has issued consigning their souls to the *blackness of darkness forever*, and they are chained down by the relentless hand of avenging justice. Once, indeed, they had mercy offered, and eternal life was sounded in their ears—but alas! they suffered the deceitful pleasures of the world and their own corrupt inclinations to delude them, and lull them into forgetfulness. They consented to float down the current of time, amused by the gay and false flowers which grew upon the bank, until they came to the precipice, when roaring waters soon hurried them into the bottomless gulf below. Think you the news of a Savior would not now be glad tidings of great joy to these despairing wretches? But oh! the bitterest ingredient in the cup of their misery is, that it is remediless. This is enough to overwhelm them in the most unutterable anguish. And my cousin, this is and must be the doom of every impenitent sinner; and is it not the very height of folly to give ourselves any rest until we are out of danger? Should we be called away before our peace is made with God, we are undone—undone forever. If any thing is powerful enough to induce us to accept the calls of mercy, one would think this would be sufficient. Could the soul once realize what is meant by a privation of all happiness forever and ever, it would be filled with a terror, which nothing but the love of Christ could take away.

You observe that you have sometimes determined to banish

these subjects from your mind, that you might feel at ease. And will you purchase a false peace at so great a price? Could you succeed in some of these desperate moments to banish convictions from your mind, who do you think would be able to recall them? Will that Spirit, whose motions you resist, return and visit you? and if he does not, your case is fixed indeed. You may rely upon it, my cousin, you will one day see, that these days are most interesting ones to you. If your convictions should leave you, and you should be permitted to rest in a false peace, you may never any more be alarmed and anxious, but may go so far back that you will laugh at these serious thoughts, which once troubled you. But when you come to the judgment seat—when you get behind the veil, which covers the eternal things, then you will see that at such and such a time you strove against the Holy Spirit, and finally gained a victory that sealed your ruin. May God grant you may never realize these truths; but permit me to remind you there is great danger of it. And does it not grieve my cousin, that her heart is not melted by the love of Christ—that she does not feel some gratitude to him for his condescending goodness? If the heart is not touched by these sub-

jects, how desperate must be its case; how much does it need the influences of God to bring it to a right state of feeling?

I feel glad you were disposed to open your heart so freely to me, and let me know the state of your mind—and I hope you will go to God in prayer, and open your heart as freely to Him—There you may find that aid, which in vain you look for in any mortal friend; and consider that Christ is as willing to listen to your cries as any one possibly can be. Here is a refuge from every danger—How safe will you be in the arms of almighty love! You need not then fear that your heart will deceive you, or that the world will spread its snares and entrap your soul, for Christ will engage in your defence, and finally crown you with glory. Oh think of an unfading crown of glory, and how mean and worthless does every thing the world can give appear. But it is a maxim of Christ's kingdom, *no cross no crown*. If we would wear the crown, we must also bear the cross. Be persuaded then, my dear friend, to renounce all, and take up the cross and follow Jesus;—and that God may grant you that wisdom, which is necessary to direct you in the straight and narrow path of life, is the prayer of,

Yours affectionately,

MISCELLANEOUS.

For the Panoplist.

REMEDIES FOR INTEMPERATE DRINKING.

NO. VI.

HAVING in my former numbers, taken a pretty extensive view of

the causes, the insidious progress and the terrible effects of intemperance, it is time to inquire, whether any thing can be done to stay the plague, and, if any thing, what? This, all will admit, is an inquiry of vital importance.

If every section and corner of our country, were ravaged by a pestilential disease, it would avail but little for the physicians to investigate the causes of it;—to trace its progress and count its victims; unless they could discover and apply suitable remedies.

So in the case before us, it is by no means sufficient to point out the causes, progress and effects of intemperance. To dismiss the subject here, would be to leave the benevolent mind, in a state of the most painful suspense. If the distemper has not progressed so far, as to cut off all hope; if any thing can be done, by way of cure or prevention; it is exceedingly desirable, that the proper remedies should be pointed out, and applied without delay. The idea that "our wound is incurable," must not be indulged one moment. Unquestionably, much may be done to limit, if we cannot wholly prevent, the ravages of strong drink; to lessen the streams, if we cannot dry up the fountain. I shall therefore proceed to suggest the most obvious and practicable remedies, which have occurred to me, hoping that by the blessing of God, some good may result from the undertaking.

1. The first remedy that I would propose, and earnestly recommend, especially to those who have begun to follow strong drink, is a total abstinence from the use of all intoxicating liquors. This may, probably, be deemed a harsh remedy by some; but the nature of the disease absolutely requires it. Men who have been in the habit of using small quantities of spirits, may possibly wean themselves

gradually, though this would not be the best course even for them. But for the drunkard, or the tippler, to think of reforming by degrees, is perfectly idle. Such persons are in this way a thousand times more likely to grow worse than better, in spite of the most solemn resolution they can form. And even if one in a thousand should in this way, begin to retrace his steps, and gradually approach the path of temperance, he would every day be exposed to a fatal relapse. To parley with so insidious an enemy as strong drink, is just about the same thing as to surrender at discretion. As well might the poor bird, when charmed by a serpent, think to break the enchantment, by gradually withdrawing from the wily destroyer. "My observations," says the excellent Dr. Rush, "authorize me to say, that persons who have been addicted to the use of spirit, should abstain from it, *suddenly and entirely. Taste not, handle not, touch not,* should be inscribed upon every vessel that contains spirits, in the house of a man, who wishes to be cured of habits of intemperance."

It is most earnestly to be wished, that these remarks of Dr. Rush may meet the eyes, and be engraven on the hearts, of all that class of people, in our land, who occupy the middle space between strict temperance and habitual intoxication; men that must regularly have their morning bitters, their eleven o'clock dram, and their afternoon sling;—such as are apt, on public occasions, to become merry and talkative, or boisterous and quarrelsome;—all, in a

word, who are gradually and insensibly swerving from the path of sobriety.

2. The evils of hard drinking, which every good man deplors, might be greatly diminished, by laying heavy duties on all foreign and domestic spirits. Some, I know, strenuously contend, that increasing the price has no tendency to diminish the consumption. Those who love liquor, will have it, say they, let it cost what it may. It is true that sots and tipplers are not apt to mind the expense, so long as their money and credit last. But the higher the price is, the sooner must their means be exhausted, and the more difficult must they find it to procure the insidious poison.

It is certain, that much more rum would be drunk, than now is, if it could be purchased for half a dollar a gallon; and much less would be drunk, if the price were advanced to four or five dollars. The same may be said, of all kinds of ardent spirits, manufactured in this country. If heavy duties were laid on all our distilleries, they would manufacture less, and the people would drink less. If for instance the price of cider brandy was raised three or four fold, by a general excise, the farmer who now lays up his barrel, or hog-head, for family use, would be satisfied with less than one third the quantity. Many a bloated wretch, who now gets dead drunk with sixpence, would, for want of more money, be saved from this worse than brutal debasement. It is the language of common sense supported by the testimony of experience, *Diminish* the price, and

you increase the consumption; *augment* the price, and you diminish the consumption. So high are the duties, in Great Britain, at this moment, upon spirits manufactured in her own colonies, that the use of rum is almost unknown, among the lower and middling classes of the people. Similar duties would undoubtedly produce similar effects here.

It has been remarked, that a great proportion of the emigrants to this country from England and Ireland are intemperate, and it is generally supposed, that they were equally so, before their emigration. But this last is a mistaken idea. Many of them first begin to indulge in strong drink, after they land upon our shores. And the fact is accounted for in this way. Wages are so much higher, in this country, than in the countries from which they came, and ardent spirits are so much cheaper here, that they can afford to drink more freely, and thus are drawn into the vortex, before their apprehensions are excited. Let our general and state governments, impose very heavy duties upon the importer, the distiller, and the retailer, and I am sure, that the fiery deluge which is now rolling its waves every where, would speedily and rapidly subside.

3. That conscientious regard to the public good, which the community has a right to expect and demand, in the appointment of informing officers and retailers of spirits, would greatly check the progress of intemperance. Men of the first respectability, and most advantageously situated, should be selected for grand

jurors, and other informing officers. Under the vigilant eye of such men, the noisy rabble of tipplers would shrink into darkness, and study concealment. A few presentments would go far towards clearing the most thronged grog-shops, and many young men who are beginning to fall, would be saved from utter ruin. As for abuses of licenses, now so common, they might, in my apprehension, be effectually prevented, if the authority of each town, would make it an invariable rule not to renew the license of a man, who has once been convicted of abusing his privilege.

4. A kind of moral test act, declaring every drunkard unfit to hold any office and disqualified to vote in any public meeting, would, it is presumed, give a salutary check to excessive drinking. The lovers of rum, and brandy, and whisky, may very probably start at this suggestion, and deny the right of the general government or any state government, to enact such a law. But if intemperance strikes at the foundations of public, as well as domestic happiness; if an intoxicated man, is alike unfit to legislate, to judge, to execute laws, and to have a voice, in making appointments to office, then it is proper, that the door should be shut against him, even when he is sober. For who can tell, whether he will be capable of acting at all when his services are most needed? and who would be willing to confide his dearest rights to the decision of a drunkard?

That men may rightfully be disfranchised, for making brutes of themselves and ruining their

families, as well as for perjury, or any other crime, I take to be a sound proposition. And if the thing could be done, in this country, I have not a single doubt, that it would save thousands from all the debasement, and woes, and crimes, of intemperance.

5. Much might be done to discountenance hard drinking, by the electors, in every state and town, in the exercise of their elective franchise. All the good and virtuous might easily agree, never to vote for a man, (of whatsoever politics) who is known to make too free use of the bottle, or to buy votes with liquor. Let such agreements, in larger and smaller circles be made, published, and adhered to, and it would have a prodigious influence, in diminishing the consumption of ardent spirits.

6. Much, might be done, by totally excluding the intemperate from all reputable company. The melancholy truth is, that though it is considered disgraceful upon the whole, for a person to be seen intoxicated, what is called a *high scrape*, if it occurs but seldom, is passed over, as a kind of venial indiscretion, which by no means disqualifies a person for genteel and virtuous society. This injudicious toleration, has, I believe done more than almost any thing else, to diffuse the poison among the middling and higher ranks of the community. The lovers of ardent spirits have found, that they can habitually drink hard, and occasionally proceed to downright drunkenness, without intirely losing their standing in society; and hence have taken encouragement to go on *treasuring*

up wrath unto the day of wrath, and the revelation of the righteous judgment of God: These things out not so to be.

It is stated, and I believe on good authority, that for a man of any standing to be seen intoxicated in France, is fatal to his reputation. He is discarded at once, as a sort of monster in human shape, wholly unworthy of confidence, and unfit to appear afterwards in any decent company. This, to be sure, is carrying the matter to a great length, but I think none too far. It is, in effect, presenting a stamp of infamy to every man's forehead, to remind him, what must be the consequences of his swallowing the inebriating draught; and it has unquestionably contributed much to that sparing and cautious use of ardent spirits, for which the French people have been highly and justly commended.

Let the experiment be fairly tried in this country. Let the drunkard be discarded as a common nuisance. Let a mark of infamy be set upon him, which nothing but tears of genuine penitence, followed by a thorough reformation, can ever efface. If he is hungry, feed him; if he is thirsty, give him drink; but shun him, as you would a person yellow with the pestilence. Instead of stooping to lift him out of the mire, where he insists upon wallowing, and placing him among decent people, *avoid him, pass not by him, turn from him, and pass away.* What though not one in a hundred of the present race of drunkards should be reclaimed by this pointed neglect, we have every reason to believe, that hundreds, if not thousands,

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would be deterred from entering into their path, and then would an incalculable amount of shame, suffering, and guilt, be prevented.

7. Much might be done to discountenance vice in general, and intemperance in particular, by the formation of moral societies, within convenient limits, and comprising the most virtuous and influential members of the community. They might enter into articles of agreement to discontinue the use of spirits in their own families; to recommend the same abstinence to their friends and dependants; to restrain their children and servants from mingling with the idle and dissolute; and to countenance and aid informing officers and magistrates, in the execution of the laws.

It is a matter of thankfulness, that a considerable number of such societies have lately been formed, in various parts of New England, under favorable auspices. It is hoped, and confidently believed, that many more will be formed, and that, by their influence and exertions, thousands may be prevented from plunging into the gulf of intemperance. I am well aware, that societies of the above description cannot be established and go into operation, without bringing upon themselves the bad wishes, if nothing worse, of corrupt and dissolute men. But no one who loves his children, his country, his Bible, and his God, should be deterred a moment, by the sneers and threats of such men. It is an honor to be opposed by the devil and all his adherents. Let none who wish, and labor, and pray,

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for the promotion of good morals *faint or be discouraged. Let us not be weary in well doing, for in due season we shall reap, if we faint not.*

8. Our churches, by a faithful attention to discipline might do vastly more, than is done, to discourage and prevent intemperance. No body denies, I believe, that hard drinking is a disciplinable offence; and yet, alas! how frequently is it tolerated for years, in the household of faith! How many churches wink at the disorderly conduct of their members, in this particular! Thus, not only is Christ wounded in the house of his friends, but many, without, are emboldened, by the example of immoral professors, *to run with them to the same excess of riot.* If church members were universally faithful to exhort one another daily; if the smallest deviations from the path of temperance were followed by tender admonitions, and if the incorrigible were cut off, with all reasonable despatch, from church communion, how happily, and how extensively, would these measures operate, in preventing the use of intoxicating liquors.

9. If farmers and mechanics would agree not to drink spirits themselves, and not to provide them for their workmen; if, instead of furnishing liquor, they would give an additional compensation to laborers, furnishing them at the same time, with a generous supply of nutritious and palatable drink, such as cider, beer, molasses and water, milk and water, and the like, a very large advance would be made towards banishing the fiery product of our distilleries

from the field and the shop. And this would be no inconsiderable part of that general reformation, as it respects the use of spirits, which is so loudly called for.

10. After all, the most certain remedy for intemperate drinking, as well as for every other evil practice, is religion. It is this heaven-born principle, which conquers and controls our inordinate desires and appetites. It is this, which restores reason to the exercise of its legitimate authority over man. It is this, which not only teaches men, but disposes them, to preserve their bodies, as temples of the Holy Ghost. In proportion as they love and fear God, they will be temperate. To this grand object, therefore, let the efforts and prayers of all good people be directed. And in connexion with these efforts and prayers, let every remedy that has been here suggested, and every other that can be devised, be faithfully applied.

Z. X. Y.

BARON TRENCCK'S VERACITY.

Extract of a Letter from Dr. Franklin to his sister in Boston, dated Phila. Dec. 17th, 1789. Taken from the original by the Rev. Dr. Morse, Oct. 1813.

"You tell me you are desired by an acquaintance to ask my opinion, whether the general circumstances mentioned in the History of Baron Trenck are founded in fact; to which I can only answer that of the greatest part of these circumstances, the scene being laid in Germany, I must consequently be very ignorant; but of what he says, as having passed in France between the ministers of that

country, himself, and me, I can speak positively, that it is *founded* in falsehood, and that the fact can only serve to *confound* it, as I never saw him in that country nor ever knew or heard of him, any where, till I met with the mentioned History in print in the German language, in which he ventured to relate as a fact that I had, with those ministers, solicit-

ed him to enter into the American service. A translation of that book into French has since been printed, but the Translator has omitted that pretended fact, probably from an apprehension that its being in that country known not to be true, might hurt the credit and sale of the translation."

RELIGIOUS INTELLIGENCE.

AN ADDRESS TO THE CHRISTIAN PUBLIC ON THE SUBJECT OF MISSIONS TO THE HEATHEN AND TRANSLATIONS OF THE SCRIPTURES.

IN behalf of the American Board of Commissioners for Foreign Missions, the subscribers, a committee for the purpose, beg leave to solicit the attention of the Christian public to the cause in which the Board is engaged, and for the promotion of which it was originally instituted, and has been since incorporated. We are not backward to state, at the commencement of this address, that we shall lay before the reader, with great satisfaction, some of the facts and reasons, on which our attachment to this cause is founded, and which, we are sure, will not fail to commend themselves to every enlightened conscience, and to make an impression on every pious heart. The cause itself is transcendently glorious, and deserving of the warmest approbation of all men, however imperfectly, or feebly, we may state its claims. To doubt, or hesitate, in regard to the urgency of these claims, and the duty of keeping them habitually in view, would be equally repugnant to our feelings, and dishonourable to our profession as Christians. Can it be a matter of doubt, or of indifference, to any man, who has the Scriptures in his hands, and has profited by perusing them, whether Christianity is to become, at some future day, the religion of all mankind?—whether its transforming power is universally to influence the hearts and the lives of men? whether the word of God is to be read, understood, and obeyed, by the nations now sunk in idolatry and ignorance?—whether this grand consummation is to be effected by the means which men are voluntarily to supply?—or whether there is an imperious necessity that Christians should zealously co-operate in this great work of the Lord?

The object of the Board is *one*—the promulgation of Christianity among the heathen. The means, by which this object is designed to be effected, are of two kinds;—the publication and distribution of the Scriptures in the different languages of the nations; and the

support of faithful missionaries to explain, exemplify, and impress on the mind, the great truths which the Scriptures contain.

In regard to the distribution of the Scriptures, the Board is in fact, though not in name, a FOREIGN BIBLE SOCIETY; and, under this aspect, we earnestly request that its advantages may be considered by all, who would joyfully place the Bible in the hands of pagans. Confined in its operations to no part of the globe in exclusion of other parts, the Board can extend the sovereign balm wherever there are spiritual maladies to be healed; enjoying the benefit of established plans of correspondence and co-operation, the result of its proceedings can be more prompt, than could otherwise be expected; and having its attention long fixed on the most promising fields of exertion, its agents will acquire a facility of action, which can never be applied to single, insulated, and sudden efforts. Through the instrumentality of the Board, every charitable person, however retired or obscure, has it in his power to send the Bible to those very heathens than whom none of the human race can need it more, and on whom there are peculiar encouragements to bestow it. A known, regular, uninterrupted channel will be kept open, (with the blessing of Providence,) through which the streams of American beneficence may flow into the centre of the pagan world, and contribute to fertilize regions which have long been dreary and barren of all moral good. And shall not these streams increase, till they form a mighty river, flowing with a steady and resistless current, and bearing on its bosom the immortal hopes of restored Jews, and the imperishable riches of converted Gentiles? Will not many of our countrymen esteem it a high privilege, that their contributions, at whatever season bestowed, may, in a few months and without care or trouble to themselves, be so applied, even in the remote eastern hemisphere, as to commence a series of good effects, which shall never end, and the number and magnitude of which no human powers can calculate? A single Bible given to a Hindoo, or a Ceylonese, may be the means of enlightening a family, of arousing the attention of a neighborhood, of withdrawing a multitude from idolatry, leading them to procure the Scriptures for themselves, and turning them from darkness to light and from the power of Satan to the living God.

It is a fact highly gratifying to the Board, that the liberality of Christians has devolved on them the duty of remitting, in the course the year past, bills of exchange to the amount of about *eight hundred and sixty pounds sterling*, to aid in the translation and distribution of the Scriptures in Asia; a sum which will produce as much in India, according to the present rates of exchange from London to Calcutta, as would be produced by remitting four thousand dollars in specie, after deducting from that sum the peace rates of freight and insurance. Though it is a pleasing reflection, that some part of this money may even now have been expended, and contributed to supply the spiritual wants of numbers, yet we are not to forget, that a few thousand Bibles cannot suffice for many millions of inhabitants; that the demand for the word of God, will

be more urgent, the more a knowledge of it is disseminated¹, and that the united efforts of all Christians, in all parts of the world, are demanded, and will be demanded for many years to come, in this single branch of charity.

We might state a multitude of facts, all 'tending to prove, that the encouragement to distribute the Scriptures in Asia is continually increasing. From the journal kept by Peter, a native missionary of the cross, it appears, that throughout a long journey in Orissa, a part of Hindostan, performed in the Autumn of 1811, he found great numbers of persons, who heard him with attention when he preached, and were very anxious to receive from him copies of the Scriptures. In stating his labors on a particular Lord's day, he says; "Some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly intreated for a Testament, or a tract; and when they had obtained their request seemed as glad as if they had gained some rich prize." "At Bhudruka, as well as in the way to it," says the same writer, "I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand, if I had had them." On a subsequent day, he writes thus: "I sat from 12 o'clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, [i. e. natives of Orissa,] one of whom appeared very serious and attentive, and, after I had departed to my lodgings, came and inquired very particularly about the way of salvation."

Two other missionaries write thus: "The poor heathen are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say they never thought the Firingees* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmana of Jugunnath [Juggernaut] received it gladly. They wanted to pay for it; but we strictly charged the bearer to present it without taking any thing for it."

Important, however, as the distribution of the Scriptures among the heathen, in their own languages, is held to be by us, and by the Christian public generally, it should never be forgotten, that the *preaching of the Gospel* in every part of the earth, is indispensable to the general conversion of mankind. Though the Scriptures alone have, in many individual cases, been made the instrument of regeneration, yet we have no account of any very extensive diffusion of Christianity, unless where the truths of the Scriptures have been preached. Were the heathen generally to receive the Scriptures, and anxious to learn divine truth, they would, like the Ethiopian eunuch, apply for instruction to those who had been previously acquainted with the same Scriptures; and when asked if they understood what they had read, would reply, *How can we, except*

¹ "That is, the *unclean*; a name given by them to all who were without cast."

some man should guide us? The distribution of the Bible excites inquiry, and often leads those who receive that precious book to attend public worship in the sanctuary; but *the preaching of the Gospel* is, after all, the grand mean appointed by Infinite Wisdom for the conversion and salvation of men. Without this, the Scriptures, however liberally distributed, will have comparatively little effect among any people, whether pagan or nominally Christian. This assertion is not only approved by reason, but abundantly confirmed by the history of the Church, and the express declaration of God's word. *Whosoever, says the great apostle to the Gentiles, shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?* i. e. how shall they proclaim the Gospel to the heathen, or the Jews, unless they go as missionaries? And, as if to show that the circulation of the Scriptures, and the preaching of the Gospel, should go hand in hand, the apostle comes to this conclusion: *So, then, faith cometh by hearing, and hearing by the word of God.* The countries, in which heathenism now prevails, will doubtless be able to furnish themselves with preachers, after Christianity shall have made extensive progress in them; but at the commencement of the Gospel dispensation to those who are entirely ignorant of it, they must for many years receive preachers from Christian nations.

So far as the Board has been engaged in the attempt to establish missions, some unexpected impediments have been thrown in the way. It has been ascertained, however, that Ceylon is open to our exertions; and this is certainly one of the most promising fields in the world for missionary enterprise. At the Isle of France, also, a useful station might be fixed; and hopes are entertained, that a door will be opened for the preachers of the Gospel, in the populous regions near Surat and Bombay. It may also be reasonably hoped and believed, that the missionaries, who remain in the service of the Board, will be improved, and rendered more fit for eminent usefulness, by the trials which they have experienced. So far as can be judged from their letters, the painful dispensations to which we refer have added to their patience, fortitude, and humility, and have attached them more strongly to the cause which they have espoused.

Disappointments in the great work of evangelizing the world are to be expected; but they should never dishearten us, nor cause us to intermit our labors; nor should they induce us to relinquish a particular object, unless they are of a decisive character, or have been many times repeated. Christians have been too ready to faint and grow weary under discouragements, in almost all ages of the Church. They would do well to take lessons on this subject from the men of the world. Does the loss of one ship, or a whole convoy, deter enterprising merchants from entering on a new commerce, which promises, so far as probability is regarded, to become

lucrative and successful? Do our farmers abandon fields, which had been prepared for cultivation with great labor, merely because the first crop has not answered their most sanguine expectations? The Christian should feel persuaded, that though a single attempt, or even a series of attempts, to send the Gospel to the heathen should fail; yet not only the experience of the Church from the first promulgation of Christianity to the present time, but the express promises of God in relation to times still future, afford the strongest encouragement to persevering labors in this cause.

Some persons speak of *missions*, as though they were a new thing in the world; or at least as though they had never done much good to mankind. These persons forget, that Christianity has always been extended by missions, wherever it has been extended at all, with the exception of what has been done in this way by colonization. They forget that all Europe, and large portions of Asia and Africa, have been converted to Christianity by missions; that the primitive preachers of Christianity were almost all missionaries; that the disciples who composed our Lord's household, to whom Matthias and Paul were subsequently added, were named *missionaries*, and have been gloriously distinguished in all succeeding ages, as the *missionaries of Jesus Christ*. They seem ignorant that the word *apostle*, introduced into our language from the Greek, is precisely of the same meaning as our word *missionary*; and that learned divines have regretted, that the word was not translated instead of being thus introduced. They forget, that our ancestors in Britain were wretched idolaters, offering human sacrifices, and clinging to the most degrading superstitions, till they were delivered from their miserable bondage by the instrumentality of missionaries. If such mighty transformations were wrought by the labors of missionaries, when printing was unknown, and there was but little intercourse between nations; when most barbarous nations were subdivided into a multitude of petty states, hostile to each other; when science was in its infancy, and the restraints of law and order were but partially enjoyed; when commerce had but just begun to produce its civilizing effects;—how much more encouragement is there to proceed with vigor in the establishment and support of missions, in these highly favored times, when the art of printing will enable us to multiply copies of the Scriptures so as to supply the wants of every human being; when commerce visits every part of the world; when wealth is abundant, and the means of supporting distant expeditions of benevolence are easily supplied; when the number of persons engaged in this good work is great and increasing; and, above all, when the day is not far distant, as we trust, in which the word of the Lord shall have free course, and its influence be felt from the rising to the setting sun.

It is to be remembered, that when any great design is to be accomplished for the church and the world, God sees fit to try those, who are engaged in it, by many adverse occurrences. Through what a series of difficulties did Moses conduct the Israelites before they were permitted to enter Canaan? Through what dishearten-

ing scenes were the immediate disciples of our Lord called to pass, before and after his resurrection? How dark and mysterious must it have appeared, that Paul, with his illustrious qualifications, should have spent so large a part of his life in prison, and in laboring with his own hands for a support; and should have been so perpetually exposed to the rage and persecution of ungodly men? In the time of the Reformation, also, how numerous were the difficulties to be encountered,—and frequently how unexpected,—before the truth could be preached with safety in a single nation in Europe? How often did the nations, which had been partially reformed, relapse into Popery, and re-kindle the flames of persecution? When our ancestors first came to this country, and sacrificed their ease and comfort to establish churches in the wilderness, how many and various were their hardships? How often did they suffer under the frowns of Providence, and how severely were their faith and hope tried? Yet, in all these instances, God was preparing his people for success and prosperity. So in most of the modern attempts to send the Gospel to the heathen, the discouragements, which at first presented themselves, have been overcome by zeal and perseverance. If the Moravians had yielded to discouragements, of which they experienced a great variety, they never could have had, as they now have, one hundred and fifty missionaries, some of them in the most inhospitable climates, and *twenty thousand* hopeful converts. If the Missionary Society in England had given over their labors, at the loss of the ship *Duff*, they never could have had, as they now have, missionaries at twenty different stations; nor could they receive, as they now do, most gratifying intelligence of the progress made in communicating instruction, and of conversions from idols to Christ. If Zeigenbalg and his associates had been deterred by temporary hindrances, they could not have planted the Gospel more than a century ago, in southern India; nor could a long succession of missionaries and pastors have ministered to churches, whose light has shone in that region with double splendor, in contrast with the surrounding darkness.

In estimating the success of missionaries, we must regard the stage of the mission, the difficulties to be met in the beginning, the value of an establishment among the heathen, and many other things, beside the number of converts made by the personal exertions of the first laborers in a new field. The man who shall learn a new language, conciliate the regard of even a few natives to the cause in which he is employed, add facilities to the acquisition of the language, begin a translation of the Scriptures, and prepare the way for others to labor with greater advantages, may, eventually, be the instrument of bringing more souls to heaven, (though he should never be so happy as to see any fruit of his toil with his mortal eyes,) than the most honored servant of Christ in a Christian country.

They who urge against missions to the heathen the small immediate success, which usually attends the first attempts in a new region, would do well to consider, that without a beginning there

can be no progress,—without a progress no consummation. And shall there never be a beginning? Will Christians fold their hands, and leave the heathen to grope in Egyptian darkness, without an effort to enlighten them? Or, if this melancholy determination is not allowed, when shall the beginning be made? Can a more favorable time to institute new missions ever be expected? If this favorable crisis, when the Christian world is awake on the subject, should be suffered to pass away unimproved, who can ensure the return of another? But it will not pass away in this manner; it has already been seized by multitudes who will not relinquish the object. In regard to many missions, the beginning is past; the progress is cheering beyond expectation or hope; and a glorious consummation may be reasonably anticipated.

To those who allege, that little has been hitherto done in the great work, it may be replied, that, in most instances, quite as much has been done, as was expected by any man, who considered the means employed. In some instances, more has been done, than the most enthusiastic ventured to hope. Who would have dared to predict so salutary and speedy a change, as has been experienced at Bavian's Kloof and Bethelsdorp in South Africa, by the wild, ferocious, and besotted Caffres and Hottentots? From a state of the most deplorable ignorance and brutism several hundred families of these degraded people have been delivered by the preaching of the plain truths of the Gospel. Industry has taken the place of vagrancy; honesty the place of fraud and theft; cleanliness and decency have been introduced where the most sordid and loathsome habits prevailed; *the love of Christ has been shed abroad in hearts*, which had been the residence of stupidity, sin and guilt; and the Christian graces and virtues have supplanted the selfish, malignant, and sensual passions and vices.

When Carey planned and entered upon a mission to Hindostan, about twenty years ago, he did not believe it credible, in his most sanguine moments, that his own eyes would ever witness such a progress as they have already witnessed. It appeared to him an object worthy of the most strenuous labors of a whole life to translate the New Testament into a single language; an object, which, if he might live to accomplish it, would furnish ground of everlasting gratitude and praise to God. What then must be his emotions, to see translations now carrying on in ten languages, in an establishment of which he was the founder; to see the publication of the New Testament in several languages, and a third edition of the whole Bible printing in one? What ought to be the emotions of Christians generally, while beholding these things, and the kindred efforts of other individuals and associations aiming at the same great end? How animating the thought that translations of the Scriptures are commenced in thirty Asiatic languages? Though we have to lament the early death of a Leyden, and a Martyn, yet others will be raised up to supply their places, and complete their benevolent designs.

The progress which has been made in obtaining a knowledge of the religious character of the Asiatics, and of the necessary qualifications of a missionary; in ascertaining the manner in which many classes of the heathen are disposed to treat Christian instructors; and in establishing the fact, that the great doctrines of our holy religion produce their proper benign effects, wherever preached in simplicity,—may be regarded as highly important and satisfactory. The most common and popular objections to missions are found to be utterly groundless; and the day seems to have nearly arrived, when, with all *who love the Lord Jesus Christ in sincerity*, there shall be but one opinion on the practicability and duty of engaging in missionary enterprises.

Are we to reason, and act, as though all these advances were unworthy of consideration? Is the progress already made to be accounted as nothing? Is it nothing, that missionaries are stationed in New Holland; at many places in Hindostan; in Ceylon; at five or six places in Africa; in Tartary; in South America; in Labrador and Greenland; and in the islands of the Pacific ocean? Is it nothing, that such a man as Dr. Buchanan has travelled, and published the result of his researches, in order to show the progress of Christianity in the east, and to press upon Christians the duty of activity in this great work? Is it nothing, that the caverns of the Inquisition at Goa have been thrown open, and the wretched captives suffered to go free? and that this victory of religion over superstition has been achieved in consequence of the benevolent attempts to extend the light of the Gospel to Asia? Is it nothing, that we are enabled, by intelligence received while we are writing, to celebrate the triumph of the friends of missions in the British Parliament? a triumph which unbars India to the missionaries of the cross? Is it nothing, that the executive government of Great Britain is strongly in favor of communicating religious instruction to sixty millions of Asiatic subjects? Is it nothing, that the voice of the English nation was raised, in the course of three months, to a louder note of intreaty in favor of sending Christianity to the east, than it had been raised for a century past, on any moral or political subject whatever, not excepting the abolition of the slave trade for which the nation struggled twenty years? Is it nothing, that nine hundred petitions loaded the tables of each House of Parliament, signed by nearly half a million of individuals,—a greater number than ever before offered petitions in their own hand-writing, for one common purpose, to any government on earth? Is it nothing, that these petitions flocked together from every part of England, Ireland and Scotland, as if moved by the same impulse; that they were every where encouraged by the wise, the considerate, the benevolent, the pious; and that their success was earnestly desired by all classes of persons from the prince to the peasant,—from the learned divine to the amiable child?

We are anxious to fix your attention, Christian brethren, on the great object of evangelizing *all* nations;—an object more glorious, more worthy of the universal patronage and admiration of the peo-

ple of God, than the tongue can express, or the heart conceive; and an object of sure and no very distant accomplishment. To this object the eyes of Christians in many countries are already most earnestly directed. The Christian world is now, for the first time, reaching forward to its attainment, and even grasping it by anticipation. In Great Britain, the promulgation of true religion in every part of the earth, and the publication and distribution of the Scriptures in every language, are topics of general and familiar allusion, as though these stupendous events were at hand, and were even now hailed with demonstrations of joy. When we notice that the wisest and the best informed men in that empire, and in our own country, partake of these joyful anticipations, and that a similar crisis in the state of the church has never before been known;—when we observe, that this tone of public feeling has been excited not by a sudden impulse of enthusiasm, but by a patient comparison of the word of God with his providence, of prophecy with history, by an attentive consideration of the peculiar *signs of the times*, and by the gradual operation of causes above the powers of man to contrive or combine;—we are forced to believe, that God has great things to be accomplished by the men of this generation, and that, after punishing the nations for their sins, he is about to deliver them from the wretched bondage in which they have been held. To this day the ancient prophets looked forward with holy rapture; for this day the persecuted congregations of the faithful prayed, during the gloomy reign of Popish superstition; for this day the Reformers labored and suffered; for this day the most devout aspirations of pious souls have in every age ascended. Shall we, who are so happy as to see this day, neglect to do *our* part? Other times have been times of preparation; the present age is emphatically the age of action. Shall we remain idle in this ‘harvest time of the world?’

Some may inquire, What shall we do? What are the duties peculiarly incumbent upon Christians at the present time? To these questions the following answers are respectfully submitted.

Christians should pray constantly and fervently for the advent of the latter-day glory. This topic should never be forgotten in the public assembly, the social circle convened for prayer, the family, nor the closet. It is uniformly in answer to prayer, that Christ appears in his glory to build up Zion. It is in consequence of prayer, that spiritual blessings are ever to be expected. Were it possible, that prayer should cease to be offered for the millennium, that blissful period would never arrive; and the creation would groan under the prevalence of sin without hope of deliverance. Daniel understood *by books** the time appointed for the restoration of his captive countrymen to their native land, and set his face to seek the Lord God by prayer and supplication. So Christians should understand by the *sure word of prophecy*, the time of general deliverance, and should engage in earnest and united prayer. They should

* Dan. ix, 2

pray, in order to awaken their sympathy for the immense multitude of sufferers throughout the world; to enkindle their own zeal, and stimulate others to the good work of the Lord; and to prepare themselves for all the sacrifices and active services, which the momentous crisis demands. They should pray, that Christians may all be united in the greatest effort, which ever claimed their aid; and that smaller points of difference may be forgotten in the great contest between Christ and false gods. They should pray, that all Missionary Societies, and all individuals who have an influence in the direction of missions, may be prudent, faithful, and guided by Infinite Wisdom; that the Missionaries whom they send may be humble, prayerful, courageous, and persevering, full of faith and of the Holy Ghost,—and may happily exemplify the doctrines which they teach; that a great and effectual door may be opened for their entrance among the heathen, and that Christ may speedily become *the power of God and the wisdom of God* to many who shall believe through their instrumentality; and that a divine blessing may rest on all who contribute by their influence, their example, their property, or their personal labors, to extend the limits of the true Church, and gather Christ's wandering sheep into the one fold.

We take the liberty of stating, in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel. The same time has been devoted to the same purpose, by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians, who are accustomed to assemble for social prayer, consider whether this concert may not be further extended. But whether this season be equally convenient for all, or not, we earnestly urge upon all the duty of stated, particular, persevering prayer for missionaries and those to whom they are sent. Let Christians raise their voices in unison, and adopt the language of the prophet, *For Zion's sake will I not hold my peace; for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.*

Another obvious duty, binding upon all Christians, is to show the sincerity of their prayers by their practice. None, who have read their Bibles, ought to be ignorant, that they are stewards of whatever they possess; that all their means and opportunities of doing good are recorded in the book of God's remembrance; and that an account must be rendered of the manner in which this stewardship has been exercised. Who, in this favored land, can say, that he has not been entrusted with at least *one talent*? Who can be willing to hide that talent in a napkin? How many are there, who have their five, their ten, their fifty, their hundred talents? And how unhappy will be their case, if all this liberality of Providence shall be found at last to have been wasted upon them; to have produced none of

the good to which it ought to have been applied; and to have proved its earthly possessors guilty of unfaithfulness to the rightful Proprietor?

The proportion of his property, which each Christian should devote to public and charitable purposes, differs according to the different circumstances, in which he is placed, and must be left to the decision of his own conscience instructed by the word of God. But however difficult it might be to determine the exact amount which each one should give, there can be no hesitation in declaring, that it should, in all circumstances, and at all times, be so great as to be really valued by him who gives it, and thus be a real sacrifice in his estimation. For a poor widow to give her two mites, *even all her living*, is a great sacrifice; but for a wealthy man to give two hundred mites can be no sacrifice at all; for it would not cause him a moment's uneasiness, nor be considered as a loss worthy to be mentioned, if he were to lose ten times that sum in the bottom of the sea. That Christians may act with system, and yield to each charitable claim its proper regard, they will do wisely to ascertain, each one for himself, how large a sum he ought to bestow from year to year; always remembering, that it is safer to err on the side of generosity than on that of parsimony; that few err in giving too much, many in *withholding more than is meet*; and that his decision is to be re-examined at the *judgment-seat of Christ*.

Still less would we venture to intimate the proportion which is due to the various charitable purposes now existing in this country. We are confident, however, that where the public have the means of information in relation to such purposes, where no invidious comparisons are made between the claims of different charitable associations, and no rivalry exists but that which provokes to love and to good works, there is reason to believe that Providence will direct to a proper distribution of pecuniary means. There are many charitable institutions, on each of which every good man ought to implore the divine blessing. Perhaps no one of them receives so much patronage, as it deserves, and might very usefully employ. Let it be the endeavor of the particular friends of each to increase the general stock of benevolence, trusting, that if this be done, *all* benevolent designs will receive a rapidly increasing patronage.

There is one objection to sending missionaries abroad so common, and so plausible at first view, that it ought to be mentioned here. It is this: That many ministers of the Gospel, more than can at present be supplied, are imperiously needed at home. This objection states a melancholy truth, but proceeds on a mistaken principle. If the apostles had argued thus, they never would have quitted Judæa; the Gentiles would never have heard the Gospel till many ages after the Christian era; our ancestors in Britain would never have been converted. The same objection could have been applied, nay was applied, to sending missionaries from Connecticut and Massachusetts to our new settlements, when the domestic Missionary Societies first began their operations.

But not to dwell on this consideration, there is another which settles the debate at once; which is, *That the readiest and most efficacious method of promoting religion at home is for Christians to exert themselves to send it abroad.* On the most thorough examination this position will be found strictly and literally true. When missions to the heathen were first contemplated in England, the above objection was strongly urged, and with as great plausibility as it ever can be urged here. What has been the event? The number of evangelical preachers and professors of Christianity has been increasing in that country, in an unexampled manner, during the whole time since the first missionaries sailed from England. The increase of faithful preachers alone has more than twenty-fold exceeded the whole number of missionaries sent abroad.

When it was objected on the floor of the Senate of Massachusetts to the act for incorporating the Board in whose behalf we speak, that it was designed to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported the more we had remaining.* However strange this may appear to some, it will not seem strange to him who considers the import of these words: *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. He that watereth, shall be watered also himself. It is more blessed to give, than to receive.* The government of God is a government of benevolence; and is intended to convince us, that he, who does good to others, is most secure of receiving good himself. The same remark, which was made respecting the increase of religion in England, will apply to this country, so far as it has been in similar circumstances.

The only remaining duty, which our limits permit us to urge upon Christians, in relation to this subject, is, *That they use all the means in their power for obtaining information respecting the wants of the heathen and the encouragements to support missions.* Without information no person can act understandingly; but when in possession of a simple statement of what has been done, and what is doing, with the motives for perseverance, Christians can act vigorously, unitedly, and to good effect. To be ignorant of the state and prospects of the Church, at this day, is criminal; especially as the means of information are within every person's reach.*

We are unwilling to conclude, without addressing a few words particularly to our brethren in different parts of the country, who have associated in Foreign Mission Societies, and have committed their funds to the disposal of the Board.

* The committee would particularly recommend the Rev. Dr. Dwight's sermon, delivered in Boston, at the annual meeting of the Board on the 16th ult.

Besides the religious magazines, the History of Missions, by Mr. Eleazer Lord, is highly worthy of perusal.

BELOVED BRETHREN,

We consider it as a token of great good to our own country, and as a pledge of success in the attempt to convert the heathen, that so many ornaments of our churches and pillars of civil society, have united in devoting a yearly tribute to extend the knowledge of Christ in foreign lands. In every great cause union is necessary; in none more evidently so, than in the one to which all our remarks have reference. Union in this cause is peculiarly productive of happiness. We appeal to your own experience, brethren. Is not the thought of joining in a work of vast importance to the souls of men with multitudes of your fellow Christians, widely scattered through the world, a thought which dilates the heart with joy? which prompts to Christian activity? which animates to prayer and praise? which ennobles the soul, and powerfully reminds it of the *love of Christ which passes knowledge?*

The multitudes among us who have lent their influence, and their property, to assist in the mighty enterprise of converting the heathen, could not direct their operations to effect unless they had some common bond of union,—some centre of action. If the American Board of Commissioners for Foreign Missions, secured as it is by an act of incorporation, can furnish this bond, and can so far be the servants of all, as to direct the offerings and benefactions of all to the end for which they are designed, the satisfaction thence arising will be a rich reward for the care and labor which so weighty a concern demands. That the Board shall in no case err, it would be presumptuous to engage; but that their designs are in a high degree interesting to all the disciples of Christ may be safely affirmed; and that the measures adopted by them will, with a divine blessing, be greatly conducive to the happiest results, may reasonably be hoped.

It is respectfully recommended to Foreign Mission Societies, that this address be read at their next annual meetings, unless peculiar circumstances render it inconvenient.

The worthy and pious females in our country, who have associated to contribute to the funds of this Board, are deserving of particular and affectionate remembrance. Nor would we pass over other females of like character, whose situation does not permit them thus to associate, but whose cordial regards to the cause have been expressed by individual donations. From the time of our Lord's crucifixion to the present day, probably from the patriarchal ages, the larger proportion of his most faithful and devoted followers have been found in the female sex. Here is a scene of action, in which women may take a lively interest without overstepping the limits, which a sense of propriety has imposed on female exertion. Here is an occasion, in which thousands of pious females may express the same affection with which the heart of Mary overflowed, when she anointed the feet of her Savior, and wiped them with the hairs of her head. *She* did it to honor the person of her Lord *before his burial*; they are invited to show the same affection, by fur-

nishing the means of calling to *spiritual life in Him those who are dead in trespasses and sins.*

To conclude; the Board are deeply sensible that they need, and are earnestly desirous to receive, the cooperation, the good wishes, and the prayers, of the numerous friends of Christ, who have embarked in this cause. The considerate public will readily allow, that to examine the comparative claims of many distinct heathen countries; to select the most promising fields of action;—to judge of the qualifications of missionaries;—to meet unexpected trials with fortitude and undiminished resolution;—to anticipate and supply the wants of distant laborers in the vineyard;—to keep up an extensive foreign correspondence;—to make prompt and regular remittances, in the changing state of the world; to instruct missionaries in all the unforeseen and difficult cases which may occur;—to manage with skill and prudence the pecuniary affairs of the institution;—in short, to discharge with fidelity, and care, and from love to Christ and his disciples, all the various duties imposed upon the members, and especially upon the officers, of this Board, is an arduous work; a work fraught with high and solemn responsibility, which requires much thought, constant attention, and frequent labor, and which makes it proper that they, to whom so weighty a charge is committed, should solicit the affectionate remembrance of their brethren, whenever they draw near to the mercy-seat. Enjoying this consolation amidst their cares, and relying on this source of strength and wisdom, the Board may hope to contribute something to the advent of the happy period, when God shall extend peace to his church *like a river, and the glory of the Gentiles like a flowing stream.*

JEDIDIAH MORSE,
SAMUEL WORCESTER, } *Committee.*
JEREMIAH EVARTS,

Boston, Oct. 25, 1813.

CHRISTIANITY IN INDIA.

We have been of the invariable opinion, that, at the expiration of the East India Company's charter, the door would, in some way or other, be opened for the admission of Christian teachers into India. Whether it would be in consequence of a refusal to renew the charter, or a legislative provision in the act of renewal, or an irresistible impression upon the minds of the Directors, or their Eastern Governors, made by the voice of the nation, seemed not very material. It has seemed good to the Almighty Ruler of the nations to secure this desirable object by a legislative provision in favor of those who wish to reside in India for the purpose of communicating moral and religious instruction to the natives. The act passed the last stages and received the royal assent, about the 20th of July. We

cannot give the exact purport of the section here alluded to; but it may suffice to say, that the friends of Missions were perfectly satisfied with it, and the enemies of Missions opposed it with great zeal.

The conductors of the Christian Observer, after mentioning the names of a vast number of places from which petitions had been poured in upon Parliament on this subject proceed, as follows:

ED.

"But we hasten to congratulate our readers, not only that the public sentiment has been thus honorably and extensively expressed; but that it has not been expressed in vain. On the 22nd. instant, [June,] Lord Castlereagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adop-

tion of the following Resolution, which had been previously agreed to in a Committee of the whole House, viz.

"That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement:—That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

"Provided always, that the authority of the local governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

"The Resolution was supported, in a most eloquent and argumentative speech, by Mr. Wilberforce, ably seconded by Mr. W. Smith and other gentlemen; and opposed by Sir H. Montgomery, Mr. Forbes, Mr. Pendergrast, Sir Thomas Sutton, &c. We hope to be able, in our next number, to give our readers a connected view of this great argument. Suffice it, in the mean time, to say, that the cause of Christianity has signally triumphed. The resolution was carried by a majority of 53; 89 voting for it, and only 35 against it.

"The above resolution having been communicated to the House of Lords on the following day, was taken into the consideration of their Lordships on the 24th. inst. It was moved by Lord Buckinghamshire, after some able prefatory observations; and, we rejoice to add, as a circumstance no less gratifying to the nation than honorable to their Lordships, carried without a single dissenting or disapproving voice, both in the Committee, and afterwards in the House.

"In recording this most grateful event, we would call on every individual whose eye may peruse this page, to unite with us in thankful acknowledgments to the Author of all good, for this signal instance of his favor. To Him who alone can order the unruly wills and affections of men we ascribe it, that the opposition attempted to the extension of his Gospel has proved so feeble and unavailing. But while we recur with humble gratitude to the great Author of this dispensation, let us not forget the great, though subordinate obligation, which we owe to his instruments. To his majesty's ministers in particular is the Christian Church, is

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Great Britain, is India, indebted for this noble recognition of the claims of our holy religion. God will reward them. Their achievement is beyond the reach of human recompense; although, if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks of the thousands and tens of thousands in this land, whom they have made glad by this act, and who on their bended knees are imploring, in their behalf, the blessing of heaven. It would be endless to particularize the individual members of Parliament, whose able and assiduous labors have contributed to produce the result, which we are now contemplating. We are unwilling, however, to overlook the memorable part, which the nation at large has taken on this momentous occasion. About nine hundred petitions, signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest, which the thinking part of the British population feel, in a question so intimately involving the honor of God, and the happiness of our fellow men. Their petitions to the Legislature have been, doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision, in which we now rejoice with so much heart-felt satisfaction.

LAUS DEO."

DONATIONS TO FOREIGN MISSIONS.

Oct. 5. From Gen. Huntington of New London	\$50 00
From Mr. Hall of Lyme, (Conn.)	- 4 00
7. From Mr. Samuel T. Armstrong of Boston.	7 25
9. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, their Treasurer:	66 00
	<hr/> \$127 25

* Of this sum Mr. Abner Pease of Blanford gave \$45.

HAMPDEN BIBLE SOCIETY.

We gladly publish the Constitution and Circular Letter of this Society, and may

probably publish the Address in a future number. The Address is well adapted to the purpose for which it was written. The plan and design of this society are recommended to the particular attention of our readers. Unless we are greatly mistaken, a similar society is needed in almost every county of this Commonwealth. If such societies were generally formed, every destitute family among us would soon be provided with a Bible; many who are able to purchase would be induced to do so; and all might then direct their charity to the destitute in neighboring states, to the southwestern parts of the Union, and, in short, to any place where the pure word of God is wanted, and would be gladly received.

It is hardly necessary to say, that the establishment of these local societies may take place without diminishing the funds of any charitable institution now existing; nay further, while the means of every religious charity are increasing.

The following letter was written by an officer of the above named society.

To the Editor of the Panoplist.

SIR,
BELIEVING that, to a great portion of your readers, the accounts that are given of the formation of Bible Societies are deeply interesting, and may be generally useful, I send you herewith the Constitution, Address, and Circular Letter of the Hampden Bible Society: and if you think proper you may publish the whole, or any part of them, in your useful work.

This society was instituted at the beginning of the present year. The primary object of the association was to provide an adequate supply of Bibles for the inhabitants of the county of Hampden, by inducing those to purchase them who were able, and at the same time to contribute to a fund for supplying with Bibles those who were unable, and also to distribute them *gratis* to the destitute and indigent.

Wherever thorough investigation has been made very great deficiencies have been found, not only in the very poorest classes of society, but also among those who were in fact able to purchase Bibles.

The efforts that have been made have produced a general attention to this interesting subject. The society held its first annual meeting the first day of September ult. The greatest harmony prevailed among the members present. Persons of different religious sects, and opposite political parties, cordially united in support of the institution. Upwards of \$600 had then been paid into the hands of the Treasurer, and 744 Bibles and a considerable number of Testaments, have

been purchased and are already distributed, or in a train for distribution. The Circular Letter of the Directors of the Society contains particular instructions which may perhaps be useful to other similar societies.—This county, it may be noted, embraces about one third of the old county of Hampshire.

Oct. 9, 1813.

THE CONSTITUTION OF THE HAMPDEN BIBLE SOCIETY.

ARTICLE I. The society shall be styled The Hampden Bible Society: The distribution of the Holy Scriptures, in the common English version, without note or comment, shall be its only object. In the first place, they shall be distributed among the inhabitants of this county, till they are supplied. But the society shall be at liberty to unite with any other similar institution, as an auxiliary, or otherwise, and may be extended so as to include others as members, and to embrace such other persons to supply with the Bible, as they shall hereafter select.

II. The annual payment of one dollar, shall constitute a person a member, so long as he shall pay that sum. Twenty dollars, paid in advance, shall entitle a person to be a member for life, without further payment. Every settled minister of the Gospel, of every denomination of Christians, in the county, shall ex-officio be a member.

III. Any sum of money, either larger or smaller, than is sufficient to constitute a person a member, will be thankfully received, and religiously applied to the objects of this association.

IV. There shall be annually chosen, a President, Vice-President, Treasurer and Secretary, and a Board of Directors consisting of five persons, of which the President and Vice-President shall ex-officio be members. Said Directors shall have the superintendence of the purchase and distribution of Bibles and Testaments, and may, at their discretion, either give them gratuitously, or dispose of them at reduced prices, but never to exceed the prime cost; and they shall have the appointment of committees in the several towns to solicit subscriptions, and to examine into the wants of the poor, and to distribute Bibles and Testaments, subject to the order of the Board of Directors. The said Directors, or any three of them, may draw the money of the society out of the treasury, and shall annually examine the Treasurer's accounts, and exhibit a statement thereof, and of their own proceedings, to the society at their annual meeting.

V. Every person who shall subscribe and pay one dollar, may receive one Bi-

ble. Provided he shall apply to the Directors therefor within three months after the time of the annual meeting, and may receive a Bible annually so long as he shall yearly pay one dollar, upon the aforesaid condition.

VI. The annual meeting of the society shall be the Wednesday in the week in which the Court of Common Pleas sits at Springfield, in August or September. And in case it shall not be so holden, any three of the Directors, or the President, or in his absence the Vice-President, may appoint the time and place, in the manner special meetings are to be appointed.

VII. Special meetings of the society may be called by the President, or in case of his absence or disability by the Vice-President, or by any three of the Directors. Such meetings to be notified by inserting the substance thereof in some newspaper printed in the county, if there be any, at least three weeks before the meeting; and if there be no newspaper printed in the county, by posting up a notice a like time, in each of the towns in the county.

VIII. The officers of the society shall not receive any pecuniary compensation for their services.

IX. Two thirds of the members present at any stated annual meeting, may make amendments or alterations in this constitution.

The following Circular is printed entire, with the exception of two paragraphs of a local and temporary nature.

To

GENTLEMEN,

According to the provision in the Constitution of the Hampden Bible Society, you are appointed, and requested to act as a committee for the parish in the town of

In order most effectually to answer the design of the society, and that a uniform mode may be pursued in each town, the Directors have established the following regulations for the committee, viz.

That the committee meet as soon as may be, elect a chairman, divide the parish or town into different districts, assign to each member his district—and that such member visit every house in his district, explain the object of the institution, and particularly inquire into the wants of each family as to Bibles and Testaments, and obtain subscriptions from all that are able and willing to subscribe. So far as he can with propriety, he ought to examine the Bibles in each family, and not be satisfied with verbal information only, and know with certainty whether more or better books would not be useful, noting down the names of such as are destitute

and unable to purchase, and to whom it would be proper to bestow a Bible or Testament gratis; noting also the names of such as need a Bible or Testament, or both, and yet are not so indigent but that they can pay for them the prime cost, or a part of it, and what part. This class of persons ought to be particularly attended to, as it has been found, where practised, that paying the prime cost, or a part of it, for Bibles, has a better effect, where the persons are able, than giving them away—besides, the committee will guard against admitting any into this class, who are able to purchase at the stores and ought to be subscribers.

When the committee have performed this service, they will meet and make such corrections as they shall think proper. The chairman will then make a list of the subscribers with the sums, whether donations or annual subscriptions, annexed to their names; also the names of those who choose to have a Bible according to the 5th article of the constitution. Also, lists of those to whom it will be proper to give a Bible or Testament, or both; and of those who will take and pay the first cost, or a part of it.

So far as these lists may be completed, it is requested that they be returned to the Directors by the first Tuesday of April next, the day appointed for the annual meeting; and such as are not then completed, as soon after as may be.

The terms on which persons may become members are so extremely favorable, that it is hoped very few who are able will decline subscribing.

Notice should be given that the subscription papers will be left with the clergyman of the parish, so that any who decline subscribing when the paper is first presented, may have an opportunity of subscribing at any future period.

The prosperity of the institution will depend almost wholly on the diligence and activity of the respective committees. The labor we request you to perform we know will be considerable; but will not the reflection, that you are laboring in the service of our blessed Redeemer be to you an abundant reward?

We are, respectfully, yours, &c.

JOSEPH LATHROP,
BEZALEEL HOWARD,
JOHN HOOKER,
GEORGE BLISS,
EDMUND DWIGHT,

} Directors.

Springfield, Feb. 3, 1813.

The following gentlemen were chosen officers of the Society, at the annual meeting on the 1st ult. viz.

Rev. JOSEPH LATHROP, D.D. President.
Rev. BEZALEEL HOWARD, Vice-Pres.

HON. JOHN HOOKER, Esq. }
 HON. GEORGE BLISS, Esq. } *Directors.*
 EDMUND DWIGHT, Esq. }
 REV. SAMUEL OSGOOD, *Secretary.*
 DR. WILLIAM SHELDON, *Treasurer.*

REVIVAL OF RELIGION IN STOCKBRIDGE,
 (MASS.)

From the Vermont Adviser.

It appears, that God, in his great mercy, had been preparing the way, for some time past, for the great work, which he has of late been carrying on amongst us. For two or three years past, he has been graciously pleased to excite the minds of some of the people to unusual concern respecting the things of religion: And several had been, hopefully, brought out of darkness into the light. A rather uncommon spirit of prayer seemed to have been given to God's people, particularly, as I have reason to suppose, to the female Society in this place instituted for prayer, animating them to peculiar earnestness, in their supplication for an increasing revival of his own glorious work. In the fall of the year our assemblies, on the Sabbath, were large, and peculiarly solemn and attentive. On the first Sabbath in January, thirteen were received into the church: to three of them baptism was administered at the time. The scene was affecting; and it seemed as it were, to *strike the smoking flax into a flame*. From that time forward the awakening, and attention to the concerns of their souls increased among the people, beyond any thing we have before known—an almost universal solemnity prevailed. Soon numbers were found to lie under deep and pungent conviction: And hopeful conversion presently began to take place, and to increase. A divine and supernatural power and agency were so visible, that very few mouths were opened against the blessed work.—This good work continued without interruption, and the number of converts almost daily increased. None of these made a public profession, until the last Sabbath in June. Early in that month the church had meetings, and spent two afternoons in examining into the qualifications of such as offered themselves for communion with the church. Accordingly, the next Lord's day, *Seventy* were propounded for admission into the church. *Sixty-seven* only were, however, received—two or three feeble persons being then too unwell to come out. *Twenty-eight* of these received baptism at the time. The scene was exceedingly solemn and affecting. Amongst those, who were received into the church, there were of all ages, from *fourteen* to *seventy*—some few of these were persons,

who hoped they had experienced religion, some for one, and some for several years before.

There are now, I believe, not less than sixty more in the town, who hope they have experienced a work of saving grace; and will, probably, most, or all of them, ere long, make a public profession.—And, through the sovereign, wonderful mercy of God, the number is constantly increasing.—Sometime in May, the good work seemed rather on the decline; but of late, God has been graciously pleased, again, much to revive it: And it is thought there are nearly as many under special and, many of them, deep impressions, as there have been at any particular time since this blessed work has been graciously begun amongst us. Instances of apparent conversions are now frequent. God grant that the gracious influence, which produces such happy effects, may still be continued. The number of praying persons and praying families is much increased: And such as make mention of the Lord, it is hoped, will not keep silence, nor give him rest, till he establish, and fill he make Jerusalem a praise in the earth. Not less, probably, than a hundred and twenty have been the subjects of divine saving influences, (as we hope,) since the first Sabbath in January:—And God is still carrying on, as we trust, his own gracious and glorious work. My own labors, and those of Mr. Swift, my worthy colleague, have been greatly increased—*his* have been abundant; much beyond what *I* was able to go through, at my advanced age. I esteem it a great blessing, that I have had, and still have his assistance. But God's grace does all.

It may, perhaps, be useful to mention some particular instances, in which the hand and power of God were more peculiarly visible, than in others. A man of upwards of seventy years of age came, within two or three years past, to live amongst us. He is a man of peculiar ingenuity in the business which he follows—of better mental abilities than common—has travelled—been in England and France—and, while in France, took lodgings in the same house with the noted Thomas Paine. There he imbibed the religious, or rather *irreligious* sentiments of Mr. Paine, and became a thorough and established infidel.—With these sentiments he came into this town. Some time in the winter past he fell sick—Soon his confidence in his infidel principles began to be shaken. Expecting that he should not probably survive that sickness, he soon fell into trouble of mind—his distress became exceedingly great.—Some religious people, who visited him, thought it exceeded any thing they had before seen.

In this painful state of mind he continued for some time—But at length divine sovereign mercy and grace interposed, as we have reason to hope, and brought him relief. An uncommon change seemed to have been wrought in him; and he professed to have hope in God, and peace and joy in believing. Knowing his former character, Christian people were, for some time diffident; and dared not conclude that he had experienced a radical change. His conduct, however, since, and his apparent engagedness in religion, have gained him the charity of Christians and others: And he now takes much delight in the society of Christians.—When, after this, he first opened the New Testament to read in it, he could hardly persuade himself, that this was the book, which he had read in younger life—And the truths he read were so new and different from what he had ever apprehended before, that it seemed to him he had never heard them before. The character of the Lord Jesus and the atonement he made for sin appeared to him so wise, so perfect and glorious, that his heart was filled with delight—And his hope and joy in this glorious Savior still continue.—He derives no other ground of hope.

The convictions which have been wrought in the minds of those, who have been the subjects of this blessed work, have, in general, been deep and pungent. They have, in most instances, had a clear and distressing view of the total opposition of their hearts to God and holiness; and felt an entire disrelish of the character of Christ. In some instances, the opposition they felt to Christ and to his cause, was such, that they openly expressed their wishes never to see a *Christian*, and never to have one enter their doors. In one instance a female, after being relieved from her distresses by the power of divine grace, (as we trust,) mentioned before the church, when she was examined for admission, that her enmity against God rose to such a height, that she could have consented herself to go to hell, *could she but carry God into hell with her*. Surely the heart is, and must be *desperately* wicked!

No visible disorder has taken place amongst us through the whole of the time in which God has been working so mightily by his power and grace: Nor have there been any of those enthusiastic flights, which often occasion reproach to be cast on a work of God's Spirit. In our public meetings and assemblies nothing more than an uncommon solemnity has been observable; unless it were, in some instances, the tears of those, whose minds have been affected.

We have great reason of thankfulness,

that good order and regularity have been observed, notwithstanding so much emotion and agitation of mind as have been excited among the people.—And that, amidst the political dissensions so prevalent at the present day, a spirit of harmony and unanimity respecting this glorious work has been very apparent. In the manifestation of his saving love and mercy God has made no distinction between the different parties in politics, there are amongst us: But he shows himself to be sovereign; having mercy on whom he will have mercy, and whom he will, hardening.

We feel, though in a far less degree than we ought, our obligations of eternal thankfulness and praise to the great God and Savior for his great and very wonderful mercies to us. And such as are indeed the children of God, will bless his glorious name, to eternity, for the rich and undeserved mercies he has graciously bestowed upon us.

That this brief narrative of God's glorious work, and the great things he has done, and is still doing for us, may be for the glory of God, the edification and quickening of all the good people into whose hands it may fall—And that it may awaken the attention of sinners, and be the mean of convincing them of the need they stand in of being the subjects of a saving work of the Spirit of God—And, also, that it may excite the gratitude and praise of Zion's friends, and be the occasion of many thanksgivings to God, is the desire and prayer, Of their Friend and Servant,

STEPHEN WEST.

ORDINATIONS.

ORDAINED, at Lebanon, (Conn.) the Rev. JOHN H FOWLER.

At Sheffield, (Mass.) the Rev. JAMES BRADFORD.

At Tunbridge, (Ver,) the Rev. JACOB ALLEN.

THE INQUISITION AT GOA.

INTELLIGENCE has been received in England, that the Inquisition at Goa has been abolished; and its caverns have been thrown open for the inspection and abhorrence of the people.

THE INQUISITION IN SPAIN.

THE Pope's nuncio in Spain remonstrated to the Regency against the decree abolishing that horrid tribunal, the Inquisition; and, not satisfied with

upon opposition, addressed private letters to the higher orders of the clergy, advising them not to read the decree in public, as they had been ordered to do by the regency. As soon as these proceedings were known to the regency, a manifesto, or public order of government was issued against the nuncio, commanding him, in the most decisive terms, to abstain from any such measures in future. The decree to abolish the Inquisition is the more worthy of observation, as the President of the regency, who intends

the decree shall be faithfully executed, is an Archbishop of the Roman Catholic church.

THE JEWS.

It is stated in the foreign newspapers, that the Jews have experienced an extension of their privileges in Bavaria. Every circumstance in the history of this interesting people should be regarded with attention.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

THE enlargement of the Church of Christ in its firm and durable state, illustrated and applied in a Sermon, delivered at Norwich (Conn.) before the Foreign Mission Society, of Norwich and the vicinity May 18, 1813; at the first annual meeting of the Society. By Levi Nelson, pastor of a church in Lisbon. Published by request of the Society. Norwich; R. Hubbard.

A Sermon preached before the Eastern Consociation of Fairfield county, and the First Church and society in Danbury, at the installation of the Rev. William Andrews, June 30, 1813. By Samuel P. Williams, Pastor of the Presbyterian Church in Mansfield. Danbury, (Conn.) Nathaniel L. Skinner.

The Ministry of Angels: a Sermon, preached at Northampton, before the Hampshire Missionary Society, at their annual meeting, Aug. 19, 1813. By Theopolus Packard, A. M. Pastor of the Church in Shelburn: To which is annexed the annual report of the Trustees. Northampton; William Butler.

FRAGMENT SOCIETY.

At the Annual Meeting of the Fragment Society, on Monday the 11th inst. it was thought that the publication of the following extract from the Report of the Directors, would be interesting to those subscribers who were unable to attend:—

"In discharging their duty the Directors have carefully endeavored to ascertain the *characters* and *necessities* of every person they have assisted, and to distribute your charities in such a manner as might best answer the design of the Society; and while they regret that they have not been able to relieve *all* who have been recommended to their attention, they have reason to hope that your liberality has allevi-

ated the sufferings of many, who were deprived of the comforts and even necessities of life.

"This Institution was founded Oct. 19th, 1812. The number of subscribers is 600, whose annual subscriptions amount to \$960 50. Besides this there have been received in donations of money \$704 75; also donations in books, stationery, printing, &c. for the use of the Society, estimated at \$60, and several valuable donations of bedding and wearing apparel: for which they take this opportunity of thanking the generous donors. They at the same time would most gratefully acknowledge a donation of *fifty dollars and eighty cents*, from a Commercial Association, whose sympathy in the distress of the objects of this Institution, evinced by their kind remembrance of them at this time, does honor to this Society and to themselves.

"Five hundred families have been relieved from the most pressing want by the distribution of 3706 articles of clothing. The sufferings of the sick have been greatly mitigated by the loan of bedding, apparel, &c. and though these have been extended to 72 families, they have, (except in two instances,) been carefully returned. The persons assisted have generally manifested a grateful sense of their obligations to the Society; those who were able, have made their own garments, and the Directors have given employment to the recipients as far as practicable.

"As soon as means can be procured for hiring a room for the purpose of a Treasury (the Treasurer having been put to very great inconvenience the last year from the want of one) the subscribers will be informed on what days she will attend to the wants of the recipients. Until this can be obtained, donations may be sent as before to No. 2, Middlecot Street, where the *oldest* garments of every description, will be received with gratitude, as well as

any remnants of articles of clothing, which benevolent shopkeepers may be disposed to contribute.

"As widows and orphans are daily multiplying around us in consequence of our present calamities, it is earnestly recommended to all members and patrons of the Society to use their influence to obtain subscriptions and donations. And it is believed, that all who have the means of contributing, will perceive, that the morality, good order, and consequently the security of society, are greatly promoted by such timely succor of the poor, as will protect them from the temptation to crimes. May not the injunction of our Savior, *"lay up your treasure in Heaven"* be urged at this time with peculiar force, when the tenure of property is every where else so uncertain.

"Subscribers are desired to direct those persons whom they wish should be assisted by this Society, to the Directors, who continue the same as the last year, (with the exception of two who have resigned)—They are also requested to ascertain as far as possible the *characters and necessities* of those whom they recommend, and to give such information to the Directors." Boston, October, 1813.

Among the articles given away by the Fragment Society, as appears by a memorandum handed with the above extract, were 216 pair of stockings, 237 pair of socks, 530 pair of shoes, 541 gowns, 203 coats, 352 shirts, and a great variety of other articles suited to the wants of children and others of both sexes.

PROCLAMATION FOR THANKSGIVING.

The proclamation, issued by the Chief Magistrate of Massachusetts for the annual thanksgiving, breathes so excellent a spirit, and is in all respects so worthy of preservation, that we gladly insert it in our pages.

BY HIS EXCELLENCY CALER STRONG, GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS, A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAYER.

THE revolving year has again brought us to the season, in which we have been accustomed to unite, in offering our public tribute of Thanksgiving and Praise to the Supreme Being, for the gifts of Providence conferred upon us. And though in His just displeasure He permits our Country to be still involved in the calamities of War, yet He has not left Himself without witness, in doing us good, and giving us rain from Heaven, and fruitful seasons,

filling our hearts with food and gladness. It is our duty, then, renewedly to present our public and grateful acknowledgments to Him, from whose bounty all our blessings are derived; to implore the forgiveness of our sins, which have caused His anger to fall upon us; and beseech Him, that He would support us under the adversities we meet with, by His Almighty Power, and guide us in the way we should go by His unerring Wisdom.

I do, therefore, with the advice and consent of the Council, appoint THURSDAY, the *Twenty Fifth Day of November* next, to be observed by the people of this State as a Day of Public Thanksgiving and Prayer. And the Ministers and People of each religious denomination are requested to meet together on that day, that we may unite in paying our humble adoration and praise to the Great Parent of the World, for the display of His goodness in the works of Creation and the ways of Providence: For the protection afforded to the People of this State, from its first settlement: For the numerous favors which he has vouchsafed to them, in the course of the last year: For his blessing on the labors of the husbandman, and the provision that is made for the supply of our wants: For the measure of health which the People have enjoyed in the course of the year; and that they have been exempt in us great a degree from the terrors and devastations of War: For the delights of friendly intercourse, and the preservation of so many of those with whom we have been intimately connected by the ties of friendship or relation: For His kindness to us as individuals, and the support He has afforded us, from our infancy, in the various stages through which we have passed: For the numerous deliverances from dangers and distress, which He has wrought for us; and all the temporal blessings conferred upon us, which are more than can be numbered: And especially for the Gospel of CHRIST, which is designed to purify and exalt our nature, which inspires and inculcates the love and practice of righteousness, and opens to our view the prospect of a glorious immortality.

AND while we thank the Author of our mercies for all the benefits we have received, let us confide in Him for all that we want; and entreat Him, that He would still be merciful to the People of this State, and cause His anger towards us to cease: That by His former kindness to our Forefathers and to us, we may be encouraged to trust in His mercy, and honor Him by our sincere and faithful obedience; and that a deep conviction of His constant and universal agency may af-

ford us consolation amid the fearful and perplexing changes which are taking place in the world: That we may be grateful in prosperity, and resigned in adversity, and acknowledge the wisdom and goodness of God in whatever he bestows, withholds, or inflicts: That He would save us from the power of the sword, and from the ravages and alarms of War, and give us quietness and safety in our borders; and that the People may be at peace among themselves, and, if it be possible, live peaceably with all men.

THAT He would preserve the Union of these States, and that our rulers may be governed by a spirit of wisdom, moderation, and justice, and be guided by the mild influence of that religion which breathes only benevolence and peace: That He would guard us against any fatal injury from foreign connexions or partialities: That the War in which we are involved may be speedily terminated, and the hearts of all who are engaged in it be disposed to peace and justice: And that He would give us true repentance for all our sins, and especially for those which have occasioned the calamities we suffer; and convince us of our errors by the mischiefs they bring upon us, so that neither interest, prejudice nor passion may hinder us from discerning the truth.

THAT He would put an end to the sanguinary war which has overspread the whole Christian world, and that every coun-

tending nation may impartially inquire upon whom the stain of blood guiltiness lies: That He would change the hearts of oppressors by His grace, or restrain their malignity by His power; and reclaim from the error of their ways all those who are engaged in unrighteous War: That he would be gracious to those countries which are made desolate by the sword of an invading enemy, and cause the influence of the Gospel of Peace to be extended to every nation: That he would enlarge the borders of the Redeemer's Kingdom: That exalted honors may every where be paid Him, and all the ends of the earth look unto Him and be saved.

AND the people are requested to abstain from such labor and recreations as shall be inconsistent with the religious services above recommended.

Given at the Council Chamber, in Boston, this eighth day of October, in the year of our Lord One Thousand Eight Hundred and Thirteen, and the Thirty Eighth year of the Independence of the United States of America.

CALEB STRONG.

By His Excellency the Governor, with the advice and consent of the Council.

ALDER BRADFORD, Sec'y.

God save the Commonwealth of Massachusetts.

OBITUARY.

THE deaths in Denmark and Norway, during the year 1812, were 59,450; the births, legitimate, 76,184; illegitimate, 6,166. The births exceeded the deaths by 22,900. This is a much smaller excess than has hitherto been observed in the United States. The great number of illegitimate births proves the state of morals to be deplorable.

Died, in Chatham county, (N. C.) Mr. HENRY NORWOOD. He was one of a party in pursuit of two runaway negroes, who had carried off swords, &c. About break of day, one of the party, mistaking Mr. N. for one of the negroes, fired at and shot him dead.

At Philadelphia, Sept. 29, NICHOLAS WALN, formerly a distinguished member of the Philadelphia bar, and latterly a preacher among the Friends.

At Lympington, (Me.) Mrs. MARR, aged 20, wife of Mr. James Murr. Her clothes accidentally caught fire, and she was burnt to death.

At Keene, (N. H.) Mr. WILLIAM SMITH, aged 30, and his wife SUXEY, aged 25. Mr. S. was taken sick the day that his wife died, and died himself within six

days after. Having within a year lost their two children, the family has become extinct.

TO CORRESPONDENTS.

WE have received two anonymous reviews of *Dr. Pariah's Sacred Geography*. Our correspondents are respectfully informed, that we can never insert a review, unless we know the writer of it, or have been able to examine the work reviewed for ourselves. The reason is too obvious to be mentioned. We regret that our want of leisure, and want of room, have retarded us in the publication of the review of *Bellamy's Works*; and have been such as to prevent our entering upon a review of the *Sacred Geography*, *Mr. Lord's History of Missions*, *Mrs. More's Christian Morals*, *Mr. Waterman's Life of Calvin*, *Mr. Crie's Life of Knox*, and many smaller works. We know enough, however, of all the works above-mentioned to wish them an extensive circulation.

We thank W. for his interesting memoirs of Miss SARAH SMITH. They will appear soon.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 7. OCTOBER, (PART II.) 1813. Vol. IX.

RELIGIOUS COMMUNICATIONS.

ADVICE AND EXHORTATION ADDRESSED TO THE PEOPLE OF THE SECOND PRESBYTERIAN CONGREGATION IN PHILADELPHIA, ON RESIGNING THE PASTORAL CHARGE OF THAT CONGREGATION. BY ASHBEL GREEN, D. D.

(Continued from p. 299.)

IN order to your improvement under the ministrations of your pastor, I recommend a careful attention to the following things.

1. Expect and desire him to declare to you "all the counsel of God." Do not indulge in a wish that he should keep back, conceal or disguise, any part of the revealed system. Be willing that he should bring it all forward, and in all its strength—provided that he does it with suitable explanations and in just proportion, dwelling most on those topics which are most important and most practical. Never quarrel with your minister for dealing plainly with you from the pulpit, and endeavoring to come as closely as he can to your consciences and hearts. Remember that he is bound to do this, both that he may deliver his own soul and be instrumental to your salvation. If he shall avoid coarseness and

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vulgarity, (which he ought to do as a matter of duty as well as taste,) he cannot be too plain, practical and pungent, in his addresses. Let it be deeply imprinted on your minds, that it is not to be amused or entertained, it is not merely to be instructed, that you hear the Gospel—it is *that your souls may be saved.*—

Alas! what would it avail you, though your pastor were as wise and as eloquent as Paul, if he were not honored to win your souls to Christ. Oh that my successor may be far happier in this respect than I have ever been! Oh that he may see many seals of his ministry, beyond what I have witnessed! And that this may be realized, be not wanting to yourselves; honestly, heartily and wholly, seek to be made wiser and better, whenever you hear him preach.

2. Do not treat both your pastor and yourselves so unjustly, as not to attend constantly and regularly on his preaching. It is not in human nature to speak with earnestness to deserted seats. You therefore, not only sustain a loss yourselves, but you sink the heart of your minister, and disserve those who are present, when you are unnecessarily absent from

church. Against that most unchristian custom, which has begun to shew itself among you, of neglecting public worship in the afternoon of the Lord's day, I desire here to enter my pointed testimony. It has its foundation unquestionably in the love of sensual indulgence and conformity to the world; and so long as any individual allows himself in it, I seriously affirm that I have very little expectation, that he will profit by the morning service, on which he attends.—A conscientious, careful, prayerful, and constant attendance on public worship, I do most earnestly recommend to you all, as you value your eternal well-being. And though I must not dwell upon it, yet I cannot be content without urging, in a word, upon those who have not yet approached to the table of the Lord, not to withdraw from the church during the administration of the holy sacrament of the supper, but to remain till the conclusion of the solemnity; and reverently to meditate on what they witness. Thousands have dated their first deep and effectual impressions of religion, from what they saw and heard at the Lord's table, before they had ever been admitted to it as communicants.

3. Receive the private admonitions, and even rebukes of your pastor, suitably administered in the discharge of his official duty, with temper, candor, submission and thankfulness. To admonish, reprove and rebuke individuals, is an undertaking to which a Gospel minister is commonly disposed to be sufficiently reluctant, without any special discouragement. Yet it is one which he is not permit-

ted wholly to refuse; and when seasonably, discreetly, tenderly and faithfully performed, it may be of the greatest use.—It may, under the divine blessing, save a soul which might otherwise be lost. View it, therefore, not as an insult, but as it is in reality, an instance and proof of the truest and highest friendship; and be persuaded that you will act, not meanly and pusillanimously, but nobly and wisely, as well as dutifully, in meekly receiving and profiting by "the wounds of a friend."—"Open rebuke is better than secret love."*

4. Fail not to send your children steadily to receive the catechetical instructions of your pastor. Prepare them for these instructions at home, by carefully governing, teaching and praying with them, according to your solemn baptismal vows; and as recollecting what I have often inculcated, that family government, family instruction, and family religion, are the only sure and solid foundations of all that is excellent either in church or state. With much regret I have observed that there has been, for a year or two past, a lamentable and increasing remissness in the duty of sending your children to be taught their catechism, and those little forms of devotion which have been prepared for their use. The cause of this, as I am satisfied that I do not mistake it, I must not forbear to expose.—It is the criminal neglect of parents to teach their children in their own families. Giving them little instruction there, they are at first ashamed to expose their own unfaith-

*Prov. xxvii, 5.

fulness and their children's ignorance, by sending them into public; and afterwards they lose, by degrees, all sense of obligation and regard to the duty, till at last they omit it wholly, without compunction or concern. Believe me, the guilt and the danger of this is truly alarming, with respect both to yourselves and your offspring. Perform to them, therefore, your own personal duty, and you will be willing and desirous to give your pastor the opportunity of performing his. Send to him, carefully and punctually, these lambs of the flock, that he may add his endeavors to your own, in striving to direct and guide them to the fold of eternal safety and rest.

5. Remember your pastor in all your prayers. How often does the great apostle of the gentiles repeat the injunction—"Brethren pray for us." He felt constantly the necessity of being aided by the devout supplications of all the faithful: And if such was the fact in regard to him, with all his extraordinary furniture and endowments, what must be the feelings of every inferior and ordinary minister of the Gospel, who has any right views of his work and his necessities? He will assuredly most earnestly desire, as he will most urgently need, your unceasing prayers; and you will incur the guilt of no common neglect, if you do not prefer your petitions to God constantly and ardently in his behalf. Neglect in this particular, may, also be most injurious to yourselves; for your pastor's labors, however faithful and abundant, will do you no good, unless God con-

fer his blessing on them; and it is only in answer to prayer that you have a right to expect the blessing. Therefore, pray for your pastor and for the success of his ministrations—I had almost said—whenever you pray for yourselves.

And here you will permit me to put in a request, that I may still be specially remembered in your addresses to God, though my pastoral relation to you be dissolved. Give me this proof of your attachment and affection, and I will esteem it as the most precious which I could receive. Pray that I may be directed, assisted and blessed, in the arduous trust which I am about to assume, and for the right execution of which I feel that I need both wisdom and strength which can come from God alone.—Pray that I may be made the humble instrument of promoting our Redeemer's cause to the end of my days; and that then, through his infinite merits and prevalent intercession, I may be permitted to enter on "the rest which remaineth for the people of God."

IV. It only remains that I make a few remarks on the relation which we have sustained to each other; offer some special exhortations; and commit you and myself to the great "Shepherd and Bishop of souls."

In the review of my ministerial life, I see innumerable shortcomings, deficiencies and imperfections, which I sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labors, on the

whole, have been equal to my strength; and that "I have not shunned to declare unto you all the counsel of God." My first sermon after ordination was grounded on 1 Cor. ii, 2.—"For I determined not to know any thing among you save Jesus Christ, and him crucified." The apostle's resolution, as expressed in the text, I then proposed to adopt as my own; and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching, and in my other labors among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful, for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested towards me. Often have I borne testimony in your favor in these respects, and even "boasted of you to others."—I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in form, on my part it is likely, in a measure, to remain in fact.—I must still have *pastoral feelings* towards you; and every service which I may be able to per-

form, either for the congregation at large, or for any individual of it, you may at all times command, with the certainty that it will be rendered by me with unfeigned pleasure.

It is our duty to make use of providential occurrences to promote our own improvement and that of others; and the separation of a pastor from his charge is surely an event in providence, which calls on both parties concerned in it, to turn to some good account. It was this consideration which determined me to make this address; and if the situation in which we stand at this mutually interesting period, may serve to give more impression than usual to what I may say, I would fain not lose the opportunity of doing any good, which is thus offered to me. Allow me, then, in addition to what I have already addressed to the congregation at large, to direct a few words in particular to three descriptions of persons among you.

1. To the professors of religion. Your situation, my dear brethren, in this populous and dissipated city is, at once, trying and important, in no ordinary degree. It is trying, because you are exposed to snares and temptations—to a tide of fashionable vice and folly—not known and felt, in an equal degree, in most other places. At the same time, these very circumstances render your situation the more interesting and important.—If found faithful, you will insure to yourselves a brighter crown of eternal glory; you may be instrumental not only in preserving your children from ruin, but in forming them for distinguished

usefulness in this world, and in preparing them for endless happiness in the world to come; you may promote, more extensively than others, the general interests of Christianity; and you may set an example, the influence of which may be widely felt. *Wherefore gird up the loins of your minds, put on the whole armor of God, watch unto prayer, be sober and hope to the end.* Be not conformed to the world which lieth in wickedness yourselves, and use your best endeavors to save your offspring from it. Be willing to exercise self-denial, and to bear the cross, in the cause and for the sake of your precious Savior. Give no unnecessary offence—be meek and humble, and kind, and courteous, and affable, and hospitable, and charitable, and liberal. Whatsoever things are truly lovely and of good report, think on these things. As far as in you lies, live peaceably with all men; and let not your good be evil spoken of; but set your faces as flints against every vicious, every questionable practice. Be very guarded in your indulgence in fashionable amusements; they insensibly steal upon the heart—and often seduce it from God, from love to his service, obedience to his laws, and affection to his people. Renounce, as utterly inconsistent with your Christian profession and integrity, all theatrical entertainments, and carefully guard your children against them. Strive to excel in practical piety, in genuine holiness of life and conversation. Love and associate with each other. Encourage Christian conferences and associations for prayer. Avoid as much as

you can religious controversies—they often destroy vital godliness. But hold fast the truth as it is in Jesus, in opposition to prevailing heresies and errors. Avow your faith unequivocally and distinctly, and never be ashamed of the Gospel of Christ. Labor to show an example of true evangelical piety, in all its purity and in all its loveliness.

Consider that the eyes of the congregation are turned on you, and that your conduct is often considered as a warrant for any doubtful practice. Be watchful, therefore, lest you become stumbling blocks to others—how intolerable the thought that you should be instrumental in precipitating an immortal being toward destruction! In the observance of all the laws of Christ endeavor to be unblamable: In all social and relative duties show a pattern which others may safely imitate: In the discharge of all moral obligations be scrupulously exact: in all congregational concerns let your temper and your actions teach others to be conciliatory, and to consult the general good more than private gratification. Encourage charitable designs, and all suitable measures for the propagation of the Gospel—take the lead in these, and endeavor to draw the congregation after you. Prosperity, even in this world, is likely to attend the community, as well as the individuals, who are ready to serve God with their substance. "These things, I give you in charge, that ye may be blameless." Finally, brethren, fare-

* 2 Cor. xiii, 11.

well: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet "in the gall of bitterness, and in the bond of iniquity"—To these, I am extremely anxious to say something at parting, which may possibly be useful to them if God peradventure may yet give them repentance unto life.

My dear friends—on the supposition that I have been faithful in delivering to you the messages of the Gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he "hath given much, he will require the more," and that, consequently, to slight the full dispensation of the Gospel for five and twenty years, is to incur a most tremendous responsibility to your final judge. Attempt not to excuse yourselves and to soothe your consciences, with the thought that it is only *omission* with which you are chargeable. It is against *omissions* that some of the severest denunciations of the Gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talents, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Savior represents himself as pronouncing at last on those who shall be

found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being "a savor of death unto death" to some who had heard the Gospel from him, exclaimed—"Who is sufficient for these things?" it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear, that all the warnings and intreaties which I have delivered to you, shall be "a savor of death unto death" to your souls,—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Savior, in whose atoning blood your "crimson and scarlet" stains may be washed away.—Are you yet disposed to plead for delay? How often have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin the steps seem to be but few. Take

them not—oh infatuated mortals! take them not I beseech you Stop, and turn, and speedily retrace your way, and you may yet be saved. Shall it not be seen that you will obey this call? May I not hope that the event of my leaving you shall do you more good than all my past admonitions have done—that though you were proof against every other warning, yet you yielded to the last? Then, if permitted to “enter into the joy of my Lord,” I shall yet, in his presence above, number you among “the children that God hath given me.” In the name of the Savior before whose judgment seat I am soon to meet you, by all the happiness and by all the horrors of eternity, by all the mercy of the declaration that “where sin abounded, grace did much more abound,” I charge and conjure you, to turn immediately from your sins, to embrace the offered salvation, and to become the triumphant monuments of redeeming love.

3. I am shortly to address the youth of the congregation—

Precious Youth—

When I think of the numbers of you whom I have baptised and catechised, to whom I have taught forms of devotion and delivered lectures of pious instruction; when I call to mind how often I have fondly looked upon you as the best hope of my ministerial charge; my soul is ready to be melted within me at the prospect of losing my pastoral connexion with you. But the thought which most afflicts me, and which I wish may most affect you, is—that I leave so large a proportion of you unreciprocated to God through Jesus

Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacrament—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labors may, at some future period, reap what I have sown—that my successor may see a large harvest gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace, on which a multitude of you may be brought to lay seriously and savingly to heart the things which belong to your everlasting peace? The thought is so grateful, that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectionately urge upon you the importance of becoming immediately what I have so long wished and prayed to see you—that

with one consent you pressed into the kingdom of God, taking it by holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat, at this time, the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life, as it is not practicable, so I think it cannot be necessary to you. Often, and at length, have you heard me detect these fallacies. You have only to exercise your memory and your candor, and you will, I flatter myself, admit that I have demonstrated to you incontestably, that youth is infinitely the most favorable time to enter on a life of piety; that such a life, truly understood and exemplified cannot be gloomy and cheerless; that on the contrary, it is favorable to every pleasure worthy of a rational and immortal being; that the sacrifices which it requires are far outweighed by the enjoyments which it ensures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honor, real dignity, amiable tempers and gentle manners, are its legitimate offspring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth,* "Godliness is profitable unto all things, having promise of the

life that now is, and of that which is to come." In this manner have endeavored, you will recollect, to remove your prejudices against a devout and holy life. But to remove prejudices is not enough—the life itself must be entered on; and other, and still more interesting considerations, are usually blessed of God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel as you ought the solemn and momentous truths, that you are sinners by nature and by practice, and that till renewed by the power of the Holy Spirit, and united to Jesus Christ by a lively faith, you are every moment in danger of perishing forever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I urge you to flee, as knowing that the flight is for the life of your souls: And I point you to the Savior as the ark of safety, and tell you that if you truly and perseveringly look for his grace and aid, you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as your's, you have seen sinking suddenly to the grave. You have, therefore, proof incontestable and alarming, that your youth affords no security against the immediate arrest of the king of terrors: And if it did, the continuance of life without true religion, could

*1 Tim. iv, 8.

never be desirable. If terminated without it, the space afforded would only be to you the opportunity of "treasuring up wrath against the day of wrath." Or if saved at last, as "brands plucked out of the fire," you would have incurred much anguish in this world, and a diminution of happiness in the next; from the whole of which early piety would have been your complete preservation. Now, therefore, I beseech you—by every tender and by every awful consideration, I beseech you—yield yourselves "a living sacrifice, holy, acceptable unto God which is your reasonable service." True religion, lovely in all, is most lovely in the young. So let it eminently be in you. Recommend it in your example, by all its powerful attractions; by all its native charms,—that as far as possible you may engage others to think favorably of it. Associate it with every generous and manly endowment and enterprise—with improvement in knowledge, with courtesy of demeanour, with emulation and activity in business, with inviolable integrity in every office of life. Shun, as a pestilence, the society of the wicked; be watchful against the thousand seductions to vice and misery which surround you; be moderate and guarded in your pleasures; "flee youthful lusts;" be obedient to your parents, docile to your teachers, respectful to your superiors, kind to your inferiors, benevolent and just to all—Thus if you shall be spared in life, you will be preparing to pass it with happiness and honor; and at whatever period you shall be called hence, you will assure

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to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you my people to Almighty God our common Father.—

O most merciful God and Savior, who hast condescended to make known and to endear thyself, to thy church and people, by styling thyself "the Shepherd of Israel;" graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honor with the office of an under pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes by thy providence, to another station, he resigns into thy merciful hands, whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favored him so long to hold—And oh! through the blood of the everlasting covenant, through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Savior—he earnestly prays that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care. Sustain and bless thy servant still, in the arduous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge. May they recollect and regard the instructions and exhortations which they have received from

any of their pastors, whether living or dead. May thy special blessing rest on the endeavor now made by thy servant, that they may have their duty "always in remembrance after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his public labors, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus. Save them from all heresy and error. Save them from barrenness and unfruitfulness under the cultivation of thy hand: Save them from hardness of heart and blindness of mind: Save them from all discord and dissension. Make them an example of all Christian excellence. Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted;—yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shalt make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together forever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises forever, AMEN.

For the Panoplist.

ON THE MISCONDUCT OF PRO-
FESSED CHRISTIANS. AND THE
USE WHICH IS MADE OF IT
BY THE MEN OF THE WORLD.

I PERUSED with great attention the essay inserted in the Panoplist for September, (part 2,) from the Edinburgh Christian Instructor, in which the writer proves very satisfactorily, that *the misconduct of professing Christians is much exaggerated by the enemies of the Gospel*. There are, however, many topics connected with his subject, which that writer omitted to notice, and some of which I beg leave to suggest for the consideration of the public.

1. Men of the world, though generally inclined to depreciate the worth of all who profess strict religion, do nevertheless show, in the most incontestable manner, that they attach great weight and importance to the example of Christians—a weight and importance which they could not attach, unless they saw something really valuable in that example. This they do, notwithstanding their readiness to believe the worst of Christians, to give currency to evil reports against them, and to dwell on the worst parts of their character. That I am correct in these observations will appear,

First, from the fact, that the men of the world place great reliance on the practice of Christians, whenever it sanctions any of their own pursuits of pleasures. It is astonishing to see with what avidity any improper compliance, on the part of a Christian, with the manners and customs of the world, is

seized by worldly men, as a complete justification of *their* conduct. If a professor of strict religion yields in a single instance to their wishes, and crosses the boundary line, which a solemn regard to his salvation has induced him to mark out, this departure is never forgotten. If, for instance he should be so indiscreet as to attend the theatre but once, this example would be urged to sanction an habitual attendance, if not to give countenance to all the abominations of that place of licentious amusement. Sometimes, indeed, such an example is urged only to silence the remonstrances of other Christians; but frequently those who urge it discover plainly that they place great reliance upon it. This very important fact ought to make religious persons exceedingly cautious with respect to all their conduct; as a single wrong step, or even an injudicious timidity, may be the occasion of continuing many in their irreligious courses, and confirming them in stupidity.

Secondly; men of the world inadvertently show, that they attach great importance to the character of Christians, by making professors of strict religion a standard in their comparisons. How often do we hear expressions like the following. "Is it possible, that he has deceived me? I should have as soon trusted Parson such a one, or Deacon such a one. It cannot be. I will not believe it without the fullest evidence." On inquiry, it will generally be found, that this Parson, or Deacon, or Mr. such a one, is a professor of strict religion. There are, in almost every town, some per-

sons of this character, whose names are used very frequently as standards, because a long course of unimpeached integrity has given them an undisputed authority.

Thirdly; the same fact is often proved, by attempts which are made to depress Christians generally, by comparing them with some one very eminent Christian. There are in the world a few Christians of great worth and distinguished piety, around whom God has erected a bulwark, and whose characters are suffered to remain unassailed. Very probably they are not better than many others, whom God sees proper to exercise by exposing them to the malice and persecution of the world. However that may be, the admitted excellence of some one of these favored few, is often used to depress other Christians, in language like the following. "If all your religious people were like Mr. such a one, I should think there is something in your strict pretensions. No one speaks evil of him. You see, therefore, that if a man lives according to his profession, he receives the full credit of it. But as for the great body of your pretenders to religion, their conduct too plainly shows, that there is nothing in all their cant." Now, what does such language amount to, but to prove the high value and the convincing nature of a Christian example? And if the objector were pressed, it would often be difficult for him to point out any real difference between the persons whom he has selected as a rare example and many other persons of a like profession, except per-

haps the latter have been more calumniated than the former.

Fourthly; men of the world very frequently confide in professors of strict religion, to the marked exclusion of others. This takes place in reference to their most important interests of a worldly nature, and in such a manner as to evince, that they place a real confidence in Christians. They often send their children to be educated by persons of this character, whom they had previously reviled, thus giving unequivocal evidence of their real opinions, however their hearts may dislike a strictly religious example.

Fifthly; when worldly men become religious, as they sometimes do to the glory of God's sovereignty, they generally confess, that the example of Christians always struck them with peculiar force; and that, whatever their words may have indicated, they really believed that the professors of strict religion were the subjects of intrinsic excellence. These confessions are so numerous, and made by persons in circumstances so various, that they afford very strong confirmation of the principal fact here attempted to be proved.

2. In comparing Christians with others, it is common to select the worst traits in the character of individuals who profess strict religion, or the worst actions of their whole lives, and compare them with the best traits of character, and the best actions, to be found in the best individuals among men of the world. In a comparison thus instituted and carried on, what reason is there to hope for a fair

result? As well might you undertake to compare the strength of two men, by taking one when he was so sick as not to be able to stand, and the other in prime health and spirits. A resort to such a method of comparison would sufficiently prove, that those, who could condescend to make it, were apprehensive that they should suffer by a fair trial.

3. It is to be observed that Christians, and those who are not Christians, must necessarily resemble each other, in many points relative to their external conduct. They must lay plans, and labor, for the support of themselves and their families, to secure their property, and to defend their dear interests from injustice and aggression. These things, and others of a similar character, must occupy much of their time, and many of their exertions. With such things as these the world is principally conversant. The actions, in regard to which Christians must resemble other men, are in their nature public, while many of the peculiar duties of Christianity are of a retired and private, and some of them of a secret, nature. The real difference between Christians and others does not appear, therefore, to human view, as it does to the eye of God. I have often heard objections made to persons of professed piety, which were founded on conduct no more decisive as to real character, than the mere act of eating or drinking. Thus to one man it is objected that he is worldly-minded; and the evidence is, that he is very industrious. Now it is plain that a very industrious man may be

worldly minded; and it is not less plain, that he may be in the highest degree benevolent.

To an observing mind the objections made to persons of a strictly religious character by men of the world afford strong proof of the truth of religion and of man's natural opposition to it.

A. B.

The following remarks are submitted cheerfully, though with diffidence.

S. S.

For the Panoplist.

ON THE FEAR OF GOD.

WHEN Pharaoh, under the pressure of divine judgments, *called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people, are wicked. Intreat the Lord, (for it is enough) that there be no more mighty thunders and hail, and I will let you go, and ye shall stay no longer;* how could Moses in his reply, affirm, *I know that you will not fear the Lord God?* Was it not evident that he feared already?

Pourtraying the character of the wicked, the Psalmist testifies, *They have no fear of God before their eyes. Amalek smote Israel and feared not God;* and the unjust judge has this indelible stigma fixed on him; *He feared not God, nor regarded man.*

Of another class of men, it is said, they are *fearers of God and haters of covetousness. Cornelius feared God, and prayed always. Job feared God and eschewed evil.*

Hence it is plain, that the fear

of God, so frequently enjoined and commanded in the Scriptures, is an affection never exercised by the wicked. This fear, is consistent with perfect love—with that devotion, which the inhabitants of Heaven express by casting down their crowns before the throne—and equally consistent with consummate joy in God; nor is there only a *consistency* between these different affections, but an indissoluble connexion. Fear is proportioned to every other Christian grace, and indispensably necessary to spiritual communion with the Father and the Son.

It is founded on an incontrovertible principle. The principle is this—God is the rightful Governor of the Universe. This principle cordially admitted, as necessarily produces awe, and reverence of God, as any effect follows its cause. Examine the principle for a moment. He is Universal Governor; then he has Almighty power. He does all his pleasure. None can hinder his operations. He has given me life—He can take it away—He has imparted to me reason, and he can extinguish it. He has kindled within me the spark of immortality, and he can quench it—Shall I not fear *Him*? He is able to disappoint all my expectations. Knowing my very thoughts, he is able to detect and expose all my secret sins: Shall I not fear *Him*? The Government is his by *right*. He has not usurped it. He does not manage its concerns improperly. He has published his laws with their penalties.—He will proportion punishment to the magnitude of the evil, and no sinner will escape with impunity.

ty. Shall I not fear Him? All nature declares Him munificent and kind.—He is perfectly benevolent. So far as I am faithful to him, and obedient, I enjoy peace and quietness, and am encouraged by the expectation of final glory, to struggle against sin. Shall I not fear Him?

Any one, that knows the anxiety felt by an ingenuous mind to avoid giving just offence to a highly valued friend, may form some idea of that fear which the Christian cultivates towards God. A wound given to the feelings of one we love, either by our carelessness or folly, cannot fail to occasion us pain.—We shrink from striking another, when conscious that the blow will fall with double force on ourselves. An affectionate child will far sooner deny himself any gratification, than dishonor his father by disobedience. He is afraid to gainsay a parent's commands in exact proportion to his estimate of that parent's worth.

Of such fear, the wicked are ignorant. Entirely undervaluing the excellence of the Divine character, and estimating their own importance according to a standard of their own construction—abandoning the principle that forms the basis of godly fear, and assuming that their lips, their actions, and their hearts are *their own*, and that no one is Lord over them, *they cast off fear, and restrain prayer*. Thus it was with Pharaoh. His contest with God concerned the Supreme prerogative. The claim to govern as he saw fit, which God urged, Pharaoh denied. The acknowledgment that God demanded, Pharaoh

refused. The grand point of disagreement between God and sinners was here at issue—the honor, the reason, the heart, the conscience of Pharaoh, were successively addressed to persuade him to yield the point—but no—he *feared not the Lord*.

However destitute sinners may be of *holy* fear, they are not without a fear which is tormenting in its nature, and a prelude to indescribable anguish. Pharaoh's extorted confession, mentioned in the opening of these remarks, is a sufficient proof of this; his multiplied and bold defiance of God to the contrary notwithstanding. *A dreadful sound was in his ears*. The judgments of heaven like peals of thunder, startled him from his throne, and in spite of himself threw him prostrate before Jehovah.

Trouble and anguish make sinners tremble. However they may vaunt themselves against God, in seasons of uninterrupted prosperity, and mock at fear, while vengeance is delayed, terrors sooner or later, will take hold of them like an armed man. Let the arm of the Lord be evidently stretched out against them—let sickness seize them, and the grave, with the judgment seat of Christ, and all its dread accompaniments, be presented to their eyes; and be assured, like Pharaoh, they will cry, *I have sinned*; and like Belshazzar turn pale, while their *knees smite together*.

This kind of fear, if it be permanent, results from a conviction of ill desert, without that corresponding regard to the divine mercy, to which the Holy Spirit invites. Such is the fear

of the damned. Shut out from happiness, and from the very glimmering of hope; despairing of mercy, because judgment is *upon* them, and feeling that they are righteously punished, horrors encompass them. Such is the fear of the impenitent, who are made to see, in the last moments of life, the deformity of their characters—the justice of God, and the certainty of their final doom. But in other circumstances, the fear of the sinner is temporary. It continues while he smarts under the lash—the lash removed, it ceases. Hence it is, that so many sick beds are witnesses to prayers and tears, that are forgotten with returning health. Hence it is, that ordinary misfortunes are so little heeded when they have passed by, and presumption marks the conduct of the restored sinner. But let it be remembered, that all impenitent sinners, and especially sinners in Zion, shall one day be afraid—for alas! *Who among us can dwell with devouring fire—Who can inhabit everlasting burnings?*

IS THERE ANY PHILOSOPHICAL
OBJECTION AGAINST THE
DOCTRINE OF CHRIST'S IN-
CARNATION, OR OF THE UNION
OF THE HUMAN AND DIVINE
NATURES IN THE PERSON OF
THE REDEEMER?

THE following are the most weighty objections which are brought, as is supposed, from philosophical principles against this doctrine. "That the great God, the Maker and Sustainer of the Universe, who is infinitely exalted above all creatures,

should take upon him human nature, and in this lowly form converse with men, is inconceivable. To every reasonable man it must appear an impossibility, an absurdity. Again; as to the supposed union of two natures in one person, every body knows that a true body and reasonable soul is a complete person. There must, therefore, be, in the supposed constitution of Christ, not only two natures, but two persons. For when was it known that two spiritual natures were so united in animating one body, as to constitute but one person? Indeed, who can have any conception of such a union?"

These objections rest entirely on two principles. 1. That a thing is not credible unless we can have a clear conception *how* it can be. 2. That it is not credible if it is uncommon, or out of the ordinary course of things. For if the objector could conceive the possibility of the doctrine under consideration and knew the union asserted in it to be a common fact, his objections would vanish.

Will the objector then say, that he will receive nothing as true, unless he can clearly conceive *how* it can be? If so, he will find few truths in the Universe. He will find himself surrounded with impossibilities and absurdities. He cannot conceive how it is that the phenomena of the natural world take place; nor how it is that the world exists. He cannot conceive the manner of the Divine existence; nay, of his own existence. The manner of the union between his own soul and body is also utterly inconceivable. These, then, are not realities.

Again; is nothing to be received as truth which is out of the ordinary course of things? No evidence, then, can establish the truth of miracles. Upon this principle, we, who have never witnessed the creation of matter from nothing, can have no sufficient reason to believe that this world was created from nothing. Perhaps also those celestial spirits, who beheld the creation of the world, might have said, 'O, this is new!' and have had reason on this account to doubt the reality of what they saw.

The above objections are termed *philosophical*. But if we consider the object of true Philosophy, they will appear altogether unphilosophical. The proper business of the philosopher is, not to discover *how* things can be; not to decide on the truth of propositions from abstract reasonings concerning the natures and modes of things; but to look at what actually appears and takes place, and thence draw his conclusions. Nor does he reject a thing because it is uncommon. Having sufficient evidence that the fact exists, he admits it without hesitation. The same course is taken in Natural Philosophy and in the Philosophy of the mind. The actual phenomena of matter, or of mind, must be first ascertained; and then all conclusions in these branches of science are drawn from them. Those, who take another course than this, are acknowledged to grope in darkness. This course leads the philosopher to conclusions in which he rests with entire confidence. The truths he discovers are, indeed, in many cases, quite inexplicable; they

often appear impossible; and in some cases contradictory; but this does not in any degree stagger his belief. His method of ascertaining facts varies according to the nature of the case. Some facts he ascertains by his own consciousness, experience, or observation; others by means of testimony. The evidence of testimony, if attended with such circumstances as render it credible, he receives with full confidence.

I will now inquire, how, on the principles just stated, we are to determine, whether the doctrine of Christ's Incarnation, or of the union of two natures in the person of the Redeemer, is true or not. In the first place, then, we are not to consider whether it is possible; nor to ask whether any thing like it has ever been known. Philosophy teaches us to look at these as questions which, since we are not able to settle them, do not at all affect the truth of the doctrine. It also directs us to look to proper evidence, in order to discover what is true in fact respecting the things asserted. Now it is plain, that, at this day, all our knowledge concerning the person of the Redeemer must be derived from testimony. The truth or falseness of the doctrine depends then on testimony. But, as the case is, we have the testimony full and complete of Him who knows all things, and who cannot lie; in whose testimony therefore we can confide with the most perfect assurance; that Christ is both God and man—that in his person there is a union of two natures, the divine and human. This is indeed a truth incompre-

hensible and astonishing. But on the principles of true Philosophy this is no objection: indeed on these principles the proof of the doctrine is complete; and no objection can be brought to bear upon it, so as in the least to affect our belief. T.

For the Panoplist.

ON HUMILITY.

Mr. Editor,

Having been often disgusted with the false appearances of humility in some, and shocked with the daring boldness and presumption of others, I have been induced to prepare the following remarks, which you are requested to publish in your valuable miscellany, and thus much oblige

A CONSTANT READER.

WE are every where taught in the word of inspiration, that humility is one of the most important and interesting qualities of the soul of man. Here we discern its spirit, and hence learn its origin. The burden of the prayers of the most eminent saints has ever been, that their heavenly Father, would infuse this peculiar grace of the Christian into their whole characters.

An attempt is here made, briefly to unfold the nature of *evangelical humility*; and to exhibit the *propriety* of its constituting a permanent trait of every man's character.

Humility is the virtue which Christ impressed with peculiar emphasis upon his followers. It consists in a low estimation of ourselves, as in ourselves nothing, and as naturally odious, attended with a mortification of every disposition to exalt ourselves. It proceeds from a knowledge of our entire unworthiness

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and dependence on God for every thing we enjoy; from a sense of the transcendent beauty and glory of the objects of religion. It is a permanent principle, and has its seat in the heart. Though it is an internal quality, it always discovers its nature and efficacy in the external conduct. As it is seated in the heart, it will extend its influence over all our actions, and guide every effort of the understanding. The humble man is more eager to listen to the voice of instruction from others, than to speak himself. When he is obliged to reprove others, in the discharge of his duties, he does it with anxious solicitude and trembling. Envy and resentment have no residence in his bosom. He is now brought to prostrate himself before an offended but merciful God. He voluntarily renounces himself and his own righteousness. When he perceives to what an awful extent sin has polluted his soul, and how unworthy the service of his Maker he is rendered, he abases himself in the dust. He now forgets the *greatness* and *purity* of character, which he once attributed to himself; and humbles himself, while he exalts God alone. In the deepest exercises of humility, shame only for his great want of love, occupies his attention. Such feelings proceed from a clear perception of the incomparable beauty of the moral perfections of the Deity; which feelings are experienced in consequence of the renovation of the soul by the Holy Spirit.

The *propriety* of humility in man, is very apparent from the description of its nature. That man should be entirely actuated

by pride is not only folly and presumption, but ruin. Between us and God there is the most interesting and important of all relations. By his power we were created moral and intelligent beings. By his goodness every faculty of the mind and body is preserved. His bounty supplies our wants. Should he for a single moment withdraw from us his protection, and remove the tokens of his kindness, we should instantly perish. Should his sustaining power be no longer exerted towards this earth, should it barely escape his notice, an event which we rejoice will never happen, the whole race of man, all his works of art and usefulness, the beauties of creation, and that mysterious harmony in which the present system of things move, would all be destroyed. As we are thus dependent on Him, all our conduct must be regulated by his laws. These establish every principle, which should guide our intercourse with God and our fellow beings; and mark out every duty we owe to both. Before a Being of such unbounded goodness, love and compassion, such transcendent excellence, in whose hands are the destinies of nations and of the universe, *who spake and it was done*; before such a Being, it becomes the most glorious seraph to be humble, to veil his face and turn aside from a view of the incomprehensible God. If such is, as the Scriptures declare, the humility of the highest created being in heaven; if the whole celestial host cast down their crowns at the feet of their Lord, how deep, how sincere must be that humil-

ity, with which we should walk before the Most High?

Should there be a faithful development of man's character, as he stands related to his heavenly Father, no hesitation could remain about the propriety of his humility. This Almighty Being, distinguished no less for the holiness than the goodness of his nature, created man after His own glorious image, and but a little lower than the angels, and still surrounds him with unnumbered blessings. But man disobeyed, revolted, destroyed the holy image of his Maker, and united himself to the enemy of his Benefactor. He exhausts the vigour of his life in despising the goodness, and rebelling against the government of the Author of his being. The counsels and admonitions of heaven he regards not. The everlasting covenant of pardon and mercy is trampled in the dust, and forgotten, and the blood of the Anointed esteemed a vain thing.

Under such circumstances, what must be that revolution of disposition, that will render us suitable objects of the favor and affection of Him whose anger is kindled against us? The entire annihilation of pride must be effectuated. This passion has already bereft us of the favor of our heavenly Father, and urged us on to the most injurious and fatal of all rebellions. Shall we still cherish its growth in our bosoms, and bear about with us the instrument of our own destruction? This blind and ruinous passion must be utterly exterminated. Our only language should be that of humility. This is that expression

of the heart, which can first reach the ear of mercy. This must be offered. Whoever heard of a dispensation of mercy, that extended to those who did not ask for mercy, and who despised both the gift and the Giver.

The writer of this article is well aware, that they who make the honors and pleasures of this earth their idols and gods; that they who vainly attempt by their own reason, to resolve the mysterious organization and inscrutable economy of the universe, into fate and fixed laws and properties of matter, may deride and despise this humility. Neither is he unconscious, that they will tauntingly say, that this feeling is the peculiar and privileged disposition of a sickly soul; that it is the distinguishing characteristic of soft and effeminate minds. Such persons may boast of the fire and splendor of their own genius, the dignity and loftiness of their own feelings, the force and comprehension of that reason, which deprives the universe of a God, and blinds the possessor to a discovery of that intelligence, wisdom, and perfection, which are every where displayed over the face of creation. They may pretend, that should their characters be endued with this grace, all their magnificence of learning and their grandeur of conception would be annihilated; that the generous affections and noble passions, which swell in their bosoms, would be destroyed. Though these men

shall extol the dignity of their own natures, till they scorn to tread this base earth, and are lost amidst the clouds, yet in a day Lucifer may fall.

Place this miser, this votary of ambition and sensuality, this disbeliever of every thing divine, into some deep and impenetrable forest. Leave him here alone, far from the residence of man, to walk in this solitary wilderness; let midnight darkness hover over the woods in terrific gloom; let a solemn silence reign around. Then should all the wild beast of the deserts and mountains, in an instant commence their nightly howl; should that insatiable spirit of carnage, with which they pursue their prey, lead them near our *hero's* path, announcing their approach by a hungry yell and the glare of fiery eyes; should an impenetrable cloud now envelope the heavens; the air be rent with a tempest, and the oaks fall prostrate by the fury of the blast on every side; should the Mightiest put forth his voice in thunder from the skies; and the lightning descend in unceasing flashes into every part of the forest; would not horror seize his soul; and the belief of a God be extorted from his lips? Would he now arise and bow before his own majesty and reverence his august destiny? Confess O! man, that thou appearest as a flower, *fleest away as a shadow, and continuest not.*

MISCELLANEOUS.

PLAN OF A GENERAL BIBLE SOCIETY.

To the Editor of the Panoplist.

Dear Sir,
If you shall think the following communication worthy a place in your useful magazine, you will please to insert it. M.

THE attention which the religious public, in this country, have paid to the subject of distributing the Sacred Scriptures among the destitute, is a cause of joy to all, who wish for the happiness of their fellow men. But will not all admit, that as yet the American Churches have done but very little in this good work, compared with their ability. The United Kingdom of Great Britain and Ireland expended the last year, in aid of this blessed object, nearly four hundred thousand dollars. The most that we have collected in the United States, in the same term of time, amounts but to a few thousands. No doubt the resources of our several Bible Societies are gradually increasing; but by no means in proportion to the increasing wants of the destitute, which are exposed to our view, even in our own country.

Several months have elapsed since a representation of the destitute state of the numerous French Catholics, in the State of Louisiana and the Missouri Territory, was made known to the managers of several of our Bible Societies in the different states. It is ascertained, that between 40 and 50,000 Catholics reside in that portion of our country, and

that nearly all of them are destitute of the Sacred Scriptures. It is likewise known, that the Catholic Bishop, and the principal Priest of the same order, residing in New Orleans, approve of the circulation of the Scriptures in their several parishes. The Bishop, at the time of the formation of the Bible Society at the last named place, expressed his willingness to contribute in favor of the institution. At the same time, there were many applications for the Bible in the French language by the Catholics. But no Bibles were to be found in the city, either for gratuitous distribution, or for sale. There were a very few copies of the Testament, the prime cost of which might have been 50, or 75 cents. These sold at four dollars a copy. There was no prospect that the wants of the needy could be supplied, unless by the active exertion of the Bible society, whose funds were considerable. The above statement, as has been observed, was some months since made to the managers of several of our Bible Societies; but what has been done worthy the character of these religious charitable societies, the writer is not able to say. He cannot learn, however, that any step has been taken, which promises to relieve the necessities of the inhabitants residing in the portion of country now under consideration. And it still remains a question, whether, with the resources of our numerous Bible Societies, established in almost every state in

the Union, we have the disposition, or ability, to obtain 4 or 5,000 copies of the Scriptures in the French Language, to bestow as a partial supply for the 40 or 50,000 French Catholics who are destitute; many of whom are ready and anxious to receive such a treasure. Four thousand copies of the Scriptures for this purpose, printed in this country, would cost, perhaps, 6,000 dollars. The same number of copies might be obtained, it is likely, at a lower rate by applying to the Directors of the British and Foreign Bible Society. This supply of Bibles might be printed here, or obtained from abroad, as should be thought expedient. At the present time, to accomplish our object, we have to go or send to the several Bible Societies from Maine to Georgia; and to wait until we receive information from the directing Committee. Four, five, or six months must elapse, and perhaps a year, before we are able to make a report. And by this time the most favorable opportunity for distributing the Bible may have passed by. And although it may be found, that we are possessed of ability to effect the desired object, yet if we are obliged to conduct in this way, we shall be very liable to be defeated; and, after all our efforts, we may have to send to the Directors of the British and Foreign Bible Society, requesting that *they* would make a donation of Bibles for the supply of the destitute within the limits of the United States.

The American Churches are, at the present time, called upon to favor the destitute, in a certain section of our country, with

the Bible: Although these people are called Christians, they have not the Bible in their possession; and of course are not acquainted with its contents. We may reasonably expect, that applications of a like kind will be made, if not from within the limits of the United States, from other parts of our own continent. A large extent of country will probably be opened in New Spain for the circulation of the Scriptures, in the Spanish language; and, no doubt, pressing applications from that quarter, will shortly solicit our attention; even before we have suitably noticed those which are now before us.

To the writer it appears a perfectly plain case, that as a Christian nation we are not likely to labor at all according to our ability, (I would charitably hope we shall not want a disposition,) for the relief of the needy in our own country and abroad, until we have some general bond of union; and can, upon an emergency, as circumstances may direct, bring some portion of the resources of our several Bible Societies to one point. By this mean we may be enabled to accomplish with ease, that which in our present disjointed state, costs us so much labor, and is attended with so much delay, and perhaps, eventually, with a disastrous defeat.

At this time, Sir, permit me to present to you, and through you to the public, the sketch of a plan, which, it is hoped, if adopted, will enable Christians of the different religious denominations among us to act in character upon the subject under consideration.

I would propose the formation of a *General Bible Society*, open for the a mission of all persons, of whatever religious denomination, in the United States, who are disposed to take an active part in this good work.

A day should be appointed for the formation of the Society, and delegates be requested to attend from the several religious denominations.

It would, most probably, be thought expedient, that the Society should be formed in Philadelphia, or, at least, that the Directing Committee should belong to that city.

The time for the first meeting might be in the month of May, at or near the time of the sitting of the General Assembly of the Presbyterian Church, which place and time would accommodate many of the delegates, who might be appointed to attend.

The Institution now contemplated should not interfere with any Bible Societies already established, though it is hoped, should it succeed, its funds would be increased by donations from these societies.

It might be provided that delegates, after the formation of the Society, should be sent annually from the several Bible Societies in the different states.

I will now enumerate some of the reasons which have occurred to me in favor of the proposed plan.

1. The destitute portions of our own country from the north-eastern to the south-western extremities of the Union, would be more fully known to the religious public; as the information would be contained in the Re-

ports of the several Bible Societies and included in the Report of the General Society.

2. By means of this information, funds might be collected to a greater amount, and a more general distribution of the Bible be effected.

3. Bibles might be obtained at a lower rate, and executed in a better manner, by combining our efforts for this purpose.

4. Should an opportunity present itself for the distribution of the Sacred Scriptures, in any other than the English language, either within or without the limits of the United States, we should be able to ascertain our ability, by applying to the Directing Committee of the General Bible Society.

I would hope, that as a friend to the kingdom of the Prince of peace, as a friend to the immortal souls of my fellow-men, their temporal as well as their eternal felicity, I have been constrained to offer the preceding thoughts upon this greatly interesting and important subject.

For the *Panoplist*.

ABUSE OF THE LATE HARVEST.

WHEN I wrote the paper which was inserted in the last number of the *Panoplist*, on the late harvest, I was not informed of a most enormous abuse of the fruits of the earth, which had then but just begun to be practised on an extensive scale, and which has now excited the alarm of all considerate persons, especially of the pious and conscientious. The abuse alluded to will be anticipated by every reader to arise from the distilla-

tion of grain and other valuable productions of the soil into noxious ardent spirits.

The first reflection which occurs to the mind is, that such an abuse is a heinous act of ingratitude to God. It will not be contended, I suppose, that rye and potatoes are converted into whisky as a medicine, and from a pure regard to the health of the community. If this *should* be urged, it will be admitted by all that the quantity necessary as a medicine is extremely small;—so small that a single distillery would supply all the apothecaries' shops in the United States. It follows, then, that the distillation of immense quantities of baneful spirit from grain, which was bountifully given to support life, is an act of heinous ingratitude to God. Whatever might be said of conducting distilleries of grain on a small scale, it is beyond all question extremely pernicious, when the business is carried to such an extent, as to raise the price of provisions, fill all our retailers' shops with a noxious liquor, and furnish the vicious with the means of ruining themselves and their families. What can be done to remedy this evil is not so easy to specify, as it is to estimate the magnitude of the evil itself. In its first beginnings, the price of several most important articles of food was nearly doubled. If it should progress as it has begun, a very large proportion of the industrious and temperate members of society will be severely straitened to procure bread for their families; and all this after one of the most abundant seasons which this country ever experienced.

Let us seriously consider how odious and abominable it must appear in the sight of God, that the rich supplies of his bounty should be immediately converted into the means of sinning against him—into the means of increasing and perpetuating sin and misery without limit and without end. The sound part of the community should see and lament this ungrateful and unnatural conduct;—they should regard it as a national calamity of no ordinary magnitude, and as a national sin which sheds a melancholy gloom over our future prospects. From a share in the guilt no individual can be free who does not engage zealously in every promising scheme of counteracting and suppressing so great an evil. It is difficult, as has been intimated, to prescribe adequate remedies for so dangerous a malady. The following are suggested as the only practicable means of effectuating a change for the better, which have presented themselves to my mind.

1. All who regard this evil in the same light with the writer should unite in petitioning Congress to lay a heavy tax on domestic distilled liquors. If a tax should be imposed, it would operate to some extent at least to suppress the evil. I take it for granted, that the tax now imposed upon stills is so extremely small, as to have scarcely a perceptible effect. If the petitions should not be successful, they would at least awaken the attention of the public to the nature of the subject; and this would of itself be a great achievement.

2. Moral Societies should be formed, wherever they can be

formed, with an express intention to discountenance and prevent drunkenness and every approach to it; and particularly to discountenance the manufacture and the use of domestic spirits.

3. Every method should be adopted, which promises to expose to public view the greatness and odiousness of the evil. It should be portrayed in all periodical publications; tracts and sermons against it should be published and extensively circulated; and no expe-

cient should be left untried to represent its true character.

4. Christians should earnestly intreat, that God would bring about a national repentance and reformation; that all our evil passions may be subdued; that no abuse or perversion of the Divine bounty may be found among us; and that we may not provoke our merciful Creator to withhold from us those supplies which are necessary to our comfort, and even our existence.

A. B.

REVIEWS.

XLIX. *A Sermon delivered in Boston, Sept. 16, 1813, before the American Board of Commissioners for Foreign Missions, at their fourth annual meeting. By TIMOTHY DWIGHT, D.D. L.L.D. President of Yale College. Published by request of the Board. Boston; S. T. Armstrong, pp. 34. Price 25 cents.*

We are peculiarly happy to announce the publication of this discourse; a discourse heard from the pulpit with profound attention by a very large and respectable audience, and calculated to make a lasting impression in favor of missions. As a deliberate and solemn testimony to the truth on this important subject, borne by a highly respected minister of the Gospel who presides over one of our most favored literary institutions, it is extremely valuable; as an exhibition of superior and cultivated mental endowments, employed on a noble and most delightful theme, it is entitled to

great distinction; and as a specimen of persuasive eloquence, prompting to beneficent action, it will rank high among the best writings of modern times. As we design to enrich our pages with copious extracts, we shall not deem it necessary to enter into a particular examination of all the parts of this sermon; nor to dwell upon its many excellencies, as a composition. Of these, the prominent one is the natural flow of elevated thoughts from a grand and ennobling subject of contemplation.

The text is found in John x, 16. *And other sheep I have, which are not of this fold. Them also I must bring; and they shall hear my voice; and there shall be one fold, and one Shepherd.*

This beautiful passage of Scripture is explained with great felicity, and at considerable length, as teaching, that 'Christ had other disciples beside those of the Jewish nation and of the time when he was speaking; that to collect them from every part of the world

was one of the great duties of his office; that when he calls, they will know and acknowledge him as their Shepherd, and cheerfully obey the summons; that there shall then be one fold, a single church, a single assembly of his disciples, one in their character, their life, and their destination; and that he will be the good, the only Shepherd.' pp. 4, 5. In dwelling on this explanation, and after stating that the "visible and glorious union of Christians," which had been previously described, "will not, indeed, be perfectly accomplished, until the heavens shall be no more, the preacher expresses himself as follows:

"Still, the period is advancing; it is hastening; in which Christians will be most honorably united in the present world. The morning is even now approaching towards the horizon, and at no distant period will actually rise upon this dark world, when all distinctions of party and sect, of name and nation, of civilization and savageness, of climate and color, will finally vanish. The day is approaching, when the traveller, who takes his circuit over the globe, will find Christians in every clime, inhabiting every city, and village, in his course. Churches will every where gladden his eye; and Hymns of praise vibrate upon his ear. From Zembla to Cape Horn, from California to Japan, the heralds of Salvation will repeat to astonished audiences with an enchanting voice the story, brought from heaven to the Shepherds of Bethlehem: "Unto you is born in the city of David a Savior, who is Christ the Lord." Throughout this vast extent, the happy race of Adam, united in a single, solemn response, will exclaim, "How beautiful on the mountains are the feet of them, that bring good tidings; that publish peace; that bring good tidings of good; that publish salvation; that say unto Zion, 'Thy God reigneth!'" pp. 7, 8.

The other sheep of Christ are then represented as being, in Scriptural language, a great multitude which no man can num-

ber, and the gathering of this multitude into *the one fold* is exhibited as being the very end for which Christ was constituted head over all things unto his Church. The plan of the sermon is next developed by proposing these three questions: *What things* are to be done to complete this glorious end? In *what manner* are they to be done? and *By whom* are they to be done?" p. 9. In answer to the first of these inquiries, the preacher very eloquently discusses these propositions. "1. The views of mankind concerning religious subjects are to be extensively changed. 2. A mighty change, also, must be wrought in the *disposition* of man. 3. The change will not be less in the *conduct* of men."

We quote the whole of what is urged, under the first of these heads.

"It will not be questioned, that Truth is invariably an object of the Divine complacency; and Error, of the Divine reprobation. As God rejoices in his works; so it is impossible, that he should not be pleased with truth; which is only a declaration of the state of those works, of his agency in accomplishing them, and of his character, displayed in that agency. Error, which falsifies all these things, must, with equal evidence, be odious to him. As little can it be questioned, that truth is the instrument, through which we are sanctified, and made free from the bondage of corruption. Beside the passages of Scripture, to which I have directly alluded, there are others, too numerous to be mentioned at the present time, which are equally express and decisive. "The Gospel," says St. Paul, "is the power of God unto salvation, to every one that believeth." "Of his own will begat he us," says St. James, "by the Word of truth." "Who were born," says St. Peter, "not of corruptible seed, but of incorruptible, by the Word of God." Hence, to know the truth, to walk in the truth, to be of the truth, to believe in the truth, to receive the love of the truth, and to abide in the truth, are

phrases, synonymous with the character of Christians, or good men; or, in other words, with Evangelical virtue: while the contrary phraseology is adopted every where in the Scriptures, to denote, in the same definite manner, the opposite character of sin. Nor can it be doubted, that truth, with respect to every subject, is one thing only; like its Author, *the same yesterday, to-day, and forever.*

"But the views, which mankind have hitherto entertained concerning religious subjects, and those of the highest importance, have been endlessly various and discordant. Among the western heathen Philosophers, *Themistius* declares, there were more than two hundred sects, widely differing from each other concerning these subjects. *Vulro* was acquainted with two hundred and eighty-eight different opinions, adopted by these persons concerning the supreme Good; and with three hundred, concerning God. Many volumes have been written, and many more might be written without repetition, for the single purpose of reciting, and explaining, the different apprehensions of this class of mankind concerning things, of high moment in the religious system. Among the various schemes, adopted by these men, with respect to each religious subject, it is mathematically certain, that one only can be true. The rest, beyond debate, are mere collections of errors. These errors, also, are in many instances radical: and those, who hold them, cannot, so long as they hold them, be united to the flock, or gathered into the fold, of the Redeemer. Into this flock, into this fold, no man, who is a worshipper of *Jupiter, Venus, or Baccchus*, can enter. It is impossible for a man to make his way to Heaven by the oblation of human sacrifices; or by religious suicide. He, who prostrates himself, before a calf, or a cat, or finds his god in the stock of a tree, cannot, without an entire revolution in his character, be accepted by Him, who hath said, *"Confound- ed be all they that worship graven images."*

"When *Pilate* proposed to the Jewish rulers and nation to release Christ to them; they said, *"Not this man, but Barabbas."* When he said again, *"What will ye then, that I shall do with him, whom ye call king of the Jews?"* They exclaimed, *"Crucify him; crucify him."* When he washed his hands before the multitude, and said, *"I am innocent of the blood of this just person;"* they all answered, *"His blood be on us, and on our children."* To this day, the same spirit is retained by their descendants. They are, still, more hostile to Christ than to any other person, and to Christianity than to any other religion. The

very curse, which their ancestors invoked, appears still to rest upon them: and their hardness of heart is, according to the prediction of their great prophet, *a by-word, and an astonishment, to every nation, whither they have been driven.*

"The glorious person, who was so furiously persecuted by the unhappy nation, declared to his persecutors, *"if ye believe not, that I am he; ye shall die in your sins."* It cannot be doubted, that this declaration extends its terrible efficacy, with equal certainty, to every subsequent generation. The Jews, therefore, can never be brought into the fold of Christ, until they renounce their unbelief, and essentially change their views concerning the Savior of men.

"The *Koran*, so far as it is not copied from the Jewish and Christian Scriptures, is a mass of falsehoods; and its author was by way of eminence *the false prophet*; the most successful, and the most mischievous impostor, who has ever attempted to pervert the faith of mankind. Whenever men are turned into fables, they turn away their ears from the truth. Even the sound doctrines, which their leader derived from the Bible, and pronounced to be the word of God, *Mohammedans* appear, from the beginning, to have universally disregarded, and forgotten; and to have confined their faith to the miserable inventions of the deceiver. Christ, acknowledged by *Mohammed* to be a prophet from God, they have entirely disbelieved. His doctrines they have rejected from their creed, and his precepts from their moral code. Their faith, hope, and obedience, they have restricted to the instructions, promises, and precepts, of the *Koran*. This, indeed, is far from being strange. *The iron and the clay*, although they may seem to be parts of the same image, can never be united. The doctrines of *Mohammed* are only hostile to those of Christ. He, who receives the one class, will, therefore, certainly reject the other. Besides, a judicial sentence has gone out against the impostor, and his followers. *"If any man,"* says *St. John*, *"shall add unto these things; God shall add unto him the plagues, that are written in this book: and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."* A change, therefore, a mighty change, must be made in the views of the *Mohammedan* world, before its millions can be numbered in the flock of Christ.

Of the *Antichristian* doctrines it cannot be necessary to make a very particular mention at the present time. The idolatry of the *Romish* church is even more,

reprehensible than that of the heathen; and is infected with all the pollution, attributed in the Scriptures to that of the Jews. The idols are, here, set up in the temple of God; at the foot of the mercy seat, immediately before the Urim and Thummim; and in the very skirts of the Shechinalah. The idolatry is practised beneath the cross; and openly insults the agonies of the Savior. The endless train of external services; also, in which the whole of Religion is placed: *the vain oblations; the incense, that is an abomination; the new moons, and sabbaths; the calling of assemblies,* which God cannot away with; *the solemn meetings, which is iniquity; the appointed feasts, which his soul hateth, and is weary to bear;* the absolutions, and indulgences, in which the hierarchy exalts its throne above the stars of God; and says, "I will be like the Most High;" force upon us an irresistible conviction, that these *Angelic* impurities must all be wash'd away, before the *Romish* world can become clean in the sight of the Creator.

"Nor is it necessary to dwell, here, upon the *vain and deceitful philosophy of Infidels, which is after the traditions of men, and the rudiments of this world, and not after Christ.* The Atheist must believe, that there is a God; the Sceptic, that there is truth, of infinite importance to his future well-being; the Deist, that there is a Revelation; the Materialist, that he has a soul, accountable and immortal; the Animalist, that there is good superior to sensual enjoyment, which must be sought and found, if he is ever to be happy beyond the grave; and the Practical unbeliever, that he must not only assent, but obey also, and obey with the heart; before either can be blessed in this world, or accepted in that which is to come.

"Finally, the same change of views must be found in Protestant nations. All the latitudinarian doctrines, which the ingenuity and labor of man, which the pride of Philosophy, the love of sin, the wish to perpetrate it with quiet and safety, and the earnest desire to blunt the stings of conscience here, and to escape from a terrible retribution hereafter, have forced reason to invent, or violently compelled the Scriptures to declare, will all vanish away; and with the idols of the Heathen, be cast to the moles, and to the bats; before those, who hold them, can be assembled in the fold of the Redeemer. Christ must be acknowledged, not only as a prophet, but as a Savior; not only as our example, but as our propitiation; not only as our forerunner into the heavens, but as our intercessor, also, before the throne of God; not only as come in the flesh, but as ever all God, blessed forever.

With Paul, men must determine to know nothing, as the way of salvation, but Jesus Christ and him crucified; and Ministers must feel the tremendous import of the anathema, denounced against him, who preaches any other Gospel, than that which Paul preached. Men must cease to create meanings for the Scriptures; and permit God to speak for himself. Universally there must be throughout the world one Lord acknowledged, one Mediator, and one faith.

"This change in the doctrines of men is indispensable to the great end, mentioned above, because the character will ultimately accord with the doctrines which are actually believed, to such a degree, that no man is better, and almost every one worse, than the doctrines which he embraces, declare; because truth only, conducts the heart to righteousness, while error leads it only to sin; and because truth is the sole instrument of our sanctification." pp. 9—15.

At the close of the discussion of the change to be effectuated in the conduct of men, the following vivid description of the general influence of religion is so admirable, that we are unwilling to omit it.

"Then Religion will resume her proper station; and no longer be subordinated to pleasure, gain, and glory; to frantic scrambles about place and power, and the aggrandizement of wretches, who steal into office by flattery and falsehood, in order to riot on pecculation. From Heaven will she descend, clothed with a cloud, and a rainbow upon her head: her face, as it were, the sun; and her feet, pillars of fire. In her hand she will hold a little book: and that book will be opened to the eyes of all the nations of men. On its pages they will read, in lines of light, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." God himself will dwell among the great family of Adam, and be their God; and they shall be his people. The joy, which is kindled in heaven over repenting sinners, will be renewed, not over one solitary convert, but over nations born in a day. The path to Heaven will become the great highway of mankind; not wandered over by now and then a lonely traveller, but crowded with hosts: while the broad road to perdition will be untrampled and desolate. The skies will pour down righteousness; and the earth open, and bring forth salvation. Above,

all will be sunshine, and smiles: below, all will be a paradise. The Church will be clothed with the sun; the moon will be under her feet; and upon her head a crown of twelve stars will beam with immortal splendor." p. 19.

In answer to the second question, the preacher states, in substance, that the great work under consideration is to be accomplished, not by *miracles*, but by *means*; that St. Paul has given us the law of procedure, which is, that the word of God is to be sent into every part of the earth with missionaries to explain it, and accompanied by other books into which the word of God is transfused; that these missionaries are to exhibit the spirit of the Gospel as the controlling principle of their conduct; that the evangelical spirit manifested by the Gentiles will convince the Jews of the truth of Christianity; that this conviction will be succeeded by a divine influence, which will convert to God this long estranged people; and that the restoration of the Jews to their own country will awaken in all nations a conviction of the reality and excellence of Christianity,—a conviction to be followed, in like manner, by a divine influence, under which the world shall be rapidly and universally renewed.

The whole of the answer to the third question, which is necessarily much more brief than we could have wished it, is as follows:

"The third question; 'By whom are these things to be done?' admits but of one answer. They are to be done by Protestant nations; and, extensively, by Us. In other words, they are to be done by those, to whom God has given the means, and the disposition.

"On this subject there can be no debate. The time for doubt is past. The

work is begun. Missionaries already in great numbers run to and fro: and knowledge is, even now, greatly increased. The Gospel of the kingdom is already preached in Greenland; in Labrador; in Tartary; in Hindostan; in China; in New Holland; in the Isles of the Pacific Ocean, and the Carribean Sea; in Southern America; and in the African deserts. The voice of Salvation, the song of praise to JEROVAM, echoes already from the sides of Taurus, and trembles over the waves of the Ganges. The Bible has travelled round the Globe. The *Esquimaux* now turns over the pages of the Gospel, written in his own tongue: the wild inhabitant of the Cuban has dropped the Koran; and reads with wonder, hope, and joy, the things of the Savior: and the poor wanderer of *Caf-fraria* listens to the hymn, sung from heaven to the Shepherds of *Bethlehem*. From land to land, and from sea to sea, the Word of JEROVAM runs, and is glorified; and throughout its divine career sheds, like its Author, light, and life, and happiness, on this benighted world.

"In such an enterprise, all, who engage in it, must be united. Consider how vast the work is; over what an extent of the earth it is to spread; what countless millions it is to reach; what a multitude of hands must be employed; what a multitude of hearts; what a multitude of prayers; what extensive contributions are necessary to supply the expense; and how many heralds of salvation must proclaim the glad tidings of great joy. In such a work, should all Protestant nations unite; and all the individuals, which those nations contain; how imperfectly sufficient would their labors appear to the human eye, for the successful accomplishment of an enterprise so vast, a consummation so divine!

"If Christians do not unite their hearts, and their hands, they will effectuate nothing. Solitary efforts will, here, be fruitless. Divided efforts will be equally fruitless. Clashing efforts will destroy each other.

"It is a shame, for those, who wear the name of Christians, not to unite with others. Christians in such a purpose, as this. It is not the purpose of a sect, a party, or a name. It is not a purpose of superstition, bigotry, or enthusiasm. It is a purpose of God; an object of the highest complacency to Infinite wisdom. Shall not those, who have been made to drink into one Spirit, show themselves, while professing to aim at such an object, to be of one accord, and one mind? Shall not forms, and modes, here be forgotten; and, so far as the attainment of this mighty end is concerned, all names be lost in that of Christian, and all diversities amalgamated by the piety and benevo-

gence of the Gospel? Shall not those, who profess to be Christians, prove by their harmony in this divine undertaking, that they are, indeed, the flock of Christ; that they belong to one fold; and that they are led by one Shepherd?" p. 22—24.

We intreat our readers to ponder well the *universality* of the duty, which is so forcibly pressed upon the conscience, in the preceding paragraphs. Let all Christians unite in this great-work of enlightening the nations; let them unite with a zeal and alacrity proportioned to the magnitude and glory of the cause; and their union will make the work easy, as well as delightful. If as much public spirit were manifested to print the Bible, and support missionaries, catechists, and schoolmasters among the heathen, as has been manifested by great communities, in all ages of the world, to support armies, equip fleets, build cities, and perform other great works, with a view to extend national dominion, or gratify national pride;—if all, who give satisfactory evidence of being real Christians, should with one heart exhibit a public spirit in the service of their Lord, equal to that which is exhibited by the men of the world, in the prosecution of any object which is valuable in their estimation, a new and glorious era would at once dawn upon mankind;—an era infinitely surpassing all preceding times, so far as benevolent associations, formed and conducted on a large scale, are concerned. Good men very frequently view charitable efforts as necessarily confined to a very contracted scene of operations. They seem never to have reflected, that the expense of supporting a thousand missionaries, and schoolmasters, is

not greater than that of supporting a thousand soldiers in active service. The second and third rate nations in Europe, have always felt able, in modern times, to keep a military establishment of from fifty thousand to one hundred and fifty thousand regular troops. What sums might be raised to extend the dominion of the Prince of peace, if a proportionate zeal were in operation to support the soldiers of the cross.

On the subject of the universal obligation to diffuse a knowledge of Christianity, we shall now introduce a paragraph from the speech of Mr. William Smith, delivered in the British House of Commons, on the act which opens India to the labors of missionaries. He had stated, and commented on, some of the enormities of the Hindoo worship, when he proceeded as follows:

"Facts like these convinced him not only of the necessity of some step being taken to meliorate the condition of such a people; but when he recollected that these barbarities were probably performed under the eye of the British Government in India, it was indeed a lamentable and most culpable indifference not to put forth a helping hand, and attempt to prevent it. Preferring, as he did, the mild and rational system of Christianity, and strongly deprecating the pernicious system of Hindoo superstition, he could not persuade himself but what it was the duty of the British Legislature, of every body of men, of every individual, in a country professing itself to be Christian, to seek, by every prudent means, to bring about that improvement, which must inevitably, though gradually, abolish the exercise of rites so shocking to reason and humanity." *Ch. Ob. for Aug. 1813. pp. 494, 495.*

We have quoted the foregoing sentences, not on account of any peculiar vigor of thought; or expression, contained in them, but to present our readers with

the deliberate opinion of a grave statesman, who had his mind principally intent upon the temporal improvement of the Hindoos. If such a man thought it the duty of *every individual* in a country professing itself to be Christian, to promote the happiness of pagans in this life, by laboring to proclaim Christianity among them, how much more will this duty be felt, if the mind be directed to the everlasting glory of which all genuine converts from idolatry will participate.

The remainder of the sermon is occupied in urging 'the motives to engage in this honorable enterprise.' The first of these we cannot abstain from quoting entire.

"1. *The work to which you are summoned, is the Work of God.*

"My brethren, it is the chief work of God, which has been announced to mankind. It is the end of this earthly creation. It is the end of this earthly Providence. It is the glorious end of Redemption. It is the subject of the first prophecy, ever delivered to man. It was repeated in the second. It was reiterated in the long train which followed, in a thousand varieties of sublimity and rapture. The eye of the seer, extending a divinely enlightened vision down the vale of futurity, beheld, at an immense distance, this glorious object, dimly ascending above the horizon. Remote as it was, and obscurely as it was seen; it warmed his mind with wonder and transport. The prophet Isaiah, sublime beyond any other writer, accustomed to thoughts, fresh from heaven, and speaking with a tongue which emulates that of Angels, rises, whenever this subject is presented to his view, above himself; and lifts his wing for a loftier flight towards the angelic world. And shall not we, to whom this dispensation is *nigh, even at the doors*, catch a portion of his fire, and glow with a share of his ecstasy? We profess to love God. Shall we not unite with all the heart, to further the divine purpose, for which he made the earth and the heavens? We profess, that we have believed in Christ. Shall we not advance with our utmost powers the ex-

alted end of his labors and sufferings? Here, *He, for whom are all things, and by whom are all things*, is bringing many sons unto glory. Here the Redeemer is multiplying the trophies of his cross, and the many crowns of his final triumph. This is the great harvest of the world. He is now about to send his angels, to gather his elect from the four winds. Who would not unite himself with such laborers in such an employment?" pp. 24, 25.

The second motive is thus stated: "*The present is the proper time for this glorious undertaking.*" The preacher having observed, in substance, that almost all judicious commentators agree, that the millennium cannot be very distant; and having sketched out, with a masterly pencil, some of the principal features of the wonderful transformation to be experienced by mankind; bursts forth in the following eloquent strain, descriptive of the universal piety to be witnessed on the Sabbath:

"How astonished must the earth be, how delighted the heavens, to behold the Sabbath dawn with serenity and peace upon Japan; and moving slowly, and solemnly, round this great world, shed its evening lustre upon California; and see the earth, one vast altar, and the sky one magnificent temple of JEHOVAH; perturbed with incense, offered up by the immense congregation of man? Who does not discern, that the centuries, which will expire before the specified date, will be a stunted period for the accomplishment of such a work as this? Who will not rejoice, and take courage, when he hears it proclaimed from heaven concerning this very work, '*JEHOVAH, will hasten it in its time.*'" p. 27.

This passage is succeeded by additional reasons for considering the present as the proper time. They are worthy of the most diligent attention.

"The present is the proper time, also, because this work is actually begun; and begun upon an astonishing scale. How won-

derful is it, that so many persons should have united in it; that such persons should have united in it; that they should have acted with so much Christian enthusiasm; that so many prejudices, which have hitherto been moles, and spots, on the divine aspect of Religion, should have disappeared; that contributions should have been so extensively, so liberally, so ardently, made; that prayers should have mingled in one strain of supplication from a thousand lands; that the Bible should have traversed the globe with the flight of an Eagle; and that Missionaries should already have proclaimed the tidings of eternal life to the four corners of the earth! The streamlet has already become a river: the giver will soon expand into an ocean. Should these efforts cease; should this spirit expire: how many generations of men may pass, before the same mighty advantages will return; before even the attempt may be renewed?

"There is a crisis in all human affairs. If seized, it almost ensures success: if lost, every thing is lost with it. Sow in season; and you will reap a rich harvest. Sow out of season; and you will reap nothing. For the great purpose before us *the present time is that crisis*. Look at these men. God summoned them together. Look at their efforts. God inspired them. Look at their success. The blessing which created it descended from God. The voice of his Providence, *powerful and full of Majesty*, calls to us, "*Go forward*." p. 23.

The third motive is found in "*the necessity of this work*." From the discussion of this topic, which occupies five pages, and concludes the discourse, we were much at a loss which part to select. The first of the following paragraphs closes in a manner so eloquent, so impressive, and so perfectly descriptive of the real state of mankind and of the encouragements to missionary labors, that we have fixed upon it. The second expatiates on the value of a single immortal soul. The third describes the great consummation of successful attempts to save the heathen, and forms the sublime conclusion of this truly admirable discourse.

"*"The whole world," says St. John, speaking of his own time, "lieth in wickedness:"* lieth, (for such is the indication of the original,) as a man slain lies weltering in his blood. How extensively is this strong picture a portrait of the world at the present moment? Cast your eyes abroad over this great globe, and mark how vast a portion of its surface is, in the moral sense, an immense field of death; a place of graves; a catacomb, where souls are buried, to wake no more. Look narrowly. Not a limb moves; not a bosom heaves. Listen. Not a sound trembles on the ear. Life has vanished: and solitude, and silence, brood over this receptacle of departed men. Who would not obey the voice, which commands, "*Take ye away the stone from this grave;*" *while the Son of God stands before the entrance, ready to call to each of its slumbering inhabitants, "Lazarus come forth!"*" pp. 28, 29.

"The great duty before us is to rescue men from sin and perdition. All numbers halt; all comprehension, beside that which is infinite, sits down in despair; when the worth of the soul, and the import of its eternal happiness or eternal woe, are to be estimated. Ascend on the wing of thought to the world of life. Station yourselves before the throne of infinite Greatness. Behold there an immortal mind, no longer a rebel against its Maker, no longer an outcast from his kingdom; but a child, an heir of God; a joint heir with *Jesus Christ* to the heavenly inheritance: its sin washed away in the blood of the Lamb: its conflicts ended: its victory achieved: its crown of glory won: and its career of transport commenced, to improve and brighten forever. Weigh this mind, and the blessing treasured up for its enjoyment, with the silver and the gold, the pains and the labors, which you, and all others, may be supposed to contribute for the accomplishment of its salvation: and you will pronounce them all *nothing, less than nothing, and vanity*. Weigh against such a mind, the world, which we inhabit. Weigh against it the universe, with all its worlds, and suns, and systems: and you will pronounce them, *the drop of the bucket, and the small dust of the balance*." pp. 30, 31.

"You are not to rejoice merely in beholding the renovation, virtue, and happiness, of a world. You are not merely to follow in thought a single sanctified spirit, or millions of such spirits to the realms of glory. The day is on the wing in which we, and they, shall hear the voice of the Archangel, and the trump of God, summoning all who are in their grace to

come forth. What thoughts will it then awake in the soul; with what emotions will the bosom heave; when the eye looks round upon the divine assembly of perfect minds, re-united to bodies, raised in incorruption, power, and glory; to be conscious, that even one immortal being has been rescued from the second death, and placed in the possession of endless life. How will the heart labor; how will the soul expand with vast conceptions; when it beholds, not one, but hundreds, thousands, millions, led by the efforts of ourselves, and our contemporaries, from the east, and the west, from the north and the south, to the right hand, of the Judge; and acknowledged before the universe as his friends and followers. And O, my brethren, with what ecstacy shall we accompany them to Heaven; seat ourselves by their side; learn from them the story of their salvation; and hear, pronounced by their own lips with a gratitude, which will increase forever, "The glory of this delightful world, the blessings of this immortal life, we owe first to God, and next to you!" *Unto Him, that loved us, and washed us from our sins in his own blood; and hath made us kings, and priests, unto God, even his Father: to him be glory, and dominion, forever and ever! AMEN.*" pp. 32, 33.

We hope our readers will not be satisfied with the foregoing extracts, copious as they are, but will procure the sermon for themselves. We can assure them, that a perusal more than once repeated has not diminished our admiration of it, as a splendid piece of composition, or as a just and forcible appeal to Christians in favor of the missionary cause.

L. *A reformation of morals practicable and indispensable: A sermon delivered at New Haven, on the evening of Oct. 27, 1812. By LEMAN BEECHER, Pastor of the First Church in Litchfield, (Conn.) New Haven. 1812.*

Constitution of the Massachusetts Society for the Suppression of Intemperance. And Report of

the Board of Counsel prepared for the anniversary of the Society, May, 28, 1813.

Connecticut Society for the Promotion of Good Morals. Formed in Hartford, May 19, 1813.

THE events of the last quarter of a century, and the signs of the present times, are without a parallel, in the history of the world. Since the commencement of this period, the wheels of Providence have rolled on with unexampled rapidity, shaking terribly the earth in their progress, and threatening still deeper and more awful concussions, than have yet been experienced. Within this period, the fountains of the great moral deep have been broken up, and an overwhelming flood of infidelity has desolated some of the fairest portions of the globe. Within this memorable period, every thing, almost, has been great. *The devil has come down with great wrath.** Under his dark banner, the beast and the false prophet have mustered a mighty host, for the subversion of all existing governments and the destruction of Christianity. The wicked, every where, have been giants in wickedness, and in many instances giants in power. While they have walked triumphantly through the earth, they have blasphemously set their mouth against the heavens,† and madly attempted to overthrow the pillars, that support the throne of Omnipotence. Military operations have been conducted on a tremendous scale, and the storm of war has again and again, swept over

* Rev. xii, 12.

† Ps. lxxiii, 9.

nearly the whole continent of Europe, with a fury and rapidity wholly unknown and unthought of before. Veteran armies have been destroyed and kingdoms conquered, almost in a day. What are now called mere affairs of outposts would formerly have been considered as great battles. The customary marches of the modern Sen-nacherib through populous and warlike nations in arms against him, have been such as Hannibal and Cæsar would have deemed it madness to attempt. The lust of dominion has increased with its extension; and the flames of war, which had already consumed nearly every thing valuable throughout a large part of the old world, have rapidly extended, till the two great continents of Europe and America are wrapt in one mighty blaze.

But we bless God, that *in wrath he has remembered mercy*: that there is a bright, as well as a dark side to the cloud, that now hangs over the earth. If the enemy has been coming in like a flood, the Spirit of the Lord has lifted up a standard against him. If infidelity has put forth a rank and noxious vegetation, the servants of the Most High have been strengthened to mow it down. If the earth has produced Philistines, the Lord has raised up Samsons to crush them or put them to flight. If the armies of the living God have been defied by a succession of Goliaths, there have not been wanting Davids to meet them with the sling and the stone. If great efforts have been made to destroy the Church, great and successful

efforts have also been made to *lengthen her cords and strengthen her stakes*. If the prince of darkness has put forth all his strength, the Lord has shown himself stronger than he. If the apostles of infidelity and error have been unusually numerous and zealous, so have been the heralds of the cross. If the furnace of Babylon has been heated seven times hotter than usual, the servants of Jehovah have been seen walking untouched in the flame. If *evil men and seducers* have been multiplying and *waxing worse and worse*, the disciples of Christ, we doubt not, have, at the same time, been increasing in numbers and in graces. If the Bible has been attacked with unheard of virulence and blasphemies, it has been defended with unexampled ability and complete success. If, in fine, the dragon has poured forth a flood out of his mouth after the woman, the earth has helped her by swallowing it up; and, in the mean time, the holy waters from the Sanctuary have begun to flow, in gentle, increasing and fertilizing streams, through the desolate regions of paganism.

Yes, (O cheering thought,) God is according to ancient promise *building the walls of Zion in troublous times*. It is within the short, but momentous period, which we have been contemplating, that HUNDREDS of Bible Societies, and almost all the missionary societies now in existence, have been formed. It is within this period, that Christians of various denominations, in Europe, Asia, and America, have brought their free-will offerings to God, for the prom-

tion of his cause, with a zeal, and largeness of heart never equalled since the days of the Apostles. And it is within this period, more especially the latter part of it, that efforts to do good, whether on a large scale or a small one, whether at home or abroad, have been eminently crowned with the Divine blessing.

Perhaps some of our readers may be ready to think, that in the preceding remarks, we have lost sight of the sermon and the societies, which are placed at the head of this article. We can assure such, (if such there are,) that though our eye may seem to have wandered, we have steadily kept in view the point at which we aimed, when we sat out. The infant societies of Massachusetts and Connecticut for promoting good morals, are not, indeed, such firm and lofty pillars, in the spiritual temple which God is now building on earth, as are the British and Foreign Bible Society, the great English missionary societies, and many other similar institutions. But we certainly regard their formation as among the auspicious events of the present day, and indulge the pleasing hope, that under the smiles and guidance of a gracious Providence, they will speedily attain to the vigor and strength of manhood, and bear a distinguished part, in bringing about a general and thorough reformation—that they will stand as sentinels before the Ark of God; and *waxing strong in the Lord and in the power of his might, will do exploits.*

Mr. Beecher's sermon first claims our attention, as it was preached antecedently to the or-

ganization of the above named societies, and with the avowed object of pointing out the instant necessity of vigorous and united efforts, on the part of all the wise and good, for the preservation of our moral and religious institutions. The discourse is characterized by perspicuity, plainness and good sense. We regard it as a handsome specimen of clear, strong thinking, and good writing. The sentences are generally short, simple and pointed. The style is every where manly, often distinguished by a nervous conciseness, sometimes boldly figurative, and towards the close marked by a good degree of genuine pathos. The thoughts, for the most part, are *quasi* familiar; i. e. such as, when suggested, make us wonder why they never struck us just so before. The divisions are natural, and the various illustrations striking. Mr. Beecher comes, like a man of business and skill, directly to the point. He "speaks right on." He is too ardent in the pursuit of his object, to turn aside after flowers, or even to gather them, when they come in his way. If he was ever troubled with the temptation, which so easily besets many writers, to sacrifice strength to smoothness, and *sense* to *sound*, he has evidently triumphed over it. Not that he appears to be an enemy to all ornament, or to despise the use of the file. For if his periods are sometimes abrupt, they are often well turned, and never obscure. If the bones and sinews and muscles are in some places rather too visible, in others they are handsomely, if not elegantly, covered. If his figures are not invariably

supported throughout to the full satisfaction of a mere critic, they are judiciously chosen, and pertinently introduced.

But it is time to give our readers an opportunity to judge of the discourse for themselves, so far as we can do it, by presenting them with a brief analysis, and a few extracts. The text is found in Ez. xxxiii, 10 *Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how should we then live.* Mr. Beecher's doctrine from these words is, "That a work of reformation, in a time of great moral declension, is a difficult, but by no means an impracticable work." To illustrate and enforce this doctrine he proposes,

I. To consider some of the difficulties, which may be expected to impede such a work,

II. To show, that it is, notwithstanding, entirely practicable.

III. To consider some of the ways in which it may be successfully attempted: And

IV. The motives to immediate exertion.

The difficulties which the preacher anticipates, are such as result from the number and character of those who must be affected by such a work; particularly, from the selfish who thrive on the vices of others—from those whose friends are immoral—from the timid, falsely called peace-makers—from the indolent—from those who are too much absorbed in their own concerns to think of the public weal—from the slaves of popularity—from the unmanly dejection of some, and the unwarrantable expectations of others, that Providence will interpose to save us, without the use of means—from the cry of *innovation*, on the part of some, and of *no danger*, on the part of others.

(To be continued.)

RELIGIOUS INTELLIGENCE.

HAMPDEN BIBLE SOCIETY.

In conformity to an intimation in p. 330 of our work, we now publish the address of this Society. We have observed, that papers of this kind receive from the wise and reflecting peculiar consideration. They ought to receive it, as they are composed with deliberation, by men of experience, who have a benevolent regard to the best interests of the community, and of mankind. Ed.

To Christians of every denomination.

THE object of this address is to call your attention to a general, and as far as it is possible, a universal distribution of the Holy Scriptures among all classes of citizens.

Very much has been done in every part of the world by societies formed in Great Britain for this purpose. In almost every part of the United States associations have been formed to accomplish this object; but much more yet remains to be done. We presume you cannot be ignorant of the unrivalled exertions made by the British and Foreign Bible Society, and of the very extensive success which has attended them. This society was first formed in the year 1804, and it appears by their last annual report, that in the last year they expended more than \$146,000*.

* During the year which ended with last April, that Society and other Bible Societies in Great Britain and Ireland expended about \$400,000. Ed.

and had, in the whole, distributed very nearly 432,000 Bibles and Testaments. But as their views are directed to every part of the known world, their field of exertion is immense. In every part of the united kingdom of Great Britain and Ireland, auxiliary societies are formed, many of them having under them Bible associations, the principal objects of which are to provide the Scriptures for the poor in their immediate neighborhood. Several societies already have been established, in this Commonwealth and they are rapidly increasing. We trust that the inhabitants of this county will not be silent and inactive spectators of these exertions.

We will not for a moment suppose it possible that any can doubt the importance of the universal diffusion of the Bible among all classes of the people. "It is the Great Charter, which makes even the slave a freeman. How multiplied and extensive the evils for which human legislators can provide no remedy. They are to be removed only by that influence which reaches the heart. The diligent perusal of the Scriptures can scarcely fail to elevate the standard of principle, to raise the tone of morals, to tame the fierceness of the passions, to make men better in all the domestic relations of life; better neighbors, better citizens and members of civil society. But when man is considered as an immortal being, and the Holy Scriptures as containing the words of eternal life, as revealing the will of God to man, as teaching the only way to glory, honor and immortality, all must unite in declaring them "*the pearl of great price*," to obtain which a wise man will sell all that he hath. *The law of the Lord is perfect, converting the soul—the testimony of the Lord is sure, making wise the simple—the statutes of the Lord are right, rejoicing the heart.* It ought ever to be remembered by us, that our ancestors came to this country with very little except their Bibles, that they might read and enjoy them without molestation; and that every thing valuable in our character or circumstances is to be traced to this book. All consider the Bible as the standard of truth, all appeal to it to decide their faith and practice. The object of the society therefore embraces men of every description. Whatever may be said of creeds and rules of discipline, none can object to the Bible without note or comment; all therefore, of every denomination of Christians, are bound to unite their efforts to spread it through the world.

It is possible some may imagine that there can be no great necessity for the interference of such a society as this; that the poor are or may be sufficiently

supplied without its aid. We bless God that the Bible is so extensively possessed; we wish it were universally enjoyed. But we are convinced the fact is otherwise. From actual investigation it has been found that in this state and in Connecticut, as well as in other places, there is a very great deficiency: some are entirely destitute; some have had good Bibles; but they now possess only fragments; some copies are so torn and defaced that even expert scholars could not read them. There can be no doubt but that the same result would follow an investigation in this county. Ministers as well as others who have not thoroughly examined, will, to their surprise, find great numbers without Bibles. Let no one make this objection till he has been to every house, and upon actual examination found a sufficient number of whole and legible Bibles.

Will any one, prone to excuse himself from this charity, say that the destitute situation of the poor is their own fault. This is by no means universally true. But be it granted: they are not the less to be pitied or relieved. Do such objectors consider what merit of theirs gives them a right to the blessings which they enjoy. To what do you owe your birth and education in a Christian country? Who hath made you to differ?

Was not the Bible first given on account of the fault of man? Did not HE to whom all the prophets bare witness, the *Desire of all nations*, come to preach the Gospel to the poor—to redeem and to save those that were lost? Does it concern you to know how the objects of this charity might have done better? You give to supply the temporal wants of those, whose carelessness, whose follies, whose vices, have brought them into extreme distress; and you herein do well, to imitate him that sendeth his rain on the just and on the unjust.

You would be filled with horror and anguish, should you knowingly suffer one of your poor, improvident neighbors, to perish with hunger, when you could easily supply him with food. And will you feel no remorse, when you withhold the Bread of Life, and permit him to suffer everlasting destruction?

You direct medicine to be given to the poor when sick, though you cannot be certain that it will save him from death, and must certainly know that the time will come, when medicine cannot save him. Will you be so solicitous to save the dying body, and refuse your assistance to save the soul from eternal death, while you know that what you give may be the means of escaping the second death? Do you fear your gift may be abused? Accompany it with fervent prayer, that

he who receives it may make it the man of his counsel, at all times. Remember to his own master he standeth or falleth. This charity is less liable to be abused than almost any other. To some it may indeed be the savor of death unto death; but even when this is the case, and one who receives it despises it, the very Bible which he despises may be destined to great and extensive good. It ought to be mentioned with gratitude to the Father of mercies, that at the time when He has put it into the hearts of so many to aid in distributing His holy word, He has most remarkably given those to whom it is sent, a disposition to receive it with great thankfulness, and, as far as can be perceived, in many instances, a heart to obey it. Say not then, *Surely in vain is the word of the Lord given to them.*

The diffusion of the Scriptures, without note or comment, is the sole and exclusive object of this society.

The first attention will be paid, to supply the destitute in the county, either gratuitously, or at reduced prices. The terms of the constitution, hold out an opportunity to all persons, to supply their families with Bibles, at the same time that they can contribute to the relief of the necessitous, and aid the funds of the society.

Though this is our immediate object, we hope in a short time to be able to contribute our assistance, that all men, of every nation, may read in their own tongue the wonderful works of God.

We therefore request all, to lend their aid to this benevolent object. But ministers of the Gospel, especially, are respectfully called upon to recommend, patronize, and support it. Upon your exertions, we must principally depend, in distributing the Bible. You direct your hearers to search the Scriptures, and will willingly aid in enabling them to obtain them. When we turn from the distracted state of the world to these societies, the prospect is animating. We most fervently pray, that the everlasting Gospel may be preached to every nation, and kindred, and tongue, and people; and that all the ends of the earth may speedily unite in the heavenly song, *Blessing and honor, glory and power, be unto him that sitteth on the throne, and unto the Lamb, for ever.*

BIBLE SOCIETY OF VIRGINIA.

WE have the pleasure of stating to our readers, that a Bible Society has lately been formed, under promising auspices, in the oldest and one of the largest of the American States. We publish the Address, and such articles of the Constitution as will be generally interesting. The plan of the Society seems to have been formed

on a large scale, and with reference to future widely extended operations. In this we rejoice. The address and the constitution distinctly recognize the claims of the heathen upon the charity of Christians. The same spirit, which prompts to active exertions in circulating the Scriptures among ourselves, will prompt to bestow the same blessing upon the heathen, whenever it shall be practicable.

It appears that Auxiliary Bible Societies were about to be formed in different parts of Virginia. Etc.

ADDRESS OF THE MANAGERS OF THE BIBLE SOCIETY OF VIRGINIA, TO THE PUBLIC.

A SOCIETY for the distribution of the Holy Scriptures to the poor in our country, and to the Heathen, has been recently instituted in the city of Richmond. The Managers of this association solicit the attention of the public to the following brief statement of the origin and design of the institution, the interests of which they have in charge.

About ten years ago, an association was formed in England, under the name of "The British and Foreign Bible Society." It was soon perceived that this institution would be productive of the most important benefits, both to the Christian and Heathen world. Under the favor of Providence, it has been successful beyond the most sanguine hopes of its friends. The establishment of this society soon attracted the attention of the friends of religion in this country; and first in Philadelphia, afterwards in various other towns, in the United States, associations were formed for the charitable distribution of the Holy Scriptures. In imitation of this good example, a society has been established in our metropolis for the same purpose of love. For the general principles, according to which this institution is to be conducted, reference is requested to the Constitution, subjoined to this address.

It has been already stated, that the object of the society is the distribution of the BIBLE. It would seem needless, as well as arrogant, to recommend this *Book* to the Christian public. They who are acquainted with its doctrines, its precepts and promises; and have felt their life-giving influences, have written on their hearts a commendation of the Holy Scriptures, which supercedes the necessity of any other. To persons of a contrary character we would suggest, that these *writings* were given by inspiration of God: are profitable for correction, for reproof, for instruction in righteousness. They make known to us what God is; and the duty which he requires of man.—They afford

the best rules of "*how living*;" and teach the only way to be happy. They are adapted to every age and nation: and to every variety in the circumstances of man.—They teach rulers to love righteousness; and the people to render obedience to the laws, and reverence to the magistrate. They teach husbands to be faithful, wives to be submissive, and children to be dutiful: They make humane masters, and honest, industrious servants: They lay suitable restraints upon the passions of the young, and afford strength to the old.—They are our guide in perplexity, our comfort in sorrow, our stay and support in the hour of death. The light that beams from them, illuminates even the darkness of the grave, and enables us to see beyond it a "better country" than this, "even a heavenly." In a word, they fit us for both worlds, for earth and heaven, for the life that now is, and for that which is to come.

They who cordially receive the Scriptures esteem them their best treasures but do not wish, like the miser with his gold, to lock them up in a *sure place* and debar others from the use and enjoyment of them. When once the word of God enters the mind, and is received in love into the heart, it creates the desire that others may feel its salutary influence, and rejoice in its consolations. When once this treasure is duly valued and truly enjoyed, the wish is excited that the whole human family may partake of it. Hence, the efforts now making to circulate the Scriptures. Hence have originated numerous institutions in our own, and in other countries, whose object it is to make known divine truth to all the nations of the earth. To aid in the great and glorious work of spreading the *glad tidings* of great joy through all the world, is the object of the Bible Society of Virginia. Already, that stream of heavenly mercy, which for ages had been confined and limited in its course, has begun to flow into all lands, and to diffuse through them its fertilizing influences. It is now allowed us to hope, that at no distant period, and chiefly through the instrumentality of Bible Societies, "Rivers of gladness will water all the earth, and clothe all olives in beauty." Even now the solitary place is made glad, and the wilderness buds and blossoms as the rose. To aid even in the smallest proportion, and as the humblest instruments, in the establishment of Christ's kingdom in all the earth, will be an honor in the judgment of the Managers of the Bible Society of Virginia, in a very high degree transcending any thing, and every thing, that the world can bestow. They therefore affectionately, and respectfully invite Christians, of every

creed and denomination, to unite with them* (as they may well do) in this labor of love; and let there be an undivided effort to communicate to the whole human family, the light and the hope, and the peace, which the Gospel affords.

That there is at present great need for the exercise of this charity, is most manifest to any impartial inquirer. Wide is the dominion of sin in this world. Dark is the cloud of ignorance and error now covering the earth. Unnumbered millions of the human race are now under the influence of Mahomedan delusion, or involved in heathenish darkness.—Who can contemplate the wretched outcasts of Africa, the miserable victims of Hindoo superstition, or the savages of our own wilderness, engaged in their obscene and bloody rites, misnamed religion, and not feel the invincible persuasion, that Christians, who rejoice in the blessed hopes of the Gospel, ought to contribute a portion of "their substance," for the purposes of sending the messages of Heavenly mercy to these benighted nations?—But if these objects of charity should appear to be too remote, to excite an interest in the breast of any among us, let us look at home. We are called a Christian people, and with good reason we rejoice in the light which shines around us; but there are numbers in this highly favored land of ours, who have no Bibles. In the neighborhood of our large towns, on both our eastern and western frontier, and among our soldiers and sailors, the Bible might be distributed to great advantage. Recent as is our institution, application has already been made in behalf of the poor who are destitute of the Scriptures. Should the Bible Society of Virginia be able to furnish the word of life to all the poor in our state, even this work will be a work of love to be had in everlasting remembrance. But in addition to this, it will be a great convenience to many, not absolutely unable to purchase the Bible, to be supplied with the Scriptures at prime cost. And further, there is reason, from what has taken place in other countries, to entertain the hope, that many who have hitherto neglected the lessons of heavenly wisdom, will be excited by the exertions of the Bible Society of Virginia, to study the Scriptures.—Whether then we regard our own countrymen or the Heathen; the poor or the rich; we shall see that Providence opens a field of useful labor for us; and we shall find powerful motives to the most vigorous exertions in behalf of our institution.

And as there is great need of Bible So-

* *The Scriptures are to be distributed without note or comment.*

societies, so there is much to encourage the hope that our labor shall not be in vain in the Lord. The cause which we espouse, is the cause of Heaven. No institutions of charity that the world ever saw, have been so favored by a gracious Providence, as these which have for their simple and sublime object, the universal diffusion of the Holy Scriptures. God smiles upon this work of love in which his people are engaged. Indications of Providential interpositions, which cannot be mistaken, have on many occasions excited the hopes, and animated the exertions of the friends of Bible Societies.

The blessed effects of these institutions have been felt, not only by the objects, but also by the bestowers of this charity. The gift of a Bible has often proved to be like the exercise of mercy, "twice blest; in him who gives it and in him who takes." They, who have contributed their money, and employed their time in sending the invitations of grace to the poor and destitute, have often been made rich in the gifts of heavenly mercy, and have been made to rejoice, with joy unspeakable and full of glory.

Again; Christians of all denominations have united in this as a common cause. Catholics and Protestants, of every denomination have, in many instances, combined their efforts in this glorious work, and the effect has been to shake the foundation of those prejudices which have long been the reproach of the Church.—Christians who have been for ages kept asunder; have been brought together. They have seen that, although differing in minor matters, they have all one great object in view, the glory of God in the salvation of man; and they have loved as brethren.—Protestants have held out the hand of brotherly kindness to Catholics, and Catholics have implored the benediction of Heaven upon Protestants, for the gift of the Bible. To hear the acknowledgements of gratitude made by the objects of this charity, is enough to make a Christian think himself *unfortunate*, in not having heretofore aided in the distribution of Bibles. From many parts of the world, the voice of praise and thanksgiving is addressed to the God of Love, that he ever put it into the hearts of his people to establish Bible Societies. From the northern to the southern extremity of Europe, from Africa and Asia, and from many parts of this western world, prayer is offered to Almighty God for his blessing on those who give Bibles. In places where, thirty years ago, the orgies of a cruel superstition were perpetrated, the God of love is worshipped in spirit and in truth.—Wretches who seemed destined to stain with their blood the altars of the *Idola Moloch*, are now washed in the foun-

tain opened in Mount Zion, and sing the praises of the Lamb of God that taketh away the sins of the world. Through the instrumentality of Bible Societies, the abodes of misery have been made to resound with the voice of gladness. The child of sickness and poverty has been made partaker of heavenly consolation, and has been taught to seek a place in that country where there is no sickness, nor sorrow, nor death; a portion in that inheritance, which is incorruptible, undefiled, and never-fadeth away.

One other motive will be submitted for consideration before the close of this address. In times of danger the favor of Heaven, is the safety of a nation,—“If God be for us, who can be against us.”—But to obtain this favor we must do the will of God; we must imitate him who hath taught us that “it is more blessed to give than to receive;” We must not forget “to do good and to communicate, for with such sacrifices God is well pleased.”

The Managers of the Bible Society of Virginia would then make a solemn and affectionate appeal to the people of this state, in behalf of the poor and destitute, the ignorant and erring, both in our country and among the Heathen: And would call upon them, as men, as pagots, as Christians, to aid in extending the saving health of the Gospel to all nations.—Thus will the blessing of souls ready to perish come upon you, and thus, your gold and silver, instead of “eating as doth a canker,” will make to you friends who will receive you into everlasting habitations; and finally, thus will the blessing of Almighty God “which maketh rich and addeth no sorrow therewith,” be bestowed on you and your beloved country. Let all those whom Heaven hath blessed in their store, contribute to this noble charity. Let auxiliary societies be formed in every county and town in our state, to correspond with the parent institution, afford their contributions, and receive such supplies as are necessary:—in a word, let Virginia be one great Bible Society, vigorously exerting itself to diffuse widely as the ruin produced by sin, the remedy provided in the Gospel of the grace of God.

The Managers cannot conclude their address without commending their infant institution to the care and favor of Almighty God, and imploring his blessing, without which all schemes are vain, all efforts fruitless. They also pray for the same blessing on their country. May it be a land of righteousness and peace.—May Virginia be an instrument in promoting the great designs of heavenly mercy to a lost world; and may the effort now commenced, never cease, until every family on earth is possessed of a Bible, and

every heart made to rejoice in the salvation of God.

Signed by order of the Board.

J. BUCHANAN, *President*.

J. H. RICE, *Corresponding Secretary*.

CONSTITUTION.

1. The title of this Society shall be, "*The Bible Society of Virginia*."

2. The object of the Society is, the distribution of Bibles and Testaments to the poor of our country, and to the Heathen.

3. The version of the Scriptures procured for distribution shall be that in common use; except when it is thought expedient to distribute copies in foreign languages, in which case, regard shall always be had to fidelity in the translation to the originals; and, in every case, the Scriptures distributed shall be without note or comment.

7. Persons of every religious creed or denomination may become members of this Society, upon paying five dollars subscription money, and binding themselves to pay four dollars annually, so long as they choose to continue in the Society. The payment, however, of fifty dollars in advance, shall, without any further contribution, constitute a person member for life.

8. The duty of the Managers of this Society shall be to purchase and distribute Bibles and Testaments to the poor, and to the Heathen, in the way that shall appear to them best calculated to supply the spiritual wants of the objects of this charity; and they shall keep a regular account of all their proceedings and expenditure; of which they shall lay a report before the Society at its annual meeting.

12. Two thirds of the Members of this Society may make alterations in this constitution when it may be expedient; except that the third article shall be unchangeable.

Managers for the present year.

Rev. JOHN BUCHANAN, *President*,

— JOHN D. BLAIR, } *Vice Pres.*

— JACOB GRIGG,

— JOHN H. RICE, *Cor. Sec'y*.

WM. MUMFORD, *Rec. Sec'y*.

SAMUEL GREENHOW, *Treasurer*.

ARCHIBALD BLAIR,

WILLIAM MATO,

ROBERT QUABLES,

GEORGE WATT,

Rev. JOHN BRYCE,

WILLIAM FENWICK,

ALEXANDER M'RAE.

CIRCULAR, ACCOMPANYING THE ADDRESS.

Richmond, 27th Sept. 1813.

SIR,

By order of the managers of the Bible Society of Virginia, a copy of their address to the Public, together with the Constitution of the Society is herewith transmitted to you.

If you approve the plan of furnishing to the poor of our country, and the Heathen, the blessed Gospel of our God and Savior Jesus Christ, it is hoped you will use your influence to establish an AUXILIARY SOCIETY in your neighborhood, to correspond with this, the parent institution; to afford all the information that can be collected in the vicinity respecting the proper objects of this charity; and to give such directions as you may think proper relative to the appropriation of the contributions which may be made by the Auxiliary Society, the establishment of which is here contemplated.

It is respectfully suggested, sir, that in fixing the rate of contributions for the society which you may be an instrument of forming, you will regard the circumstances of the people among whom you live, rather than the rate fixed by the Society already established in this place.

Any communications which you may have to make to the Society in this city, may be addressed to our Corresponding Secretary, whose name is annexed to this circular.

JOHN H. RICE, *Corresponding Sec'y*.

CHINESE EDICT.

Mr. Morrison, missionary at Macao, has transmitted to London the following decree. We learn from other sources, that the Emperor of China had previously issued several severe orders against the professors of Christianity. They formed a ludicrous jumble of arguments against this religion, and of vigorous enactments against its professors. It seems as though the world was awake on the subject; and all, who are not for Christ, are likely to take up arms against him. ED. PAN.

Canton, April 4, 1812.

The following Edict was translated from the Chinese into Spanish, by Segee, a Romish Missionary at Macao. Mr. Pearson, surgeon of the factory, translated it out of Spanish into English. }

I have not seen the original Chinese paper. I have seen several papers in the Peking Gazette; of which the following is indeed the substance. In those papers, however, the magistrates also are threatened with degradation, dismission from the service of government, &c. if they connive at the promulgation of what they denominate *TENCHU KHAOU* (*the Religion of the Lord of Heaven*)—the name which the Roman Missionaries have adopted. R. M.

CHINESE EDICT AGAINST CHRISTIANITY.

[Translated from the Spanish into English.]

The Criminal Tribunal, by order of the Emperor, conformably to a Representation made by HAN, the Imperial Secretary (in which he desired that the Promulgation of the Christian Religion might be obviated) decrees as follows:—

THE Europeans worship God, because, in their own country, they are used to do so; and it is quite unnecessary to inquire into the motive: but then, why do they disturb the common people of the interior?—appointing unauthorized priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law: and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to being a rebellion. Reflecting that the said religion neither holds spirits in veneration nor ancestors in reverence,—clearly, this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated?—and how shall the human heart be rectified?

From this time forward, such European as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be strangled, waiting the time of execution;—and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to He-tau-keang, &c. As for Tartars, they shall be deprived of their pay. With respect to Europeans at

present in Peking, if they are Mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand Mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, inquire and act. Excepting the Mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Peking, where there are no more Europeans than those employed in the Mathematics, they will not be able clandestinely to spread false religion. The Viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

EXTRACT OF A LETTER FROM A ZEALOUS GREEK MERCHANT TO A FRIEND IN MALTA, DATED

Santorino, Feb. 8, 1812.

My true Friend in the Lord, NOTHING gave me so much pleasure, on my arrival at Santorino, as your two letters. I have been, as you know, in many parts of Turkey, Syria, and Armenia, and in the neighborhood of the Caspian Sea, on my business; and I hope I have done some good in those parts, by the blessing of God. I was some time in a city, called *Musnull* (near the ancient Nineveh) where there are some Greek Christians, and a priest, named Basil, who is a relative, as he told me, of the primary bishop of Mount Lebanon. (Among the Maronites of the Armenian church, at Mount Lebanon, there are 12 bishops; but as they do not allow of the title of *Archbishop*, one is styled *Primary Bishop* or *Primus inter Pares*.) During my residence there, he granted me the use of his chapel to preach when I pleased. After two months residence there, not only the chapel, but a spacious square behind it, was filled. The priest celebrated mass only sometimes. He read a prayer over the heads of those who knelt before him, accompanied with imposition of hands, and

touching their foreheads with a relic in a shrine; for which he required to be paid. This, you know, is a custom in many parts of Greece; but which I abhor, and reproved him for thus imposing on the people. I endeavored to make him better acquainted with the Bible, which he had not got; and accordingly copied him the Gospel of John, in modern Greek; and though I employed a long time about this manuscript, I trust it may be blessed, and praise redound to God.

At some distance from Moussull, at a village called Har-ali, I met with a Christian gentleman of some note, who directed me to some others, whom I desired to call on me the next Sabbath-day at his house. They did not fail to come, and with them many who were not Christians, perhaps out of curiosity. We all knelt down and prayed together, and some wept. When they rose up, I discoursed to them of the importance of true religion; and the deplorable state they were in, if they felt it not. You cannot conceive, my friend, my spiritual satisfaction: I was quite overcome by the kindness of them. Every thing I could wish was at my service; and I was forced to stay many days; during which I had service every day. We fitted up a small chapel; but I am sure things will increase there. Providence so ordered it, that the gentleman I met with at first was a person of note among the people, as a serious and opulent man. I directed him to Aleppo or to Cyprus to get a minister; but I have since been there, and am sure he will not find one good for any thing. The priest and bishops are so ignorant, that they mingle their prejudicial insignificant ceremonies; and they are very mercenary, thinking only about getting money. Notwithstanding, the people of these parts of Asia are readily disposed to receive the true religion. Oh, that there were some one to make it known to them, that millions might be brought to be partakers of the benefits of the precious blood of our Lord Jesus Christ! Oh, my friend, how vile I feel myself, that the Son of God should descend from Heaven to undergo such sufferings for my redemption! God is unspenkably great, infinite, and incomparable: yet what am I? This is a point, you know, which has caused me great distress; but from this temptation I betake myself to faith; and there I find peace!

I must tell you another little circumstance which happened to me as I returned through Syria to embark. [Here the writer gives a long account of a sick person, whom he was called to visit, and in whose death he had great hope; and then he adds, the death of this man seemed to be the means of awakening

many.] We fitted up a chapel in a wood, and baptised several, stopping there 24 days; and at my departure they gave me every thing necessary, and would escort me, for fear of robbers or assassins. I could but promise to send them a minister, if possible, to help them; and in this I had some confidence, as I was going to Nikossia, in Cyprus; but I could do nothing there with Caramili the bishop, who replied to my earnest entreaty very coolly, by saying, he must not mind those parts, but his own flock. The best way now to execute my promise, is for you to write to your good friend Grassopolo. You have nothing to expect from Smyrna, where I tried in vain. It would be a good thing if you could send one from Malta: he must be dressed as a pilgrim, and he would be well received. I can now readily believe what that impostor the Sicilian Pilgrim told us. Oh! these unfortunate countries, where only hypocrites, or pretended Christians, come for worldly gain! I shall stop here two months for your directions. I cannot rest if I do not go again to the Levant;—I feel a great affection for these parts. Make my respects to our good friend Giovanni, and to all the good society. O that one of them could be induced to go up the Levant! how much good might he do to those poor creatures! I had quite a different idea of the people of Asia before. How much worse are the inhabitants of the islands for ignorance, pride, and worldly-mindedness! In those parts the people are tractable, curious, and fond of strangers; and no great effort appears to be required to tear off the veil. I am sure that Mahomet promulgated his religion here without much difficulty; and with the same facility these people could be brought to embrace the religion of Christ, if only some good persons could be found able to teach the truth as it is in the Gospel.

I hear that in Zante are arrived some modern Greek Testaments. I am sure they must have come from that grand Society in England, in whose praise we often spoke. O, that it may be but true! what pleasure shall I have! how are they needed! If you have any, send me some as soon as you can, for my little societies which I have formed, and which need them so much. Put them to my account, if it is necessary to tell you so. I am going to Tripolezza; but write to our friend Nicolai Paronzi. I shall leave the commission for the Testaments, if I do not receive them before we go. O! what pleasure is this! to have the Holy Scripture, and in the modern Greek tongue, and printed too! How much time have I employed in copying them! According to your advice, I have endeavored to leave portions of the Bible rather than of any other book. It is

better to begin with the foundation: other things will follow. Pray for me, and for Simon, my companion.—Tell your Society to pray for me. **GEORGIO KAKO.**

CORBAN SOCIETY.

THIS Society, as our readers are aware, was formed for the purpose of assisting pious young men, in indigent circumstances, while obtaining their theological education preparatory to their entering upon the Gospel ministry.

The annual report of the Directors which was made to the Society in September last, states, that "through the goodness of God the Society has had an increase of members."

"The income of the Society, including subscriptions, donations in cash, and interest of money, for the year past, amounts to \$339 25."

The Society has been able to assist all who have been recommended to its patronage. Twenty-six young gentlemen have been aided by the Society during the past year. They have received in cash \$65; in articles of clothing \$266 27. There remains in the Treasury \$38 45, beside \$200 permanent fund, and \$36 43 worth of clothing.

This Society is peculiarly worthy of patronage, as all its expenditures are made with great judgment, and in such a manner, as to do extensive and permanent good with comparatively small pecuniary means. It is greatly to be desired, that these means may be speedily doubled or trebled; as, in that case, the number of applicants for assistance would doubtless increase.

DEDICATION AND INSTALLATION.

THE New Meeting House in the third society of Abington, (Mass.) was dedicated to the worship of God, on the 27th inst. The Rev. DANIEL THOMAS read some select portions of Scripture; the Rev. SIMON WILLIAMS made the dedi-

catory prayer; and the Rev. JONATHAN STONE preached the sermon, and made the concluding prayer. In the afternoon, the Rev. SAMUEL W. COLBOURNE was installed to the pastoral care of the church in that place. The Rev. CALVIN CHADDOCK made the introductory prayer; the Rev. OTIS THOMPSON preached the sermon; the Rev. JONATHAN STONE made the consecrating prayer; the Rev. SIMON WILLIAMS gave the charge; the Rev. DANIEL THOMAS gave the right hand of fellowship; and the Rev. RICHARD S. STONE made the concluding prayer.

DONATIONS TO FOREIGN MISSIONS.

Oct. 21. From the Foreign Mission Society of New London, by General Huntington,	\$172 00
From Mr. Stephen Peck, by the same hands,	5 00
22. From the Foreign Mission Society of New Haven and the Vicinity, by Mr. T. Dwight, jun. the Treasurer, the avails of a contribution after a sermon by the Rev. Dr. Dwight,	100 41
From the Female Foreign Mission Society in Cornish, (New Hampshire,)	13 69
25. From E. F. Backus, Albany, commissions on sales of the Panoplist,	3 00
27. From the Female Cent Society in Shoreham, (Ver.) by the Rev. President Davis,	27 87
29. From the Female Cent Society in Arkport, Steuben county, (N. Y.) by Mr. Christopher Hurlburt, toward the translations,	10 00
30. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. Treasurer,	50 00
	<hr/> \$381 97

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

MEMOIRS of the Connecticut Academy of Arts and Sciences. Vol. I. Part III.

Report of the American Board of Commissioners for Foreign Missions; compiled from documents laid before the Board, at

the Fourth Annual Meeting, which was held at Boston, Sept. 15, 1813: To which is added an address to the Christian Public on the subject of Missions and Translations. Published by direction of the Board. Boston; S. T. Armstrong. Price, 20 cents.

PRECAUTION AGAINST BURNING TO DEATH.

It is well known, that instances frequently occur of females being burnt to death, by accidentally setting their clothes on fire. The knowledge of the following discovery by Sir Richard Phillips, if universally diffused, might be the means of saving many valuable lives. He states, from the principle of the ascension of flame, that females ought to lie down as soon as they discover their clothes to be on fire;—that the progress of the flame will by that means be instantly checked; and the fire may be easily extinguished without that injury to the head, face, and throat, by which death is often occasioned.

He proves his principle by the following experiments. He took two strips of printed cotton, a yard long, and on lighting one of them at the lower end, and holding it perpendicularly, it was consumed in a fifth of a minute, and the volume of flame was so strong as to rise two feet. The other piece he lighted, and placed it horizontally on a pair of tongs, so that it lay hollow. In this situation it was five minutes burning, and the flame at no time exceeded an inch; and it might at any time have been extinguished by the thumb and finger.

This plain and easy experiment ought to be read in the presence of the females of every family.

OBITUARY.

We lament to state, that the name of the illustrious and beloved GRANVILLE SHARP is found in the obituary notices, in English magazines. The following hasty tribute to his memory is taken from the *Christian Observer* for August last, and was doubtless written by an intimate friend of the deceased. To the politeness of Mr. Wells it is to be attributed, that we are able to give this interesting article so early an insertion. ED. PAN.

AT Fulham [near London] on the 6th of July last, died GRANVILLE SHARP, Esq. in the 79th year of his age; a man of varied learning and pre-eminent philanthropy; whose life was most actively and perseveringly devoted to promote the best interests of his species, under a deep sense of his responsibility to God! He was a man of singularly gentle and modest and courteous manners; but, in a cause which he deemed important, especially when it involved the rights either of his great Lord and Master, or of his fellow men, he was no less singularly bold and intrepid. With peculiar and perhaps mistaken, views on some political and biblical subjects, which might have exposed him to be

undervalued as a man of understanding; and with a style of composition which was far from attractive, he nevertheless was a most efficient instrument in operating some mighty changes in the opinions and conduct of nations—changes which will immortalize his name, while the idea of liberty is cherished, or fearless, and unwearied, and self-denying and successful exertions for the happiness of mankind, are admired among men. But the praise of men was not the prevailing motive to exertion with this distinguished individual. He did what he did as unto God. His fear was ever before his eyes; and the life of Granville Sharp appeared, to those who knew him, to be marked, in a very extraordinary degree, by a reference to the will of his God and Savior, as the supreme and decisive rule of his conduct; and to the influences of the Holy Spirit as the only source of strength and peace.

It is scarcely necessary for us, to advert to the part which Mr.

Sharp bore in the great question of the slave trade and slavery. Every one in Great Britain knows, that if, in the present day,

Her soil is freedom to the feet of slaves,

or, as a contemporary journalist has expressed it, 'our air has become too pure to be breathed by slaves,' it is to the constancy and intrepidity of Granville Sharp that we owe this blessing. He achieved the recognition of this grand and ennobling principle, although almost singly opposed to the lawyers, the judges, and the statesmen of the day, and although vilified and traduced by the then numerous and formidable host of slave-traders, and their friends, in Liverpool, London, and Bristol. The history of this transaction deserves a distinct and detailed record, and is full of many valuable lessons to the politician, and of much encouragement to the philanthropist.

Another distinguished event in the life of Mr. Sharp, was his having presided at the meeting at which the British and Foreign Bible Society was first formed. When his death was first announced to the Committee of that Society, the Chancellor of the Exchequer being then in the chair, they adopted an unanimous resolution, expressive of the mournful pleasure they felt in recording their veneration for his character and their gratitude for his services. "In him," they proceed to remark, "the Committee recognize the venerable person, under whose auspices the Society was formed, the earliest and largest benefactor to their library, and one of the most

regular, diligent, and useful attendants at the meetings for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his biblical learning, they feel it their duty to bear particular and affectionate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless God for having continued so long among them an instrument of so great usefulness; and they trust, that the benefit of his labors may be perpetuated and extended by the influence of his example."

A similar feeling accompanied the intelligence of his death, when reported to the Board of Directors of the African Institution. On a motion of his Royal Highness the Duke of Gloucester, a deputation of the Board attended his funeral; and it has been resolved to erect a monument, with a suitable inscription, to his memory.*

* A funeral sermon for Mr. Sharp was to have been preached in Fulham Church by the Rev. John Owen, then curate of that parish, whose intimate knowledge of the deceased, during the last seventeen years of his life, had qualified him in a peculiar manner for the office. But he was prevented from fulfilling his intention by a peremptory mandate, communicated two days before the appointed time, from the Rev. Mr. Wood,† the vicar, deaying him the use of the pulpit. This ungracious proceeding, by which the feelings of so many relatives and friends of Mr. Sharp were wounded, originated, it seems, in the displeasure of the vicar with the active and successful labors of his curate in promoting the extension of the British and Foreign Bible Society. The result has been, that Mr. Owen is deprived of a cu-

† Not the Rev. Basil Woodd. He would have cut off his right hand sooner than sign such a mandate. E.D. P.A.

But while Mr. Sharp will be best known to his countrymen by his eminent public services, it was in the private walks of life, in the domestic and social circle, that his real character was most apparent. He was truly the friend of the friendless. What he possessed he regarded as belonging to the poor. He was himself but a sharer in common with them of the necessities of

racy and lectureship which he had discharged in the most exemplary and useful manner, for upwards of seventeen years.

The inhabitants of the parish, on this event, raised in a few days a sum of £70*l*. which was presented to Mr. Owen by a deputation of their number, who were instructed to express 'the sincere regret of a very numerous and highly respectable body of subscribers, at his leaving the pastoral station, which he had filled for upwards of seventeen years with credit to himself, and advantage to the parish; and to request him to accept their thanks for his unremitting attention to the several duties of his office, by visiting the poor and sick, relieving their wants, instructing their youth, and exerting himself in every possible way, both by his discourses from the pulpit, and his personal example, to promote their moral and religious improvement; as the result of which, they had witnessed, with great satisfaction, a progressive amendment in the manners of the lower orders, and a more frequent and serious attendance at Divine worship during his official residence among them.

The address was signed by 240 names, comprising almost all the nobility and gentry of the parish.†

† *We do not remember to have read of a more outrageous act of tyranny, however it may have been sanctioned by the letter of the law, than the one related in the preceding note. Wherever the name of John Owen is known, and it is known extensively in the four quarters of the world, Mr. Vicar Wood will obtain an unfortunate kind of celebrity. Thus such a man as Mr. Owen should have been displaced by a professed minister of the Gospel, in these enlightened times, and prevented from preaching a funeral sermon on such a man as Granville Sharp;—and all this solely out of hostility to such an institution as the Bible Society, appears to us an event altogether unparalleled and almost unaccountable.* ED. PAN.

life which it could purchase: and many are now doubtless mourning his departure, of whom the world knows nothing, to whom he had been as an angel of God, drying their tears and causing their hearts to sing for joy. But if there were any feature in the character of Mr. Sharp, with which we were more struck than another, it was the grateful, yet awe-struck solemnity, with which he contemplated the presence and venerated the authority of God. He seemed to feel his power and presence. And yet his was far from being a religion of gloom or apprehension. He possessed great cheerfulness of mind, and a remarkable tenderness and sympathy even for the failings of others.—But we must check ourselves. Neither our space nor our time will allow us to proceed. We will only remark, that a good memoir of this excellent man, which without unduly veiling his singularities, should trace his character and his conduct both to their causes and their consequences, appears to us to be a desideratum in biography, and we hope that it will be undertaken by some hand, which is equal to the task.

DIED at his house in Boston, on the 30th inst. the Hon. THEOPHILUS PARSONS, Esq. LL. D. Chief Justice of the Supreme Judicial Court of Massachusetts, in the 63d year of his age.

At Dumfries, (Vir.) the Rev. CHARLES O'NEALE.

At Newport, (R. I.) SAMUEL ELAM, President of the Newport Insurance Company, and the Rhode Island Bank, aged 63.

Near the frontiers of Bohemia, Sept. 3, of wounds received in the battle before Dresden, Aug. 27, Gen. VICTOR MORCAU, for many years celebrated as one of the greatest military commanders in modern times.

In Saxony, at an advanced age, the poet WIELAND.

At Gottenburg, Aug. 21, the **QUEEN DOWAGER** of Sweden.

At Philadelphia, Miss **SARAH BOSERS**, who, born without hands, was celebrated for the ingenuity and dexterity with which she executed numerous handsome paintings by holding the handle of the brush in her mouth.

At Hartford, on his return from Boston, **HENRY W. LIVINGSTON**, Esq. of Utica, (N. Y.) aged 35.

At New Haven, (Conn.) Mr. **JOHN CLAUS**, aged 77. In his avocation of sexton, he had buried 2,098 persons in that town.

At Fayetteville, (N. C.) the Rev. **WILLIAM L. TURNER**.

At Potsdam (N. Y.) Ap. 4, 1813, Mr. **JOSEPH BAILEY**, aged 68. He was educated at Harvard College.

In England, **JAMES WYATT**, Esq. a celebrated architect.

At New Orleans, **DANIEL CLARKE**, Esq. formerly delegate to Congress from the Louisiana Territory, aged 45.

At Salem, a child of Mr. *Fish*, of hydrophobia, having been recently bitten by a mad dog.

In England, Miss **ELIZA CONNETTS**. She had a number of pins in her mouth, (a custom too prevalent, and at all times dangerous,) when starting at a clap of thunder, she swallowed ten of them, which occasioned her death.

At Alexandria, Capt. **THOMAS TRETCHER**, aged 53. He had circumnavigated the globe with the celebrated Capt. Cook.

At South Kingston, (R. I.) the Hon. **FREEMAN PERRY**, aged 83.

POETRY.

For the Panoplist.

THIS Ode was composed by a young lady in the last stage of the consumption, when convinced that her disease defied all medical aid, and she was reduced to such a state of weakness, that she could not walk across the room without assistance. Perhaps it will be acceptable to some readers of the Panoplist. Under this apprehension it is transcribed. Should the editor judge it worthy of a place in his useful publication, he is at liberty to insert it.

M. S.

ODE TO SICKNESS.

Not to the rosy Maid, whom former hours

Beheld me covet fondly, tune I now
The melancholy lyre. No more I seek
Thy aid, Hygeia, sought so long in vain.
But 'tis to thee, Oh sickness? 'tis to thee,
I wake the silent strings. Accept the lay.
Thou art no tyrant waving thy fierce
scourge

O'er unresisting victims, but a nymph
Of mild, though mournful mien, upon
whose brow

Patience sits smiling, and whose heavy
eye,

Though moist with tears, is often fix'd
on Heaven.

Thou wrapp'st the world in gloom, but
thou canst tell

Of worlds, where all is sunshine, and at
length,

When through this vale of sorrow thou
hast led

Thy patient sufferers, cheering them
the while

With many a smile of promise, thy pale
hand

Unlocks those bow'rs of everlasting rest,
Where death's kind Angel waits to dry
their tears

And crown them with his amaranthine
flow'rs.

Yes, I have known thee long, and I
have felt

All that thou hast of sorrow. Many a
tear

Has fall'n on my cold cheek, and many
a sigh,

Call'd forth by thee, has swell'd my
aching breast.

Yet still I bless thee, Oh thou chast'ning
pow'r,

For all I bless thee! Thou hast taught
my soul,

To rest upon its Savior and its God;
To look beyond the narrow bounds of
time,

And fix its hopes of happiness on Heaven.
Meanwhile, e'en in this transitory
scene,

Of what hast thou depriv'd me? Has
thy hand

Clos'd up the book of knowledge, drawn
a veil

O'er the fair face of nature, or destroy'd
The tender pleasures of domestic life?

Ah no! 'Tis thine to call forth in the
heart

Each better feeling: thou awaken'st there
That unconfin'd philanthropy, which feels

For all th' unhappy; that warm sym-
pathy,

Which casting ev'ry selfish care aside,

Finds its own bliss in seeing others blest;
That melancholy, tender, yet sublime,
Which, feeling all the nothingness of
earth,

Exalts the soul to heav'n; and, more
than these,

That pure devotion, which, ev'n in an
hour

Of agonizing pain, can fill the eyes
With tears of ecstasy, and swell the
heart

With love unutterable and divine.

These are thy gifts, Oh Sickness! These
to me

Thou hast vouchsaf'd, and taught me
how to prize.

Shall I now envy the luxurious train
Around whose path Prosperity has
strown

Her gilded toys. Ah! let them still pur-
sue

The shining trifles: never can they know
Such pure and holy pleasures as await

The heart refin'd by suffering. Not
to them

Does Fancy chaunt her pure and heav'n-
ly song;

'Tis not for them her glowing hand un-
draws

The sacred veil, which hides th' An-
gelic world:

They hear not in the music of the wind
Celestial voices, that in whispers sweet,
Call to the lingering pilgrim, 'Come
away.'

They see not at the shadowy hour of eve,
Descending spirits, who on silver wing
Glide thro' the air, and to their harps
divine,

Sing in soft notes the vesper hymn of
praise;

Or, pausing for a moment as they turn
Their radiant eyes on this polluted world,
Drop on their golden locks a pitying tear.
Prosperity! I count thy gifts no more.
One fervent prayer I breathe; may God
attend:

If for my fad'd brow, thy hand prepare
Some future wreath, let me the gift re-
sign.

Transfer the rosy garland; bid it bloom
Around the temples of that friend belov'd,
On whose maternal bosom, even now,
I lay my aching head, and as I mark
The smile which plays upon her cheer-
ing face,

Forget that I have ever shed a tear.

ALMIRA.

For the Panoplist.

ON THE DEATH OF MRS. NEWELL.

When heroes die, the sons of song
Bend tearful o'er their bierse,

And love their mem'ries to prolong
Emblem'd in lofty verse.

When heroes die, the sculptor's skill
Adorns their trophied urn,
And bids succeeding ages still
Their mighty emprise learn.

Vain strife! devouring time to cheat
Of what he claims his prey;
His tooth the sculptur'd urn shall eat,
His hand blot out the lay.

Departed saint! whose virgin-star,
Tho' short it's bright career,
Outshone with steady lustre far
The hero's dazzling sphere.

We grieve not, that no poet tells
In lofty rhyme thy worth,
Nor that no sculptur'd marble swells
In splendor o'er thy earth:

For sweeter shall thy praises be,
Than in the poet's verse,
When Eastern dames thy memory
Shall to their babes rehearse;

And bless the generous love that led
Thee cross the mighty wave,
'Mid them the cheering news to spread
Of Jesus' power to save.

And when some virgin-convent finds
The place where thou art laid,
And round thy humble tombstone binds
A modest, flowery braid,

Whose fragrance to the hallowed place
Sweet odours shall impart,
'Twill more thy fond remembrance grace
Than all the sculptor's art. H.

TO CORRESPONDENTS.

The elegy on Miss E. S. communicated
by L. L. has been long under considera-
tion. We decline inserting it.

We owe an apology to H. for delaying
the publication of his lines. They were
intended for earlier insertion; but were
overlooked.

The communications of D. C. A. have
been some time on hand. Perhaps parts
of them may be published.

The lines of JUVENIS are under con-
sideration.

A paraphrase of David's elegy on
Saul and Jonathan is received.

The Sketches of Lord Chief Justice
Hale, sent us by a correspondent, are too
imperfect to be published.

A SINCERE FRIEND is informed, that
we cannot enter upon the discussion of
the question, which she has proposed.

The fragment furnished by JULIANA
requires too much correction.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 9. NOVEMBER, (PART I.) 1813. VOL. IX.

BIOGRAPHY.

MEMOIRS OF MISS SARAH SMITH.

THE subject of the following brief memoir lives in the remembrance of her numerous friends; but the excellence of her character ought to be more extensively known, for its brightness and dignity may attract others' to goodness.

She was the daughter of the late Rev. *John Smith*, D. D. professor of ancient languages in Dartmouth College, a man no less eminent for oriental learning, than for piety. She was born at Hanover, (N. H.) April 23, 1789, and died August 17, 1812, in the 24th year of her age.

Having an easy access to books and a taste for reading, she perused, while yet very young, many volumes; but as she afterwards perceived, she read without judgment and with little improvement. To the undisciplined mind of a youth, whose imagination is ardent and whose heart is tender, the wild and affecting scenes of fiction have very powerful attractions. She devoured many novels; but happily at the age of fourteen her reason acquired strength, and the enchantment of romance was in a great degree dissolved. Her reading was now more wisely directed, and her application so

intense, as to prove injurious to her health.

Her letters and her poetical productions, written at the age of fifteen or sixteen, furnish proof, that her mind was much more matured, than is common at that period. With the pencil also she became unusually skillful. She possessed genius and talents; but unless they had been conjoined with the unfading beauties of religion, the remembrance of them would be accompanied with unavailing regret for their perversion. It was her religion, which made her friends look upon her almost as upon an angel; and which gave her peace and triumph, as she went down to the grave.

Although, through the care of pious and faithful parents she was early instructed in the great truths and duties of the Christian religion; yet before she reached the nineteenth year of her life she seems not to have been actuated by the principles and motives, nor to have been cheered with the hopes of the Gospel.

The renovation of the sinful heart is a most interesting and important event; and the redeemed servants of Jesus delight to retrace the steps, by which they have been rescued from perdition.

Vol. IX.

In January, 1808; Miss Smith being absent from home spent Saturday evening, and a part of the Lord's day, in a manner very remote from the habits of her past life. She was not only destitute of serious thoughts, but so gay and giddy, as to astonish her companions. After returning home, as she was sitting by the fire, she fainted; and falling, was burnt in her neck. On escaping from this danger, she could not but reflect on death, and on her peculiar unfitness to die in a sudden manner, after the giddiness and folly of the past day, during which, as she herself observed, she seemed to be completely given up to sin. Possibly her reflections may be thought by some to be too severe, as her only offence was that of violating the sacred rest of the Lord's day; but the enlightened conscience must speak with disapprobation, when any one of the divine commands is transgressed; and the humble penitent will have no wish to justify or palliate any conduct, which implies a destitution of love to God.

Her life having been spared, when thus imminently exposed, she formed the resolution of devoting it to the service of her God and Preserver. Her serious purposes were strengthened during a long and dangerous illness, which soon followed. For four months she was scarcely able to sit up, or to converse; but in this period her soul held intercourse with heaven. Her iniquities were arrayed before her, and she abhorred them, repenting deeply of her sin in neglecting supremely to love and diligently to obey God. She

felt the want of mercy, and she sought, and, as charity must say, obtained pardon and salvation at the feet of Jesus, so that she beheld the king of terrors without fear or dismay.

There are some, who are filled with terror before they obtain peace. But Miss Smith seems not to have experienced great anxiety respecting her future condition. A taste for excellence was imparted to her, and she could not but hate sin. She was attracted by the love of Jesus, and her soul was the abode of joy. After her recovery, in July she made a visit to her friends in Boston, where she remained until January. The death of her pious and excellent father in April 1809, made a deep impression upon her mind, and soon afterwards she became a member of the church, which had been under his care, thinking it her indispensable duty to avow herself a disciple of her Redeemer, and deploring her neglect in not sooner obeying his explicit command.

The sentiments of religion can be nourished only by divine truth, and by prayer, as the means of obtaining the abiding influence of the Holy Spirit. From her recovery in 1808, until her death, Miss Smith habitually, three times every day, read the Scriptures, and kneeled in prayer to her heavenly Father. Even from the age of sixteen she read much in the Bible, marking the most interesting passages with her pencil, seldom going abroad to spend a night without taking it with her; but now it was her constant companion, and its truths were the joy of her heart, while its benevolent

spirit beamed in her countenance and controlled her conduct.

The world has the idea, that melancholy is the sister of religion; but if the world had known Miss Smith, it would have known one, who seemed to experience continually a joy unspeakable and full of glory. It would have perceived, that to have the stings of conscience plucked from the heart, and to possess the assurance of eternal felicity in the future world, cannot destroy the sources of enjoyment in this life; and that benevolence, and piety, and hope, and faith can impart real and permanent happiness.

It is not usual for young ladies to be very accurate and thorough in the investigation of religious subjects. Miss Smith, however, in the summer of 810, engaged in a very important inquiry respecting the character of Jesus Christ, as revealed in the Scriptures, and the result of her studies was an entire conviction of his Divinity; a conviction, which was at no time shaken, and which gave strength to her hope of salvation by the Redeemer.

In the autumn of this year she went to Springfield, and thence to Boston, where she remained during the winter and spring, being very attentive to religious institutions, and anxious to become more conformed to the image of her Savior.

She returned to Hanover in June 1811 with symptoms of the consumption, and from that period this disease preyed upon her frame until it terminated her mortal life. Delighting in the services of the sanctuary, she was in the habit of repairing to the

house of God, when prudence forbade the probable exposure of her health. But as winter approached, she yielded to the unwelcome necessity of remaining at home. At home, however, she found the presence of that God, *who dwelleth not in temples made with hands*. She seemed now to be persuaded, that her disease would be fatal, and instead of banishing the thought of death, she made it familiar. To her mother she said, "I don't know, that my feelings are right; but I can't make death seem otherwise than pleasant."

The winter passed away, and the spring revived the hopes of her friends, and inspired her with some expectations of recovery. But after returning from a short journey in June 1812, she was settled in the opinion, that she must soon die; and she had no desire left but to honor her Redeemer, and do good to her acquaintance by her conversation, and by a peaceful and triumphant death.

Let the giddy and thoughtless, who look upon death with terror, draw near and see how Sarah Smith could converse, and could die.

In the month of July she requested two of her dearest friends to make her grave clothes. Seated by her bedside, she bade them be cheerful, and observed, "that she was going a short journey, and the sight of her clothes made her feel so happy, she could not but cast a wistful thought to the time, when she should put them on." From this time she conversed with all who wished to see her, adapting her conversation with wonderful propriety to their characters, and addressing

them with the energy and eloquence of truth.

One evening, when she was supposed to be dying, she took leave of her mother and kissed her, saying, "It is a sweet kiss; there is no bitterness in it." To an acquaintance she said, "you have come to witness the happiest period of my life."

She urged upon a young gentleman, who called one day to see her, the necessity of being prepared to enter the eternal world, and as a motive she reminded him of the example of his dear and excellent mother, and of her many prayers for his salvation.

To another she remarked, that 'it afforded her unspeakable satisfaction to be able to say, that what constituted her present support, peace, and happiness, had been her *chief delight*, when in health.' With earnest solicitude she pointed out to him the infinite importance of acquiring an interest in the merits of the Savior, that he might triumph over death, and alluded to his high responsibility for the manner, in which he improved the opportunities of diffusing good, and promoting the cause of the Redeemer, which, as a physician, might be given him. As he left her, she said, 'I do most earnestly pray, that when you are brought to my situation, you may experience the joy which I feel; and that I may meet you, with all our dear friends, around the throne of God.'

On being asked, if she felt no fear, when she apprehended herself to be dying, she replied; "No. I cannot feel fear. Had I the least shadow of hope in myself, then indeed I should trem-

ble. But I hope to appear clothed in the robe of my Savior's righteousness; and, so clothed, I know I shall be accepted."

She said also, 'I feel that I do not think of my Redeemer as I ought, nor love him as I ought. I feel the coldness, the hardness, the deadness of my heart, and this makes me long to be gone, that I may see Christ as he is, and love him as I ought. I feel the coldness and deadness of my heart so much, that at times I am almost tempted to fear I have deceived myself, and have thought I loved my God and Savior when I did not; but at such times my consolation arises from feeling myself cold and dead to other things, and therefore I must charge it to the weakness of the flesh. I endeavor to look into my evidences. I recall to mind how it was with me, when in health, my delight in prayer, my longings after God, my enjoyment of his ordinances, my desire to promote his cause, and my earnest wish to be delivered from the power as well as from the punishment of sin. Of these I am sure; and I say to myself, these certainly are not natural to an unrenowned heart. Therefore I cannot doubt; but charge my coldness, my deadness to the weakness of the flesh, from which I long, ardently long to be freed. But I await God's time. I am not impatient, but feel full confidence of sufficient support to and through death.'

The following is a specimen of the manner, in which she addressed children. To two little girls, daughters of a friend, she said, 'You have come to see aunt Sarah once more before she dies. Don't be grieved, lit-

the dears; aunt Sarah is very happy; she is going to die, to live with God and Christ. You must die too, sooner or later, and if you wish to die as happy as aunt Sarah, and go and live with God and Christ, you must try to learn to love them. You cannot love God too soon. The younger you are, when you begin to love him, the more he will love you. You are old enough to learn some things about God, and how Christ came and lived in this world, and took little children into his arms, and blessed them. If you would come and live where aunt Sarah is going, you must obey your parents, and constantly pray God to teach you to love him and Christ. If you do, he will teach you, and when you die he will let you live with Him and be happy forever.'

She observed to a friend, 'I am frequently asked, if the things of the world are not lessening in value. I never know how to answer. They seem to think it must be the case. I'm sure for *three years* the world has been as *nothing* to me, and it can't be *less* now.'

At one time she said: 'It gives me no pain to see this body decay; there will be less left for worms; but,' she exultingly exclaimed, 'it will be raised in the likeness of my Savior at the glorious resurrection.'

Two of the domestics being called at her request, she said to one; 'You ought to be careful of yourself; you have a bad cough, and can't tell but it may soon bring you to this situation, in which you see me. I would address myself to both of you. I would tell you how much God

has done for me, and that the same fountain is freely opened to you. Your souls are of infinite value. You may now secure eternal happiness; but if you refuse, you must be forever miserable. This is a solemn thought! make God your friend, and you will never fear.'

She recommended to her friends more frequent conversation upon religious subjects, saying; 'In company, even when we know all present are professed Christians, we speak of every subject except the most important one. If we felt the subject more *ourselves*, we should not remit our exertions to make *others* feel it.'

In the near prospect of death, she said, that she was 'only going from one company of friends to another,' and 'soon' added she, 'we shall be all together.' The day before she died, on being reminded that her hands were cold, and that this symptom always attended the close of life, she said, 'what a delightful chill that will be!'

In the morning of the last day of her life she requested some one to read in the Bible. When asked, where? She replied, 'Any where in the life of our Savior,—it is all good,—you know *he went about doing good*.' During the forenoon several hymns, by her desire, were sung. In the afternoon, to one of her friends who was deeply affected, she said, 'Dear girl, don't be grieved; in a few hours I shall be happy with my dear Redeemer. Dear girl, remember your God while young, and we shall meet again far from this world of trouble. Heaven bless you.'

About ten o'clock she repeated twice, 'Come, Lord Jesus, come quickly!' Soon after she said, 'a little while,—a little while;' meaning, as was supposed, that her friends would soon follow her. About eleven she uttered her last words, "Come, Lord Jesus;—Come—come quickly! Blessed—" She then fell asleep in Jesus.

It is not in the power of language to depict the faith, the hope, the joy, the triumph, which beam in the eye of the dying Christian.

The peaceful and happy death of Sarah Smith is less extraordinary, than the energy of her benevolent feelings for a few weeks previously to her death. Intent on doing good, anxious especially to make an impression on those, who were regardless of the concerns of a better world, she forgot her weakness and conversed incessantly with a tenderness, prudence, force, and eloquence, seldom equalled by a person in her situation, and which astonished all, who heard her. Happily, her remaining parent, superior to the fears and anxieties of a mother, encour-

aged these sublime and final efforts of Christian piety, the good effects of which are known only to Him, who strengthened the dying saint.

Miss Smith left many devotional writings of peculiar excellence.

Of her genius and taste the following piece of poetry is a specimen.

Written in November, 1811.

When autumn winds are rising high,
I love to listen mournfully,
And fancy Nature cries aloud,
Wooing her cold, funereal shroud,
Sighing to veil her pallid breast,
Beneath the white and dazzling vest.
No wreath adorns her naked head,
To sullen skies her arms are spread;
She sees the cloudy wing on high,
'Tis dark November rushing by.
He stays not in his rude career,
But mooks her hope with brow severe.
Fair suppliant! for I call thee fair,
Though gem nor blossom thou dost wear;
Stay yet a little and the boon
So long withheld shall be thy own.
'Stay yet a little'—Solemn thought
From Fancy's lip the sound has caught;—
There is a drapery of death,
No mockery of Fancy's breath;
Hid in the future's doubtful gloom,
It waits the tenant of the tomb.
Hail, spotless robe! Thy peaceful fold
Lies quiet on the bosom cold,
When strife within is sweetly o'er,
And the dread warfare pains no more.

MISCELLANEOUS.

CHRISTIANITY IN INDIA.

THE following Address was written by the well-known ROBERT HALL, one of the ablest and most eloquent writers of modern times, and extensively circulated in Great Britain while the momentous question, whether teachers of Christianity should be suffered to labor without embarrassment in India, was pending before the British Parliament. This question has been favorably decided; but it is still proper to fix our attention deliberately on the subject.

ED. PAN.

AN ADDRESS TO THE PUBLIC ON AN IMPORTANT SUBJECT, CON- NECTED WITH THE RENEWAL OF THE CHARTER OF THE EAST INDIA COMPANY.

As the subject of the renewal of the Charter of the East India Company is shortly to come before Parliament, with a view to final decision, it is presumed that it will not be deemed im-

pertinent to invite the attention of the Legislature to a particular connected with that subject, which is judged of high importance. The point to which we refer, respects the propriety of inserting a clause in the new Charter, authorizing the peaceable dissemination of Christian principles in India. For want of such a provision, the Missionaries who have lately visited that country have been under the necessity of going thither by the circuitous rout of America, besides meeting with considerable obstructions in their attempts to settle, and being exposed to much vexation and interruption, in their quiet efforts to plant the Christian faith. It must surely be considered as an extraordinary fact, that in a country under the government of a people professing Christianity, that religion should be the only one that is discountenanced and discouraged.

That the most complete toleration should be extended to the various modes of religious belief prevailing in those remote dependencies of our empire, and that none of the inhabitants should be subjected to the slightest inconvenience on account of their adherence to the religious system of their forefathers, is readily admitted; nor would any event give more serious concern to the writer of this paper, than an interference with that right of private judgment, which he deems an inalienable prerogative of human nature. But for a Christian nation to give a decided preference to polytheism and idolatry by prohibiting the dissemination of a purer faith, and thus to employ its powers

in suppressing the truth, and prolonging the existence of the most degrading and deplorable superstitions, is a conduct equally repugnant to the dictates of religion, and the maxims of sound policy. To oppose by force the propagation of revealed truth, from any worldly considerations whatever, is such a sacrifice of right to expediency, as can be justified on no principles but what will lead to the subversion of all morality and religion.

If Christianity be a communication from heaven, to oppose its extension is *to fight against God*; an impiety which, under every possible combination of circumstances, must expect a severe rebuke; but the guilt of which is inconceivably aggravated, when the opposition proceeds from the professors of that very religion. We have no example in the history of the world of such a conduct; we have no precedent of a people prohibiting a propagation of their own faith; a species of intolerance exposed not only to the objections which lie in common against all restraints upon conscience, but to a train of absurdities peculiar to itself, at the same time that it imposes a character of meanness on the ruling powers, by the virtual confession it includes, that they have either no religion, or a religion of which they are ashamed. As the equality of all religions, the distinguishing tenet of deism, is equally repugnant to the dictates of reason, and the oracles of truth, so it is ill calculated to conciliate the esteem of Eastern nations, on whom it can have no other effect than to desecrate the British name, by depriving

It of that veneration which nature, unsophisticated by impiety, has inseparably connected with sentiments of religious belief. Powerfully impressed as they are with religious principles and prejudices, however erroneous, we can scarcely adopt a more effectual expedient for securing their contempt and abhorrence, than an avowed indifference to whatever concerns that momentous subject.

It is an undeniable fact, that no description of persons have been so popular in India, as the men who have exerted themselves with the most steady and persevering zeal in the dissemination of Christian principles; of which we have a striking example in the excellent Schwartz, for many years a Missionary on the coast of Coromandel, who, by his wise and benevolent conduct, rendered, on various occasions, the most essential service to the British interests, and became the object of enthusiastic attachment of the natives.*

The attempt to propagate Christianity in India is not a new experiment; it has been now tried for more than a century: it received the warmest support of George the First of illustrious memory, as well of the then Archbishop of Canterbury; and in the hands of Zeigenbalgus, and his successors, was crowned with distinguished success.† Similar attempts have been more recently made in Bengal, and the adjacent provinces; and several

Christian societies have been planted by the labors of Missionaries in that part of India. It deserves particular attention, that no inconvenience, not even the slightest, has arisen from these enterprises; and that whatever agitation has been witnessed among the natives at different times, the propagation of Christianity has never been the cause, nor even the pretext.—

When intelligence of the insurrection of Vellore reached England, there were not wanting persons who endeavored to ascribe that event to the jealousy and uneasiness excited by the efforts of Missionaries; but no attempt could be more unsuccessful, since, in the course of a most accurate investigation of the circumstances connected with that calamity, we have it, on the authority of Lord Teignmouth, that not even the name of a Missionary was mentioned. That event arose from causes totally distinct. Thus have we the experience of more than a century to justify the conclusion, that nothing is to be feared for the tranquillity of India from the operations of Missionaries, subject as they must ever be, to the control of the constituted authorities. The number of natives who profess Christianity is not small or inconsiderable. The disciples of Schwartz and his successors, on the Eastern side of the peninsula, amount to fifty thousand; and the Syrian Christians, on the coast of Malabar, to several hundred thousands; the greater part of them converted from the Bramins, and the higher classes. They have subsisted there from the fifth century, are in possession of

* See the Reports of the Society for promoting Christian Knowledge, at Bartlett's Buildings.

† See the excellent Letters from his Majesty and the Archbishop, addressed to Zeigenbalgus, in Buchanan's Ecclesiastical Researches.

119 churches, some of them sumptuous and splendid edifices; and their superior elevation of character and purity of manners are attested, on the most respectable authority, to be such as the possession of Christian faith might be expected to inspire.* In addition to this, translations of the New Testament, in almost all the vernacular dialects of India, have been recently circulated, and a considerable number of the natives are assiduously and constantly employed in preaching the Gospel; so that it is too late to think of checking its career: the possession it has taken of the public mind will necessarily render all such attempts impracticable. The only question which remains to be decided, is, whether its farther propagation shall be left solely in the hands of natives, or whether intelligent and respectable Europeans may be allowed to superintend its movements, who come more immediately in contact with the British government, and on whose experience and prudence greater confidence may be reposed. The good seed having struck its root too deep ever to be extirpated, the only alternative is, either to leave it to its spontaneous growth, aided by the labor of Hindoos, or place it under a more skilful and enlightened cultivation.

Though strangers to the theory, the inhabitants of Hindostan have been long familiarized to the practice of toleration. In no part of the world is there a greater variety of sects, or more contrariety in the modes of re-

ligious belief, subsisting without the slightest disturbance: even the grand division of the natives into Hindoos and Mahometans has continued for ages, without interruption to the public harmony.

But if nothing is to be feared from the dissemination of Christian principles in India, the advantages resulting from such a measure, whether we consult the interest of the natives, or our own, are too obvious to require to be enumerated, and too important to be overlooked. With respect to its aspect on the natives, will it be contended that a more powerful instrument can be devised for meliorating and raising their character, than grafting upon it the principles of our holy religion, which, wherever it prevails, never fails to perfect whatever is good, and to correct whatever is evil in the human constitution; and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honor, which distinguish it so advantageously in a comparison with Asiatic nations. The prevalence of Christianity every where marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world: let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of future prospects, it may be safely affirmed, that polytheism and idolatry draw after them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the

* See the interesting narrative of Dr. Buchanan's visit to the Syrian Christians, in the *Eccles. Researches*.

human intellect, and necessarily to prevent the operations of reason from reaching their true maturity and perfection. Where Christianity prevails, mankind are every where progressive; it communicates that just manner of thinking upon the most important subjects, which, extending its influence from thence to every department of speculative and moral truth, inspires a freedom of inquiry and elevation of sentiment, which raises the disciples of Revelation immeasurably above the level of unassisted nature.

The Hindoo superstition is characterized by a puerile extravagance of conception, as hostile to the cultivation of reason, as the enormity of its practices is revolting to humanity: It oppresses the former by its gigantic absurdities: it extinguishes the latter by the cruelty of its rites. The annual destruction of female infants in Guzarat and Kutch is estimated at fifteen or twenty thousand.* Till lately, it had been the custom from time immemorial to immolate at the island of Saugor, and at other places esteemed holy, on the banks of the Ganges, human victims, or destroy them by sharks. From a late investigation, it appears that the number of women who sacrifice themselves on the funeral pile of their husbands, within thirty miles of Calcutta, are, on an average, upwards of two hundred.† A multitude of courtezans are uniformly attached to the principal temples; and the most obscene symbols exhibited

to inflame the passions of their votaries.‡

While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a radical cure?

The base venality, together with the spirit of artifice and intrigue which distinguish the natives of Hindostan, have rendered it the theatre of perpetual revolutions, robbed its native governments of every principle of stability, and rendered poisonings, assassinations, and treachery, expedients so constantly resorted to by the parties in conflict, that it is impossible to peruse its history without shuddering. To affirm there is nothing in their superstitions calculated to correct these vices is saying little, when, in fact, they derive a powerful sanction from the maxims of their religion, and from the character of their gods. There is not one of their deities portrayed in their Shasters whose moral character is tolerably correct. How much Christianity is wanted to exalt the sentiments and purify the principles of this corrupt and effeminate race, is too obvious to need to be insisted on.

That their conversion is practicable is ascertained beyond controversy by the success which has already attended the experiment; that no apprehen-

* See Moore's Hindoo Infanticide.

† See Buchanan's Memoir, appendix.

‡ See Sonnerat's Voyage aux Indes et à la Chine, p. 219.

sions are to be entertained for the permanence of British power in consequence of the attempt is manifest from experience: that to consult the welfare of the subject is the first duty of the sovereign, and the chief distinction betwixt the exercise of legitimate authority, and the operations of lawless tyranny, will not be disputed in an enlightened age; and that the Christian religion is the greatest blessing we have received, the most precious boon we can bestow, none but infidels will deny. It surely will not be asserted, that we are under less obligation to communicate a good, because that good may be traced to the immediate interposition of heaven, or because it contains the seed and germ of eternal felicity. He who believes the Bible must know, that the heathen are to be given to Christ for his inheritance, the uttermost parts of the earth for his possession, and that therefore *to forbid his being preached to the Gentiles that they may be saved*, is an attempt to contravene the purposes of the Most High, equally impotent and presumptuous. *Let the potsherds strive against the potsherds of the earth, but woe unto him who striveth with his Maker.* Such a conduct persevered in, must infallibly draw down the judgments of God on the people to whose infatuated counsels it is to be ascribed. Whoever considers the aspect of the times, must be invincibly prejudiced not to discern the symptoms of a peculiar crisis, the distinguishing features of which are, the rapid subversion of human institutions, and the advancement

of the kingdom of God, *The stone cut out without hands has already fallen upon the image, and made it like the chaff of the summer threshing-floor:* the next event we are to look for in the order of Providence, is its enlarging itself, *till it becomes a great mountain and fills the whole earth.* If there ever was a period when the propagation of the true religion might be resisted with impunity, that period is past; and the Master of the Universe is now addressing the greatest potentates in the language of an ancient oracle:—*“Be wise now ye kings, be instructed ye judges of the earth.”* Encompassed as we are with the awful tokens of a presiding and avenging Providence, dissolving the fabrics of human wisdom, extinguishing the most ancient dynasties, and tearing up kingdoms by their roots, it would be the height of infatuation any longer to oppose the reign of God, whose purposes will pursue their career, in spite of the efforts of human policy, which must either yield their co-operation, or be broken by its force.

All that is desired, on this occasion, is simply that the word of God may be permitted to have free course. Whether it is consistent with sound policy for the British government to employ any part of its resources in aid of the cause of Christianity in India, is a question it is not necessary to discuss, while its friends confine their views to a simple toleration, and request merely that its teachers may not be harrassed or impeded in their attempts to communicate instruction to the natives. Before

such a liberty can be withheld, the principles of toleration must be abandoned; nor will it be practicable to withhold it without exciting a sanguinary persecution, while men are to be found who will eagerly embrace the crown of martyrdom rather than relinquish the performance of what appears to them a high and awful duty. And what a spectacle will it exhibit, for a Christian government to employ force in the support of idolatry, and the suppression of the true religion.

Instead of dwelling on the necessary effects of such a measure, let us consider for a moment the beneficial consequences likely to result from an opposite mode of conduct. On that improvement of character which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of religion, reason will develop her resources, and philosophy mature her fruits. Nor will the advantages accruing to the British interests, from a change so salutary, be less certain, or less important. The possession of the same religion will occasion such an approximation of the habits and sentiments of the natives to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important points subsists betwixt the sovereign and the subject;—while objects adored by the one are held in contempt and abhorrence by the

other, they may be artificially connected; it is impossible they should be united; it is rather a juxta-position of inanimate parts than an union of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability: a strained and unnatural position, in which things are held contrary to their native bent: authority, under such circumstances, is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states have successively held dominion in India, where all has been submitted to the arbitration of the sword; where, the moment force has been withdrawn or relaxed, authority has ceased, and each, in its turn, has gained a transient ascendancy, none a firm and tranquil possession. In order to obviate the mischiefs arising from such a state of things, it is extremely desirable, providing it be practicable, to impart to our subjects in the East some principle which shall draw them into closer contact with the ruling power; and what principle equally operative and efficient with the possession of a common religion? Though the universal diffusion of Christianity over India will probably be a work of time, its influence in strengthening the social compact by augmenting the attachment of the natives, will be uniformly progressive; and while external tranquillity is secured by the superiority of our policy and our arms, we shall every year be making our way into

their hearts: we shall be establishing an interior dominion, and may confidently reckon on the unshaken fidelity of every Christian convert. This is not mere conjecture: for in all the trying vicissitudes experienced by the British interests in India, the Hindoo Christians have invariably approved themselves our firmest friends and abettors.

Though the writer of this is afraid of being tedious, there is another consideration connected with the present subject, which he deems of too much importance not to be mentioned. The possession of India, it is well known is an object to which our enemies are looking with eager desire; accompanied with malignant jealousy at that splendor which the vastness of our oriental empire confers on the British name and character. No efforts will they deem too great, no sacrifices too expensive, to rob us of so bright a jewel. What events may arise hereafter to facilitate the accomplishment of their wishes, it is beyond the power of human sagacity to conjecture; one thing is certain, that nothing will oppose a more formidable obstacle to their designs than the diffusion of Christianity. They who have received that inestimable blessing, will infallibly cling with ardor to the people to whom they are indebted for it. They will feel more than a natural affection to the country, which has opened to them the prospect of immortality, and nourished them with the bread of life. In all the struggles to retain or to acquire dominion in the East, the Christian portion of the population will, to a man, be the zealous partisans

of Great Britain; a firm and immoveable band, whose devoted attachment will in some measure compensate for their inferiority of number. In this species of policy too, in this most unexceptionable mode of conciliating esteem, we shall have nothing to apprehend from the intrigues of our rivals, who are equally indisposed and disqualified to engage in such an enterprise.

If we consider what may be the probable intention of Providence in opening so extensive a communication betwixt Europe and the most ancient seats of idolatry, and more especially of subjecting such immense territories in the East to the British power, we can conceive no end more worthy of the Deity in these momentous changes than to facilitate the propagation of true religion.

Our acquisition of power there has been so rapid, so extensive and so disproportioned to the limits of our native empire, that there are few events in which the interposition of Providence may be more distinctly traced. From the possession of a few forts in different parts of the coast, which we were permitted to erect for the protection of our commerce, we have risen, in the course of less than half a century, to a summit of power, whence we exert a direct dominion over fifty millions, and a paramount influence over a hundred millions of men. By an astonishing train of events, a large portion of the population of the oriental world has been subjected to the dominion of an Island placed in the extremities of the West of Europe. Kingdoms have fallen after king-

doms, and provinces after provinces, with a rapidity which resembles the incidents of a romance rather than the accustomed order of political events. It is remarkable, too, that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primeval seats of pagan idolatry; forming an intimate connexion betwixt the most enlightened of Christian nations, and the victims of the most inveterate and deplorable system of superstition mankind have ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high and awful a pre-eminence.

It is certainly not to be ascribed to a blind predilection, which aims at no higher object than to gratify ambition by extending the power, and augmenting the grandeur of Great Britain, a motive too puerile to satisfy the requisitions of human reason, much more to limit the views of an eternal mind.

The possession of sovereignty over extensive kingdoms is a sacred trust, for which nations are not less responsible than individuals; a delegation from the supreme fountain of power; and as the unalterable laws of nature forbid us to confound men with things, or to forget the reciprocal obligations subsisting betwixt the sovereign and the subject, we can scarcely be guilty of a greater crime than to consider the latter as merely subservient to the interests of the former. Every individual of the immense population sub-

jected to our sway, has claims on our justice and benevolence which we cannot with impunity neglect: the wants and sufferings of every individual utter a voice which goes to the heart of humanity. In return for their allegiance we owe them protection and instruction, together with every effort to meliorate their condition and improve their character. It is but fair to acknowledge, that we have not been wholly insensible to these claims, and that the extension of our power has been hitherto highly beneficial. But why, in the series of improvements, has Christianity been neglected? Why has the communication of the greatest good we have to bestow, been hitherto fettered and restrained; and while every modification of idolatry, not excepting the bloody and obscene orgies of Juggernaut, have received support, has every attempt to instruct the natives in the things which belong to their peace, been suppressed or discountenanced? It will surely appear surprising to posterity, that a nation, glorying in the purity of their faith as one of its highest distinctions, should suffer its transactions in the East to be characterized by the spirit of infidelity, as though they imagined the foundations of empire could only be laid in apostasy and impiety; at a moment, too, when Europe, convulsed to its centre, beholds these frantic nations swept with the besom of destruction. Their astonishment will be the more excited, when they compare our conduct in this instance with the unprecedented exertions we are making for the diffusion of religious

knowledge in other directions; with the operations of the Bible Society, which, formed for the sole purpose of conveying the oracles of God to all quarters, has risen to an importance that entitles it to be regarded as a national concern; where statesmen, nobles, and prelates, have enrolled their names, emulous of the honor of advancing to the utmost the noble design of the institution; with the Bartlett's Buildings Society, employed for upwards of a century in attempts to convert the natives of Hindostan, which includes in the list of its members every bishop, and every dignified ecclesiastic in the realm; with the numerous translations going on in all the dialects of the East, to which the learned, both in Europe and in Asia, are looking with eager expectation. When posterity compare the conduct we are reprobating with these facts, how great their astonishment, to find the piety of the nation has suffered itself to lie prostrate at the feet of a few individuals, the open or disguised enemies of the faith of Jesus!

It is impossible, in connexion with the circumstances to which we have adverted, to mistake the real sentiments of the British nation, or not to perceive that the illustrious associations already mentioned are entitled, on a question of this nature, to be considered as its genuine and legitimate organ.

It ought never to be forgotten, in the consideration of this subject, that it is inseparably connected with liberty of conscience. Religious toleration implies not merely the freedom of thought, which no human

power can restrain, and which equally subsists under the most tyrannical and the most enlightened governments; it comprehends, also, the freedom of communication, and the right of discussion, within the limits of sober and dispassionate argument. He who is impressed with a conviction of the importance of the Christian verities, it is reasonable to suppose, will be anxious to communicate them: he will probably feel as St. Paul did in a similar situation, whose spirit was stirred within him when he beheld the city of Athens wholly given up to idolatry: he may be touched with so strong a commiseration for the victims of religious imposture, and so powerful a sense of the duty of attempting to correct it, as to be ready to adopt the language employed on another occasion—"We cannot but speak the things which we have seen and heard."

None but the determined enemy of truth and decency will deny that such a state of mind is possible, or that it is more allied to virtue than to vice. If, at this juncture, a superior power interposes, and says, You shall not impart your conviction, however strong; you shall not attempt to dispel delusions the most gross, or correct enormities the most flagrant, though no other means are thought of but calm expostulation and argument, in what, I would ask, does such an interference differ from persecution? Here is conscience on one side, an enlightened conscience, as all Christians must confess, and force on the other, which is precisely the position in which things are placed by every instance of persecution.

If Christianity was ever persecuted; if the martyrologies of all times and nations are not to be exploded as mere fiction and romance, this is persecution, and persecution of a most malignant complexion, being inflicted for the support of a system we detest, on the teachers of that religion by which we expect to be saved. Here is a people, indignant posterity will exclaim, who profess subjection to the Savior of the world, and who hold in their hands the oracles which foretell the universal extension of his kingdom, who yet make it a crime to breathe his name in pagan lands, and employ their power to fence out the scene of his future triumphs, and render it, as far as possible, inaccessible to his religion. Admirable successors of the Constantines and the Charlemagnes of a former age! Faithful stewards of the manifold gifts of God!

When the parallel betwixt the conduct of modern missionaries and the first preachers of the Gospel is insisted on, it is usual to attempt to annul the conclusion deduced from the comparison, by remarking that the latter were possessed of miraculous powers, to which the former make no pretensions. That this circumstance occasions a real disparity in the means of insuring success will be readily acknowledged; but that it makes any difference whatever in the right of imparting instruction, will not hastily be conceded. Had such supernatural interpositions never accompanied the publication of the Gospel, it had wanted its credentials, and been essentially defective in the proof of its divine origination. It was

necessary for a new dispensation, when first ushered into the world, to be accompanied with a direct appeal to the senses, with the visible signatures of a divine hand; and it is the glory of our holy religion to possess them in a variety and splendor that astonished mankind, and laid a foundation for the faith and obedience of all succeeding ages. At its *entrance* such an economy was requisite to prepare the way. But when these miraculous occurrences, after enduring the severest scrutiny, under circumstances the most favorable to impartial investigation, were committed to writing, and formed a compact body of external evidences; when the supernatural origin of the Christian faith had taken its place amongst the most indubitable of recorded facts, it was no longer necessary to be continually repeating the same proofs; nor consistent with the majesty of Heaven, to be ever laying the foundation afresh. It was time to assume the truth of religion as a thing proved.

As we were none of us eyewitnesses of the miracles wrought in the primitive ages, but rest our belief on historical documents, it is not impossible, as far as the truth of Christianity is concerned, to lay open to pagans the sources of our conviction, and by that means to place them in nearly the same situation with ourselves; to say nothing of that internal evidence which *commends itself to every man's conscience in the sight of God*. This is actually the mode in which the light of Revelation has been chiefly diffused since the cessation of miraculous gifts; which, in the

opinion of some, terminated with the apostles, in the judgment of others, were continued through the three first centuries, but are universally allowed to have ceased long before the conversion of the northern and western parts of Europe. Did the disciples of St. Columba, who spread Christianity through the German provinces on the Baltic, through the kingdoms of Sweden, Norway, and Denmark, owe their success to miraculous powers? Did St. Austin and his associates, who laid the foundations of the present religious establishments, make such pretensions?

To demand miracles in order to justify the propagation of Christianity in pagan countries, is to attribute to it a state of perpetual weakness and pupilage: it is to cancel all that is past, to accuse the most illustrious missionaries of enthusiasm, and the faith of our forefathers of folly and credulity. The principle we are attempting to expose, not content with inflicting a stigma on a particular sect or party, involves the whole Christian community established in these realms, in the foul reproach of being the illegitimate offspring of fanaticism, or imposture. It is only necessary for us to place ourselves in imagination at that period when the foundation of the Church was laid in this and in other European countries, to perceive that the same objections, which are made to the present efforts of missionaries, apply with equal force to those that are past. They who first exhibited the mystery of the cross to the view of our rude ancestors, were

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equally destitute of miraculous powers with ourselves. But they felt the power of the world to come: they were deeply impressed with the dignity and excellence of the Christian dispensation, and touched with a passionate regard for the honor of God and the salvation of souls. These were the motives which impelled them forward; these the weapons of their warfare. The ridicule attempted to be poured on men of the same principles and character, engaged in the same object, is, in fact, reflected on these their predecessors, and is precisely a repetition of the conduct of the stupid and impenitent Jews, who honored the memory, and built the sepulchres of departed, while they were imbruing their hands in the blood of living prophets. We collect, with eager veneration, the names and achievements of the first heralds of the Gospel; we dwell with exultation on the heroic fortitude they displayed in encountering the opposition of fierce barbarians, amidst their efforts to reclaim them from a sanguinary superstition, and to imbue their minds with the principles of an enlightened piety. We look up to them as to a superior order of beings, and in the character of the instructors of our species in the sublimest lessons, consider them entitled to a distinction above all Greek; above all Roman fame; yet, with ineffable absurdity, and a most despicable littleness of mind, if it pleases Providence, at distant intervals, to raise up a few congenial spirits, we are prepared to treat them with levity and scorn. It is the misfortune of some men

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to labor under an incapacity of discerning living worth;—a sort of moral virtuosi, who form their estimate of characters, as the antiquarian of coins, by the rust of antiquity.

I would not be understood, in the remarks made on this part of the subject, to explode the expectation of the renewal of miraculous agency; which some of the most able and learned divines have unquestionably formed from a close inspection of the prophetic oracles. The inference I would wish to establish is simply this, that we are not justified in neglecting those means of propagating the truth which we already possess, by the absence of higher succor; and that it would ill become the Christian world to abandon the attempts to convert the inhabitants of pagan countries, in deference to the clamors of men, who demand miracles merely because they believe they will not be vouchsafed, and decry the ordinary methods of procedure, because they are within our reach, and have already, in innumerable instances, been crowned with success. To such the language of the prophet Amos may be addressed with propriety:—*Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.*

For the Panoplist.

ON SLANDER.

To slander is to accuse a person falsely. A portion of the criminality of slander rests on him, who, with a bad intention, publishes

faults, of which a person is really guilty. Slander is generally perpetrated in the absence of the accused party, and with a view to lower him in the opinion of those, who are present. This evil practice savors much of the corrupt heart, whence it springs: it appears to be nothing better than hatred of the persons, or envy of the characters, talents, or possessions, of those against whom it is directed.

The slanderer seldom avows his real motives; but often conceals them under professions of regard for the persons of whom he speaks, and of sorrow for what he alleges against them. He may utter his calumny, with a deep sigh, a grave countenance, and with a low and deliberate whisper: to which he may add a hope, that the report is not true, and a request that it may be kept secret: while he will tell the very same to a second, a third, a fourth, and perhaps to a dozen others; hoping thus to increase his own consequence. In this way, he evidently proves, that his fair and plausible speeches are mere artifice to secure his own reputation, and preserve him from the imputation of slander.

The Gospel does not require, that Christians should connive at the unfruitful works of darkness, but rather reprove them. When it is necessary to vindicate one's own innocence, which cannot otherwise be vindicated, or preserve from great injury any person, who cannot otherwise be preserved; in all such cases, to divulge a crime which can be proved, is rather a Christian duty than a fault. But here the Chris-

tian who acts in character, widely differs from those who deal in slander.

The Christian, whenever he mentions the faults of others, aims to advance the glory of God, the honor of religion, and the good of men in general; but especially of those whose faults he mentions. Therefore he scrupulously follows the rule laid down in Matthew xviii, 15—17. He does not forget, conceal, or depreciate, any good qualities which they possess, whose faults he publishes, and he does it with deep sorrow and great reluctance. Nor will he enlarge unmercifully upon aggravating circumstances, but is rather inclined to excuse, and think favorably.

But the slanderer will continue to reproach others with faults, of which they have truly repented; and which were small perhaps originally. He *delights* to do it. He will busy himself to publish stories, which rest on such improbable evidence, that he himself cannot rationally believe them to be true. As he cannot wholly deny the existence of some good qualities in those whom he defames, he will greatly undervalue their worth, by a pretence that although their actions may be good, yet the principles from which they proceed are *bad*.

Slander is wicked and pernicious; *wicked*, as God hates and forbids it. *Whoso privily slandereth his neighbor, him will I cut off.* Ps. ci, 5. *Thou speakest against thy brother; thou slanderest thine own mother's son.* Ps. i, 20. *He that uttereth a slander is a fool.* Prov. x, 18. Slandering does incredible mischief. It is an odious, and abom-

inable practice, and ought to be held in utter detestation.

1. It is inconsistent with the exercise of Christian love, and the character of a peace-maker. True love seeks rather to *hide* sins, than to *expose* them. *It suffers long and is kind. It hopeth all things and endureth all things; It thinketh no evil;* and therefore it can *speak* none. Slander not only shows the want of love, but is in direct opposition to it. Dost thou, O reader, slander thy neighbor? Thou givest evidence, then, of thy dislike to him, and at the same time of thy earnest desire and endeavor to have others become like thyself. What is this but promoting hatred? *Is it following peace with all men?* Is it acting the part of a peace-maker?

2. To slander is a vile prostitution of the organs of speech. God hath given us our organs of speech, that we *might therewith bless him*, and edify one another. Our tongues were not made to be turned into bows, wherewith to shoot poisoned arrows. They were made at first pure from that deadly poison of asps, which now lies concealed under them. The devil is a *slanderer* and the originator of slander in this world. He is *the accuser of the brethren*. And the person who slanders his neighbor, acts like Satan, and prostitutes his lips to the vilest purposes.

3. To slander is to set an extremely pernicious example before others; and it is an awful substitute for edifying conversation. His mind must be a barren one indeed, who has nothing better to entertain his company with, than a narration of his neighbor's

real, or supposed, faults. What an example would such a parent set to his children!

4. Slander is directly opposed to the word of God. It is a violation of the ninth commandment, and repugnant to the Gospel rule, which requires us to *do unto all men as we would they should do unto us*. The slanderer himself would be no more willing than any body else, to have the worst construction put on his best actions. Who is, who can be, willing to have the most made of his faults, and to live the subject of perpetual slander and reproach? Now, what you would not have done to you, *that* you ought not to do unto others. To the question, *Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?* the answer is, *He that backbiteth not with his tongue: nor taketh up a reproach against his neighbor.* Ps. xv, 2, 3. *Whisperers and backbiters are joined with murderers and haters of God.* Rom. i, 29. This seems to imply that slander and murder are nearly equally criminal; God hath charged us, not to *speaking evil one of another*, James ii, 4. He requires us, *To lay aside all evil speaking, and to let all evil speaking be put away from among us with all malice.*

What can be done to prevent, as much as possible, this evil and pernicious practice?

1. Listen not to slanderers; for in refusing to hear them you do much toward stopping their mouths. They will not hear what the word of God says against them; and you ought not to hear what they say against their neighbors. They are *idle, wandering about from house to*

house, and not only idle but tattlers also and busy bodies, speaking things which they ought not. Will you, by listening to them, encourage them in their odious employment? Rather keep your eyes at home, and mind your own concerns, as each one of you has a great work to do. Give no credit to their reports.

2. To reflect much on our own failings will tend to prevent us from slandering our neighbors. Every one should labor to get *the beam out of his own eye*, rather than to *discern the mote that is in his brother's*. He that has a deep sense of his own sins, will be among the last to spread a slander about his neighbor: He who pays the most attention to himself, generally thinks the worst of himself. He feels that he is, so far as his own knowledge extends, the chief of sinners. This will be a preservative to him against evil speaking and talebearing.

3. Every person should keep the utmost vigilance over his own heart, to prevent a spirit of prejudice and evil surmise. Prejudice leads to a misconception both of words and actions. Thus enemies almost always put the worst construction on the words and actions of each other. Men are naturally prone to hear and tell any thing to the disadvantage of those against whom they are prejudiced. And when suspicion, and evil surmise, are suffered to construe the actions of men, shall we wonder if they are made to appear far worse than they really are?

4. Remember that you must give an account at the bar of the Judge of quick and dead of ev-

ery slanderous word you speak; for God will hereafter call us to answer for all our thoughts, words and actions—O thou slanderer! remember that God will judge thee for the words which thou hast uttered to defame thy fellow men. How wilt thou dare to stand before his awful bar, against whom thou hast sinned all thy days in speaking evil of thy neighbors, and in spreading false reports concerning the members of Christ's church?

Let professed Christians take care, that they be innocent of the sin of slander and talebearing. Beloved brethren, *speak not evil one of another.* Watch over your lips. E. S.

SOCIETY OF INQUIRY RESPECT- ING MISSIONS.

To the Editor of the Panoplist.

Sir,

THE Panoplist for April, 1812, p. 504, contains a notice of the formation of a society, in the Theological Seminary at Andover, called *The Society of Inquiry respecting Missions*. The reasons for the formation of the society are there stated, together with its object, which is the following; viz. "To inquire into the state of the heathen; the duty and importance of missionary labors; the best means of conducting missions, and the most eligible places for their establishment; and also to disseminate information relative to these subjects, and to excite the attention of Christians to the importance and duty of missions."

The members of the society have attended to the subjects of

inquiry above stated. Much interesting and useful information respecting missions, has been collected from histories, voyages, and travels, and condensed into abstracts and reviews. These papers are deposited in the society's library, and may hereafter be referred to, without the labor of reading the voluminous works from which they were taken.

Since the first notice of the society, a number of volumes have been added to its library. The members of the society wish gratefully to acknowledge the generous donations which have been received from a number of individuals. It is their anxious desire still farther to increase their means of information. For want of adequate funds they have been unable to obtain many books, which are necessary to give even a tolerable view of the heathen world. There can be no doubt, that the missionary to the heathen should be possessed of all the information which can be obtained respecting the people among whom he is to labor. He should be thoroughly acquainted with the geography and history of heathen countries, and the political, moral, and religious state of their inhabitants. It will readily be seen, that the books containing such information cannot be obtained but at a very considerable expense. But, when once obtained and deposited in a certain place, they may at any time be consulted, and the desired information readily acquired. Experience already had on this subject is sufficient to shew the want and the utility of such a library, as shall contain complete missionary information, not only to the society, but to any who are

desirous of acquiring such information. Any donations that may be made to the society, either in books or money, will be thankfully received; and, it is hoped, of great service to the missionary cause.

The society feel desirous of having full information as to our domestic missions—as to what has been done and is now doing here at home. For this purpose, they would solicit the favor of the secretaries of the several missionary societies in the United States to transmit them a copy of the several annual reports. These papers may be directed to the care of the Editor of the Panoplist, or to the President of the Society.

With respect to that part of their object, which relates to the spread of missionary information, the members of the society have not been inattentive. They have at no time possessed any considerable funds for the prosecution of this object. They have circulated, however, the following books and pamphlets, partly gratis and partly at reduced prices: Of Horne's Letters on Missions 2,000 copies; of Buchanan's Memoir 1,500; of Horne's Missionary Sermon, part of an edition; of Buchanan's Christian Researches, the principal part of the first edition; of the Twelfth Report of the London Missionary Society 1,000. They have also distributed a considerable number of other missionary sermons.

A History of Missions, two volumes 12mo., compiled by a member of the Society, has been pretty extensively circulated. It is the wish of the members to continue their exertions, should

they be furnished with the means, by those who approve of the object. Any donations committed to their care, for this purpose, will be faithfully appropriated. M.

Nov. 1813.

ON SOUTH AMERICA, AS A FIELD FOR MISSIONS.

To the Editor of the Panoplist.

SIR,

I HAVE lately seen the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and was much pleased with the perusal of it. I think it a highly interesting document, and wish it may be attentively read by Christian people in the different states. The Address which followed the Report, written by a Committee appointed for that purpose, has given, I believe, very general satisfaction to the friends of Missions.

Both from the Report, and the Address, it appears, that the Board have felt, and still do feel, deeply interested in behalf of those, who are sitting in *the dark places of the earth, which are full of the habitations of cruelty*; and that the most vigorous exertions will be made, that the everlasting Gospel may be preached to them who sit in darkness, and have never been favored with its divine light.

I observed with peculiar pleasure a notice, in the Report, of a contemplated enlargement of the field of Missions. Among other places, St. Salvador, the capital of the Portuguese possessions in South America, is

mentioned. The mention of this place, and the disposition in the Board to enlarge the field of their Missionary exertions, were, to my knowledge, peculiarly grateful to a number of the friends of Missions. Not that they look upon any portion of South America as a more hopeful field in itself considered than that portion of the eastern world, where our Missionaries are, or we doubt not will soon be, settled. But it enlarges the field of missionary exertion, and will be a mean of producing greater union among Christians in this country, and induce many to aid the Board by their liberal contributions, who have been inclined to think it was our duty to pay more particular attention to the destitute on our own continent. I have no doubt we may carry on Missions in South America, without at all diminishing our ability to support them in Asia. God acts on a liberal plan, and He loves to have his servants imitate him. *He that watereth shall be watered also himself.*

I have for sometime been possessed of an anxious desire, that we might obtain a more perfect knowledge of the state of South America; particularly to ascertain what missionary stations may be ready for the reception of missionaries; and also whether the Bible might not be distributed throughout a great portion of that extensive country. South America is reckoned to contain not fewer than 15,000,000 souls; of whom perhaps 5,000,000 are Europeans and their descendants. It presents a vast field for missionary labors, and is at present in a great measure unoccupied, except by the Cath-

olics. Large portions of this country are at present in the hands of the revolutionists. Within their limits liberty of conscience is enjoyed. But perhaps we have not the particular information concerning any one province which might be desired previous to an attempt to introduce a mission there.

It has seemed to me very desirable, that there should be two Missionaries appointed, or travellers, if you please to call them so, to explore this portion of our continent. It would not, perhaps, be expedient to confine them to South America. They might sail, with suitable instructions, as soon as affairs could be arranged. Their first object should be to visit Old Mexico. The country which the government of Spain claims north of the Isthmus, is supposed to contain 6,500,000* inhabitants. The travellers should be at liberty to proceed from Mexico, either by the eastern or the western coast, toward the southern part of the continent. It would be desirable, when no very great obstacle opposed, that they should travel by land. As it is not likely this would always be practicable, they would improve those opportunities which might be presented to go by water, touching at the principal places, if they went down on the eastern coast, until they arrived at Buenos Ayres. From thence by land to Lima in Peru, and visiting St. Jago, the capital of Chili. From Lima they would endeavor to visit the principal places, until they arrived at Acapulco; thence across to Vera Cruz, by Mexico. Or should they go

* Humboldt.

down the western coast (which is most likely) they would go from Mexico to Acapulco, and then pursue the rout which has been described, through Peru, and Chili, to Buenos Ayres; thence up the eastern coast to Carthagená.

The prosecution of this mission seems the more desirable, as there is reason to hope, that Christians throughout the United States will before long be united by some general bond of union, for the purpose of distributing the Bible among the destitute, not confining their views to the supply of the needy in our own country. The inhabitants in South America, and indeed in North America on our western coast, are destitute of the Scriptures, except a few copies retained in the hands of the priests; and we should not approve of their version, especially when accompanied with their notes and comments. It is true that the greater part of the inhabitants living in those regions of our continent now under consideration, are not able to read. But many there are who have been taught to read; and if these were supplied with the Bible, a knowledge of its

contents would be more generally diffused.

Since the commencement of the late active exertions for the distribution of the word of God, it has been found, that many have been induced to learn to read, from a desire to become acquainted with the way of life. That the Spanish colonies, both in North and South America, support the Catholic religion is well known. But the Bishops, the Priests, and the people, in many Catholic countries, have of late expressed not only a willingness, but an earnest desire to obtain the Scriptures. Nor are we authorized to say, that this would not be the case, in that portion of country now referred to, were an opportunity presented; or a prospect that their wants could be supplied. As it is one object of the Board of Commissioners for Foreign Missions to aid in distributing the Scriptures, as well as in sending out and supporting missionaries to the heathen, might not these two objects be combined, with hopeful prospects, by a prosecution of the mission proposed?

INVESTIGATOR.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE NECESSITY OF RELIGIOUS EXPERIENCE, AND A FAIR REPUTATION IN MINISTERS OF THE GOSPEL.

OF the duties, which devolve upon the ministers of the Gos-

pel, none are more solemn and important, than that of setting apart others for the sacred office. In this transaction interests are involved, precious as the immortal souls of men; consequences are depending, durable as eternity. The purity, peace, and prosperity of the Church, are

well as the honor of Christ, are at stake. When a man is once introduced into the ministry, who is corrupt in doctrine, or immoral in practice, a deep wound is inflicted upon the Church. The mouths of infidels and revilers are opened, and saints hang their harps upon the willows. Rarely is such a man afterwards divested of the office. He becomes a contaminating leaven to corrupt the Church during his life, and often for many subsequent years. When also a person of *doubtful piety* is consecrated to the work of a pastor, the welfare of souls is put at hazard. There is then reason to fear, that the blind are appointed to lead the blind to destruction.

The injunction of the Apostle to Timothy, *Lay hands suddenly on no man, neither be thou partaker of other men's sins,** seems to be intended as a general rule upon this subject. His words demand the utmost impartiality in the execution of this duty, and allow no man to be inducted into the ministry, merely because he is a favorite or a friend, or from fear of incurring the odium of a particular circle of his admirers. They require of the ordaining body, that they should be cautious in proceeding, and thorough in their examination, so as to have satisfactory evidence, that the candidate is pointed out by the Holy Ghost to be a minister of the Gospel. Those who are invested by the Head of the Church, with the power of ordaining, are to be particularly careful that they do not in the

exercise of this power, justify error, impiety, or immorality, in the view of the world, and thus bring a scandal and disgrace upon the cause of Christ, while they endanger the immortal interests of men.

It is not the purpose of the writer to discuss at large the qualifications of an evangelical minister, as these have been often and abundantly delineated by many able pens. But among the requisites, which the apostle describes, there are two, which are not so often brought into view, and which it may be useful to examine.†

A bishop, or overseer of the Church, must not be a novice, lest being lifted up with pride, he fall into the condemnation of the devil† The word translated *novice*, literally signifies *recently planted, or lately sprung up*. In its secondary meaning, as applied to Christianity, it denotes *one who has recently professed religion and obtained a standing in the Church*. A bishop must not be of this description. He must not be a new convert; who has had but little religious experience, and who has only for a short time made a credible profession of his faith in Christ. Such an one, by being elevated to the rank of a religious teacher, set apart to instruct those who have had greater experience and knowledge, will be peculiarly liable to be filled with high ideas of his own consequence, and to be inflated with pride, vanity, and self-conceit. Little acquainted with the depravity and deceitfulness of his own heart, he will be much

* 1 Tim. v. 22.

† 1 Tim. iii. 6.

exposed to fall before those temptations which are addressed to the selfish passions; passions which are as yet but partially subdued. He is not to be presumed to have obtained a clear, full, and connected view of the various doctrines and duties of Christianity, so as to be capable of exhibiting their proofs, their order; mutual dependence, and consistency, in a manner calculated to edify the saint and convince the gainsayer. From his own short acquaintance with religion, and from his limited knowledge of divine truth, he will be greatly in danger of running into error and confusion, while he plunges his hearers into doubt and perplexity.

How long a person must have had an experimental knowledge of religion, and what time must be assigned for him to discipline his mind, and establish his character, before he officiates as a religious guide, is not absolutely determined by this direction of the apostle. Doubtless, circumstances would require that it should be longer in certain cases than in others, according to the previous character and advantages of the person in question. Thus much, however, the apostolic rule seems to me plainly to require; viz. that, in no case should a person be invested with the office of a Gospel minister, till in the view of candid and impartial judges, he may be pronounced *an experienced Christian*. But it may be asked, Did not the apostle Paul become a preacher of the Gospel, immediately after his conversion? I answer, yes. Christ personally appeared to him, as to one

born out of due time. When on his way to Damascus, breathing out threatening and slaughter against the saints, he was smitten to the ground by the insufferable effulgence of the light which burst upon him from heaven. He was commissioned by Christ, in person, to *bear his name before the Gentiles, and kings, and the children of Israel*. Any one who can give as incontestable proof, as the apostle did, that he has been thus miraculously converted and commissioned by Christ himself, may, like him, *straightway preach Christ, that he is the Son of God*. But the age of miracles has long since passed by, and to make a single fact, in that age, a standing rule of the Church, against the plain direction of the apostle to Timothy, is to adopt a practice, big with consequences most destructive to the welfare of Zion.

Another qualification of an overseer of the Church is thus expressed. *Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.** This seems nearly allied to the requisite first mentioned. *A bishop then must be blameless,†* a man inoffensive and irreproachable in his behavior. In whatever this good report is to consist, it is obviously made indispensable. He *must* have a good report. But here questions immediately arise. Have not the names of Christians, individually and collectively, been cast out as evil, in past ages of the Church; and are they not to expect the same treatment at the

* 1 Tim. iii, 7. † 1 Tim. iii, 2.

present day? Were not the most malicious charges brought against Christ and his apostles? I answer, yes, they were persecuted for righteousness sake. All manner of evil was spoken against the primitive believers, *falsely, on account of their faith in Christ*. It is then to be observed; that in these cases, the accusations were either *false*, or else such, as, if *true*, did not injure their character as Christians, all of them springing from hostility to religion. Reports of this nature, certainly cannot be intended by the apostle, as disqualifying a man for the work of the ministry.

He must have a good report, *of them which are without*. The persons intended by the phrase *them which are without*, seem to be men *out of the Church*, or those who do not make any profession of religion. It is from them that he must have a *good report*. This doubtless refers to a man's *general reputation* among his acquaintance out of the Church. It must refer to his *general reputation*; for where is the man, concerning whom some calumniator may not circulate a story, which, if true, would materially affect his character, and which the friends of detraction will be fond of propagating? The report must come from a man's *acquaintance*; for they alone have the means of originally knowing his character, whether good or bad. If a man's acquaintance generally concur in giving testimony favorable to his character, he has a *good report*; if they do not, but by pretending general consent agree in giving unfavorable testimony, he has a *bad report*. It is also to

be observed, that though the testimony of those out of the Church, is the only testimony spoken of, yet this must not be construed to deny the importance of having a man's character good in the view of the professors of religion. The rule seems to go upon the ground, that if a man's character is really bad, in the opinion of the world, it will of course be so, in the opinion of the Church, as the standard by which the latter judges of characters must be higher in its demands, than that instituted by men destitute of religion.

But it may be asked, *From what time* is it necessary that a man should maintain a fair character, in the view of his acquaintance, so as to be qualified, in this respect, for the ministry? Certainly from the time of his making a public profession of his faith in Christ, if not from the time which he assigns as the date of his conversion. If his life is such after his profession of religion, that an evil report is circulated and credited respecting him, a wound is inflicted upon the cause of Christ, and a scandal is brought upon the Church. If the same is true, after the time of his conversion, a stigma will be liable to be fixed upon his religion, if its genuineness is not called in question. But an evil report concerning a man's life previous to his conversion, cannot disqualify him for the ministry; else the persecuting Saul could never have become an apostle, and the Church of Christ must have been deprived of the labors of such men as the heavenly-minded Newton and Bunyan.

The minister of the Gospel must have an unblemished reputation, in order to his influence and usefulness. If reproach fastens upon him, he loses that respect which should always be attached by his office. Stung with chagrin at seeing himself sinking in the public estimation, he will be tempted to resort to the arts of recrimination and falsehood for the purpose of wiping away his disgrace. The *acquiescer of the brethren* will make the most of his misconduct to disparage religion, and plunge him deeper and deeper into shame and contempt. His religious character gone, his influence is at an end. The bad opinion formed of the preacher, will be to his hearers like a coat of mail to ward off the arrows of conviction, so that his most labored and eloquent discourses, will produce no effect. *Be ye clean, that carry the vessels of the Lord*, is a precept addressed with the strongest emphasis to the ministers of the sacred altar. He, who with impure hands and an unsanctified heart, approaches the portals of the consecrated temple, to deliver the messages of the Most High, would do well to hearken to the divine voice from within, *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?* He, who ascends the pulpit, should be filled with the profoundest awe, while veneration for his character should inspire the assembled audience with the like solemnity. When he arises to address candidates for eternity, to him should be applicable the description of the poet;

"There stands the messenger of truth;
there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders, and by him, in strains so
sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken
heart,
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by ev'ry rule
Of holy discipline to glorious war,
The sacramental host of God's elect."

D.

For the Panoplist.

THE TERMS OF A CERTAIN PROPOSITION CONSIDERED.

ANTITRINITARIANS require that the terms of the proposition, "*There are three Persons in the Godhead*," be accurately defined; contending, that if they cannot be thus defined, the proposition either means nothing, or is false. They require their opponents to show what the words Person and Godhead mean, in order to judge whether three such persons may be one God; which amounts to nothing less than a demand to have the nature of the Eternal, Self-existent Jehovah ascertained and made clear to their apprehension. As it is manifestly impossible to do this, so it is manifestly unreasonable to require it. It does not follow, as they contend, that the proposition conveys no meaning, because all the terms of it cannot be perfectly explained to the comprehension of man.

It is necessary we should conceive of a Divine Person, or Persons, and of angels; yet every student in logic knows, that these conceptions must be inaccurate. In conceiving of a Di-

vine Person, or an angel, a human person must be made the basis of the conception. Indeed, the impossibility of conceiving accurately of a Divine Person, is evident, on contemplating the Omnipresence of God. The idea of a single intelligence all around us, or even in any two places at the same instant, cannot be conceived by the human mind: as must be obvious to every one, who makes the trial.

Yet, who hesitates to conceive of God as a person, or to represent Him as a person? The Scripture does not; nor can any man but an Atheist. We must of necessity become practical Atheists, if we may not conceive of God as a Person.

But if we are under the necessity of admitting inaccurate conceptions of God, and dwelling on them as true, while we, at the same time, believe with certain evidence what is utterly inconsistent with these conceptions, let none complain of the doctrine of the Trinity, on the allegation that it cannot be consistently defined. If we are required to state distinctly what we intend by the proposition, what doctrines we would teach by the use of it, the answer is, that it is proper to conceive of three distinct Divine Persons, believing that the distinction is founded in the Divine Nature. While we express ourselves thus, we likewise insist, that it is also proper to conceive and speak of God as one Being. The apparent inconsistency of these doctrines arises from the imperfection of our faculties, which renders it impossible to have accurate conceptions of the Divine Being, whether we

conceive of Him as one Person, or as three Persons.

We believe the doctrine of the Trinity because the Scripture represents the Father, the Son, and the Holy Spirit, each as a Divine Person, and each as so distinct from the other, that the distinction must be founded in the Divine Nature. We do not hence believe, that there are three distinct Divine Beings. The Scripture teaches us not only that there is but One; but, also, that there is such a relation between God the Father, the Son of God, and the Spirit of God, that these three must be one Divine Existence. The same train of reasoning, which induced us to receive this doctrine, must have induced our fathers, and all Trinitarians before them, to receive it. Hence it will follow, that the views, which Trinitarians have had of the doctrine, must have substantially agreed, however some may have wandered from the rest, by attempting to explain the subject. The very arguments, by which Trinitarians have ever defended the doctrine of the Trinity, compelled them to maintain, that the Scripture teaches us to conceive of three distinct Persons in the Godhead, whose distinction must be founded in the Nature of God. Every one would endeavor to prove, that the Father is represented as one Person, the Son as another, and the Spirit as another; and that the distinction of each from the other is such, as that it must be a distinction in the Divine Nature.

The great uniformity with which this doctrine has been held, by those who appear to

have been pious and enlightened Christians, is justly considered an important mark of its truth. To deny the doctrine is to charge the great body of the pious and learned, in the Christian Church, with teaching a gross error concerning the nature of Jehovah himself for a fundamental truth; it is to charge them with con-

tinual idolatry; and consequently it is to consign them to perdition. It also implies, that God has left the great body of Christ's followers, from age to age, not only to err, on an important point, but also to exclude from their communion all who adhered to the truth respecting it.

H. S.

REVIEWS.

LI. *The Art of Writing, reduced to a plain and easy system, on a plan entirely new; in seven books. By JOHN JENKINS, Writing Master. Revised, enlarged, and improved. Book I. Containing a plain, easy, and familiar Introduction, which may be considered as a Grammar to the Art.* Cambridge; printed for the Author. 1813.

We consider it as a point established beyond all contradiction and all doubt, that the method of teaching the art of writing, invented, and now published, by Mr. Jenkins, is incomparably superior to any other known in this country, and, probably, in any country, and promises to be of incalculable utility to the public. It might be deemed a satisfactory proof of this position, and a sufficient recommendation of this system of penmanship, for us to say, in general, that it is published "under the patronage of the Legislature of Massachusetts, of the American Academy of Arts and Sciences, and of many gentlemen of distinguished literary talents." But on a subject of such deep interest to the literary, mercantile, and religious

community, and to men in all situations, we would not content ourselves with this general observation. In addition to our own examination of the system, which has resulted in the fullest persuasion; that it deserves and will ultimately receive the universal and grateful attention of this nation, we can, with pleasure, adduce the testimony of others; not of men, whose ignorance and weakness would invalidate their testimony; nor of men, by their learning and sagacity qualified to judge, yet undertaking to judge without inquiry. The testimony we adduce is the testimony of men, whose talents and erudition will not be called in question,—men, who hold the highest offices in Church and State, and who have given the system, here recommended, a serious, long, and careful examination, and have seen it in more or less instances reduced to practice. The testimony in favor of Jenkins's *Art of Writing* is as completely satisfactory, as it could be, if all the legislators, and magistrates, and clergy in our country, and all the presidents and professors of our colleges, and all the precep-

tors of academies and teachers of schools, and all other men of any consideration, should, after faithful examination, unite in declaring, *that it is clearly and altogether superior to every other system, and is calculated to be useful, beyond all computation, to the present and succeeding generations.*

Our limits will only permit us to exhibit a specimen or two of the testimonies above alluded to. We begin with the American Academy of Arts and Sciences, whose Committee report, "that having examined the principles upon which Mr. Jenkins has established his system of writing, and the method he proposes to make use of in teaching this useful art, they find, that he was the first, who, in this country, published a regular and systematic treatise upon it, and that in *whatever view they consider the subject, his plan is the most eligible that has yet come within their observation, and that it is important to the interest of school education, that Mr. Jenkins's plan should be universally adopted, as the best system extant.*"

The late Dr. Rush of Philadelphia, Drs. Danforth and Warren of Boston, and other distinguished physicians, recommend Jenkins's *Art of Writing* as *preferable to any other with respect to its influence upon health. It is also recommended, as an improvement in penmanship, preferable to any thing of the kind, and as worthy the attention of heads of families, and all who are concerned in the education of children and the management of schools, by Governor Hancock, President Willard, Drs. Stillman, Morse, Austin, Porter, and*

Parish—Drs. Siles and Dwight, Presidents of Yale College—and others, too many to be enumerated, equally deserving of public regard.

The advantage of this work, in point of expense, has not been overlooked. According to a calculation made by the Rev. Bishop Moore, the Hon. William S. Johnson, L. L. D. and many other very respectable gentlemen, *there is a saving of expense, to each scholar, in acquiring the art of writing according to Jenkins's system, of at least \$100, making probably an aggregate saving to the inhabitants of this Commonwealth, of \$4,000,000 in three years.* The Rev. Perez Fobes, L. L. D., the Hon. Joseph Moffett, and the Rev. Charles Stearns, D. D. state, as their opinion, *that a complete set of Jenkins's books on penmanship would be of more real use to a family of half a dozen children, than \$300 would be, expended on teaching them to write in the usual way.*

A large number of literary gentlemen, who deserve high respect, have pointed out the particular advantages which will result to the public from Jenkins's *Art of Writing*.

1. It will be a great saving of precious time.

2. It will be a great saving of expense, where the common advantages of learning to write are enjoyed.

3. Many poor people who have not the means of schooling their children, may furnish them with part of their education with only the trifling expense of these books.

4. Thousands in New Settlements, who have not the advan-

tages of common schools, may learn to write at home.

5. Our counting houses and other important offices will be more easily and generally filled with elegant writers.

6. School Masters will save a vast portion of the time now needlessly spent in teaching writing in the usual way.

7. It will promote the views of those, who wish to introduce into heathen lands the arts of civilization and the blessings of the Gospel."

It is now more than twenty-two years since Mr. Jenkins first published his system. While we lament that so long a time has elapsed without any adequate reward to the Author for his ingenious and unwearied labors, or much benefit to the public; we rejoice that a more auspicious time has arrived, and that this system is now brought forward in such a form and under such extensive patronage, as will ensure to the republic of letters and the community at large the inestimable advantages, which the author and his patrons have aimed to promote. May his assiduous exertions be successful; and may the reward, long since due, be at length bestowed by a just and liberal public.

I. II. *A Discourse delivered June 20, 1813, before the Officers and Students of Bowdoin College, occasioned by the death of Frederic Southgate, A. B. lately a Tutor in said College. By JESSE APPLETON, D. D. Boston; Nathaniel Willis. pp. 24.*

SCARCELY a more interesting object, within the whole range

of created intelligences, presents itself to the enlarged and contemplative mind, than a youth supremely devoted to the service of God, and entering upon active life with all the advantages which a good education and superior talents confer. The thought, that such a youth has been renewed by the Spirit of God, is turned from the wayward road to perdition into the path of life, and is about to commence a series of beneficent actions, which may probably terminate in the salvation of many souls;—that talents which might have been prostituted to the service of Satan have been enlisted in the cause of Christ;—is in a high degree delightful and sublime. But when the cheering prospects of usefulness on earth are clouded in a moment, and the promising subject of so many fond anticipations is hastened prematurely to the grave, resignation to the Divine will, though not less obviously a duty, is more difficult and painful than in most other cases.

Mr. Southgate, on account of whose death this sermon was preached, appears to have been an instance of the kind above described. He was amiable, promising, pious; but we will not anticipate the account, which we shall give in the words of the preacher.

The text is Proverbs xiv, 32. *The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

After a brief introduction, and a statement, that though all men are divided by the Scriptures into two classes, the righteous and the wicked, yet the religious attainments of the good, and the

guilt of the wicked are very unequal, President Appleton proceeds in the following very solemn strain:

"We are, by no means, however, hence to conclude, that there will be but a small difference between the lowest saint, and the least guilty sinner. This difference is represented by a gulph, wide and impassable. The reasons are obvious; 1st, there is an essential difference of character. The righteous man has that, though in a very imperfect degree, which the wicked man has not. He has a real affection for the divine moral character. Holiness is the predominating principle in his heart. Of this nothing is possessed by the wicked. But, 2ndly, the one is treated with mercy, according to the liberal constitution of the Gospel; the other, having rejected the terms of mercy, receives no award but that of justice.

"We are now to consider more particularly what is asserted in the text; I. e. the difference between the end of the righteous and that of the wicked. *The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

"The reason, why the subject has the strongest claims on our attention, is, not only that we must all die: but must die in one of the characters, here mentioned.

"1. *The wicked is driven away in his wickedness.* The last words, *in his wickedness*, inform us, that the sinner's guilt is uncancelled. The whole account stands without abatement. There are the sins of his youth, and of his riper years; the sins, which originated in strong passion or sudden temptation, and those, which were committed with presumptuous deliberation;—sins, which, on retrospection, gave alarm to his conscience, and those, which he thought so trifling, as to give his Creator no offence;—some, which are now fresh in his recollection, and many, which through distance of time, or other circumstances, have long since escaped his memory. In the long account, may be enumerated the iniquities of the tongue, slander, rash speaking, profaneness, or violation of truth;—the iniquities of the heart, such as impious discontent, and insubordination to the righteous dispensations of God; emotions of envy, pride, cruelty and revenge, towards his fellow men, whose happiness he was bound to consult.

"The whole series reaches from the first dawning of reason, the commencement of moral agency, to the day of his death. The amount has been enlarging through every successive period of

life. Under the guilt of all these sins, and in possession of that temper, in the exercise of which they were committed, he is called to his final reckoning.

"This leads us very clearly to perceive the appositeness and force of another term used in the text; "*The wicked is driven away in his wickedness.*" He dies with reluctance; perhaps with terror and agony. Unwilling to abandon a world, which has been the scene of his activity, and of all his enjoyments, he is terrified at the righteous character of his Judge, and at the purity of that law, by which he must be tried. To what part of the universe can the impenitent, in the hour of death, look for consolation? On the earth he is forbid to remain. The powers of medicine, the influence of friends, their passionate lamentations, and even the ardent intercession of Christians, cannot avail to retard death for a single hour. Clothed in terror, it is seen to advance with steady, unbroken steps. The plaints of the victim produce neither delay nor commiseration.

"Now, if the sinner is *driven away in his iniquity*,—if his hold on earth is *forcibly broken*,—if all his enjoyments vanish,—if all his plans of business, of pleasure, of elevation, are disconcerted,—if he is no more to have any portion in the things, which are done under the sun, from what part of God's vast dominion can he expect relief? On what object can he fix his thoughts with complacency? Shall he direct his eyes to heaven, and behold Jesus sitting at the right hand of God? Shall he contemplate angels swift to execute the commands of the divine Sovereign; or the spirits of just men made perfect, who are redeemed from the earth out of all nations and kindreds and tongues? These splendid and sublime objects he may indeed contemplate; but the view, far from alleviating, augments his anxiety. These objects he never viewed with affection or desire;—they are objects, to which the pleasures of sin, however unsatisfactory and evanescent, were cordially preferred. That solemn view, which he now has of them, serves only to convince him how utterly unqualified he is for their enjoyment. As he did not choose them in health, so neither does he choose them in the view of death. To his taste, impure and unrenewed, there is, in the Christian paradise, nothing, which can afford pleasure. A man, overtaken by a tempest, might be glad to take refuge for an hour in a sordid cottage, though his heart would sink within him, at the thought of its becoming his permanent abode. So the sinner may, on his dying bed, consider heaven, with an aversion, somewhat less than the

terror, with which he views the place of punishment, forever exposed to the storms of divine wrath; but a palace is not so much better than a cottage, as he esteems *earth* preferable to *heaven*. He would sicken at the thought of an endless residence among those, who are employed without intermission in spiritual exercises:—*who rest not day nor night, saying, Holy, holy; holy is the Lord God Almighty.* pp. 7—10.

The discussion of the latter clause of the text is scriptural and impressive; but we have room only for the character of Mr. Southgate, and the close of the sermon.

"Mr. Frederick Southgate, lately a Tutor in Bowdoin College, and son of the Honorable Robert Southgate, Esq. of Scarborough, was born August 9, 1791. He became a student in this seminary, in the year 1806; and, during his connexion with it, maintained what is usually denominated a fair moral reputation. Sensible of the value of good character, and by no means indifferent to literary distinction,—possessing a good portion of discernment, a quick apprehension, together with a fancy at once vivid and luxuriant, he passed through the usual course of collegial studies, in a manner, highly satisfactory to his instructors, and flattering to his numerous connexions.

"In that state of society, which prevails in our country, few young men go into the world, with prospects more alluring. With a high degree of sensibility to the joys of youth,—with that vivacity and courtliness of manners, which ensure to young men a ready reception into the gayer scenes of life,—with talents and acquirements highly reputable,—with friends able and disposed to smooth the path to honor, preferment and usefulness, he viewed the world presenting her fairest visage. Under these circumstances, he entered on the study of law, which he prosecuted for nearly two years. During this time, he found himself inclined to contemplate religion with a degree of interest previously unknown. The impression, made on his mind, as he informed me, was not peculiarly strong, nor was it such, as to excite any high degree of terror. But it was such, as to produce an obvious change of character and pursuit. I speak this with entire confidence; and for the correctness of the remark, appeal to all, who intimately knew him both before and after this period. Those scenes, and that society, which are highly interesting to most persons of his age and prospects,

were from that time, divested of their charms. He had, before, to use his own expression, been living without God in the world; regarding much more, the present, than a future world,—more anxious for the esteem of men, than for *that honor which cometh from God only*. Henceforward he pursued a different object, and enjoyed different pleasures. He became, in a very high degree, crucified to the world, and the world to him by the cross of Christ. He entertained exalted views of Christian morals and Christian character; and strove with uncommon ardor, and permit me to say, with uncommon success for that exalted virtue, which it is the object of Christianity to promote.

"If he encountered neglect or contemptuous frowns on account of piety, far from resenting it, he did not indulge, what I fear, is not uncommon even among good men, I mean the pride of making it known. Humility was prominent in his religion. And, if charity consists in warm desires for the best interests of men, and active beneficence for the promotion of this object, he was clothed with it as with a garment.

"The duties of an instructor in literature and science, he executed with ease to himself, with fidelity and good success. But, while he was attentive to the more obvious duties of his employment, he was much more concerned for the moral improvement of those, who were under his care. He watched, with unceasing solicitude, any appearance of religious sensibility.

"Few persons have ever held time in higher estimation. Had he known himself to be as near eternity, as the event has proved, that he was, I know not, that he could have lived differently, or have used his time with more rigid economy. His residence in this place evinced the possibility of preserving a habit of exalted piety, in the midst of an employment, highly responsible, and requiring unwearied attention; for it is not easy to conceive, that any person could, with more propriety, than he, have adopted the language of the apostle, when he said in the name of Christians, *We have our conversation in Heaven*. He thought and spake, and acted as seeing Him who is invisible.

"During the latter part of the last winter term, he began to be affected with a cough attended with general debility; neither of which was removed by that medical and parental attention, which he received in the vacation. These complaints, a few weeks after his return to college, became so alarming, as to render it necessary for him to relinquish the office, which he sustained.

"His deportment in sickness, both before and after his removal from this place,

well corresponded with his previous character. His approaching end was contemplated with solemn interest, but with deep submission. As death advanced, his mind settled into a state of increasing calmness and joy. To have spent an hour with him a few days before his final departure, I shall always consider, as an high privilege. It was, at that time, most evident, that *the righteous hath hope in his death*. He said little; but never did I witness such serenity and pleasure beaming from mortal countenance. Nor was I ever so impressed with the words of the sacred writer in relation to Stephen, *They beheld his face as it had been the face of an angel*. There was a kind of celestial radiance, indicating *thou peace of God, which passeth all understanding; a joy unspeakable, and full of glory*. He survived but a few days, and died in the enjoyment, of a hope, *full of immortality*." pp. 18—21.

The following paragraphs are the close of an address to the students, and of the sermon.

"You know how piously, how justly, and unblamably he lived among you. You witnessed his appearance at the commencement of his sickness; and you have been acquainted with the manner in which he died. In him we have seen, that *the hope of the righteous is gladness*."

"Was his piety a chimera? Was it either fanaticism or superstition? This, I am confident, is not suspected by an individual among you."

"Now, if religion deserves that attention, which he bestowed on the subject,—if the genuineness of his piety was evinced by a life of eminent virtue,—if the fruits of righteousness were conspicuous in those moral habits, which he cultivated,—if it was safe to die with a heart, so replete with Christian feelings,—what opinion must we form of that alteration of character, so apparent to all who knew him?"

Could that change be unimportant, the consequences of which were so salutary and undeniable? Is it rational to deny the excellence of that, which produces a settled course of distinguished and increasing virtue, and prepares men for eternal and sublime enjoyments? And can you be secure without commencing a life of piety, while death seems to be levying upon us an annual contribution? If religion is essential to salvation, the want of it must be dangerous. It is the righteous only, who have reason to hope in their death. *The wicked, we have seen, are driven away in their wickedness. Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. The hypocrite's hope shall perish; it shall be cut off, and his trust shall be as the spider's web. The fear of the wicked, it shall come upon him.*

"The offers of life are now made to you, with divine sincerity. Your repentance would produce *joy in the presence of the angels of God*. It would give joy, if made known to the spirits of just men made perfect. Especially would it give joy to his spirit, who, a few months since, with affectionate importunity warned and besought you to *fee from the wrath to come*." pp. 23, 24.

The style, in which this sermon is written, is neat, chaste, pleasing, and worthy of a person at the head of a literary institution. The great truths inculcated are such, as it becomes a sound, orthodox, evangelical divine to press upon the conscience and the heart.

* "Charles Wilson, member of the Junior Class, died the last summer, at Tops-ham. The summer preceding, died, in his junior year, Lewis Page, at Head-field."

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

The following speech, though containing here and there a little Scottish harshness, is on the whole admirable. The harsh expressions are easily explained by the general tenor of the speech. The orator established these two points beyond debate; first, that it is better that those, who are willing and able, should pur-

chase the Bible for themselves, than that they should receive it as a gift; and secondly, that Christian nations ought to make sacrifices to a vast and indefinite extent to send the Bible to all the nations on earth. The reader should recollect, that Scotland is better supplied with Bibles, than any other country in the world; unless we except some small portions of New England. Ed. Pax,

Speech of the Rev. Mr. CHALMERS of Kilmory, at the Institution of the Fife and Kinross Bible Society.

I DEPRECATE the idea of the home supply of Bibles, as a great or prominent object of this institution. If the home supply be the main object of our Society, I contend that, in a country like Scotland, it may do incalculable mischief. I may say of Scotland, that, with the great mass of its population, the habit of purchasing Bibles for themselves is already established. Shall we do any thing to unsettle this habit and to substitute in its place the officious and misplaced bounty of a society? Every society has an obvious interest in giving itself as important and as business an air as possible. It must give importance to its own principle. It must do justice to its own peculiar style of proceeding. It must prove that the devious track into which it has entered, leads to an object worthy of the deviation it has made. Let us accumulate funds. Let us assume the title, and give ourselves all the wealth and consequence of a great and useful society. Let us shew the world, that it was not for nothing that this object was proposed. Collect all for this object; and spend all, or as much as we can, upon it. Give to the people at home, and prove, by the extent of our distribution, and the multitude of Bibles dispersed among them, that we have not been idle. I maintain, that in a country like ours, where the people have got into the habit of purchasing Bibles for themselves, the operation of a society like this is most mischievous. The people of Scotland look upon the Bible as a necessary of life. They count it worth the sacrifice of the money paid for it. Our security that the Bible is possessed and valued by our people is, that it is bought by them; and shall this security be transferred from the deeply seated principles of their own hearts, to the exertions of a society, irregular in its movement, and uncertain in its duration? If I take a survey of my parish, with the view of ascertaining the number of Bibles, and find that there is not a single house or a single family without one, to what am I to ascribe this cheering phenomenon? To the fact, that the value of the Bible is a principle rooted in the hearts of my people, and that they count it worthy of its price. This forms a strong and perpetual security, and must be left to its own undisturbed operation. It is not enough that they count the Bible worthy of a sacrifice. The sacrifice they should be left to make. It is too fine a principle for us to repress or to extinguish—and if, in the spirit of an in-

judicious charity, I were to come forward with a fingering interference of my own, and teach them to look no longer to themselves, but to a public repository, I would destroy a habit which forms the glory and the security of our country. Teach them to look to such a repository as this for a Bible, and not to their own individual sentiment of its worth and its importance to them; let this habit be persisted in for years, and substituted in the place of that respectable habit of purchasing, for themselves, which is now completely established among them;—do this, and you place the religion of our people at the mercy of every capricious element in the human character. A breath of wind may blow this repository into atoms. The vote of one of our meetings may annihilate it. The faith and religious knowledge of our people, instead of depending on habits which are now fixed and in full operation among them, are made to depend upon us and upon our fluctuating majorities. In the course of years, the repository is voted down, and the habit of purchasing is extinguished, and this Society of ours, like the institution of the poor rates, leaves the people of the land in greater want, and poverty, and nakedness, than ever.

Leave a well-educated people, like the peasantry of Scotland, to themselves. There may be cases of aged poor who stand in need of a larger copy, or of poor in large and manufacturing towns, who are genuine objects of such a charity. These cases can be provided for as they occur. But the great objection to home supplies forming a main or systematic part of our proceedings, is, that the limit which bounds this species of charity is so narrow and so hazardous, that the moment you transgress it, you are sure to do mischief. People must see the injurious tendency of overdoing these home supplies. If they subscribe at all, they will be very sparing and very moderate in their subscriptions. A languor and a heartlessness are sure to hang over the operations of a society, the object of which is so very ticklish and so very questionable. It may go through all the lifeless forms of a public body,—but it is quite impossible that there can be that enthusiasm in its members, and that cordiality in its supporters, which you see exemplified to such an animating degree in the British and Foreign Society. Connect yourself with the great and sublime objects of the parent institution, and you lift off the dead weight which fettered and restrained you. You see, that in their magnificent designs, there is an extent which gives you room to expatiate. You cannot push your liberality to extravagance. You feel no

limit on the amount of your subscriptions. The considerations which made you hesitate as to the peasantry of Scotland, do not apply to England and Ireland, and the mass of their uneducated populations. There you interfere with no habit. The habit is yet to form. Bibles are not bought; and the experiment which the society in London is making at this moment is—where Bibles are not bought, let Bibles be given. Give them the book, and at the very time, too, when a sister society is giving them the capacity of reading it. Let the habit of reading the Bible be first introduced among them. This must be done by the external application of a society at the outset. The habit of reading it will induce a value for the Bible, and this value for it will induce a habit of purchasing. After this habit is fairly established, we shall leave it to its own undisturbed operation. The fostering care of our society may be necessary in the first instance, but after it has wrought its object, this care shall be withdrawn, and give its undivided strength to other countries and other populations.

There is nothing chimerical in this experiment, or in this anticipation. It is the result of an experiment already tried. The peasantry of Scotland may be considered as a fair example, when a great many years ago they were presented with the Bible; and they were presented, by the institution of schools, with the capacity of reading it. What is the consequence? The habit of purchasing for themselves has been formed. Education transmits itself from father to son; and when a Scottish boy leaves the cottage home of his parents, though small be the equipment with which their poverty can furnish him, you are sure to find that a Bible forms part of it. This they make over to him as his guide and companion, through the adventures of an untried world. So beautiful a picture to the moral eye as this, would only be tarnished and defaced by the interference of a society. Give none of your repositories, none of your institutions to us—and leave to its own undisturbed operation the religion of our people, and the humble piety of our cottages.

The experiment has been more recently tried in Wales. The protecting arm of a Society was necessary in the first instance. They threw in Bibles among them, and they have given education to their peasantry. What is the consequence? Wales, instead of being the recipient, is now the dispenser of that gift to other countries. The peasantry of Wales not only buy the Bible for themselves, but they subscribe, with unexampled liberality, for the Bible to others. The impulse is given, and the motion

communicated by that impulse is persevered in. The good that is done perpetuates itself. The habit is formed, and if not tampered with by some fingering society, will be persisted in to the end of time.

Now, what has been done for Scotland and Wales is still to do for England and Ireland. They are bringing the same engines to bear upon the population of these countries which have borne with such undeniable success upon the peasantry of Scotland,—schools and Bibles; and if, both in the press and in the parliament, the praises of the Scottish peasantry are lifted up as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this form a most decisive argument against home supplies being carried too far? and does not the duty of extending their knowledge and civilization to other people, and carrying our exertions to other countries where the ground is still unbroken, and where some external application is necessary for the commencement of the work, form an equally decisive argument in favor of those foreign objects which, in number and in magnitude, call for the united contributions of the whole empire?

The British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries: and, if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, to pass from England and Ireland to those countries which are situated without the limits of our empire. If there be wisdom and liberal philosophy in the attempt of enlightening the peasantry of our island, by what unaccountable delusion is it that these denominations are changed, and the terms fanaticism and folly applied to the attempt of enlightening the peasantry of the countries that lie beyond it? We have too much hardihood, I trust, to be frightened away from a deed of glory by the bugbear of a name! We have too much liberality to let the sound of another country and another language freeze the noble principle of benevolence within us! And too much science to think that the men of these countries are essentially different from our own. They occupy the same place in the classifications of natural history. They have all the essential characteristics of the species. The same moral experiment is applicable to both; and if schools and Bibles have been found, in fact, to be the engines of civilization to the people of Britain, it is altogether a fair and direct exercise of induction, when

these schools and Bibles are counted upon, in speculation, as equally powerful engines of civilization to the people of other countries. If the free circulation of the Bible here overthrow the reign of Popery among us, it will achieve an equally certain victory there over other delusions. What Sheridan says of the freedom of the press is eminently true of the fairest of her productions. "Give to ministry," says that eloquent orator, "a corrupt House of Lords,—give them a pliant and a servile House of Commons,—give them the keys of the treasury, and the patronage of the crown,—and give me the liberty of the press, and, with this mighty engine, I will overthrow the edifice of corruption, and establish on its ruins the rights and the privileges of the people." I go back to Ireland, and I transfer this language to the leading question in the politics of that country. Give the Catholics of Ireland their emancipation,—give them a seat in the parliament of the country,—give them a free and equal participation in the politics of the realm,—give them a place at the right ear of majesty, and a voice in his councils,—and give me the circulation of the Bible, and, with this mighty engine, I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.

The Bible Society is the forerunner to the operation of an enlightened politics in this country; and she is at this moment reclaiming her thousands, and her tens of thousands, on the continent of Europe. The communications from the continent give us every reason to believe, that Popery is at this moment withering into a name. Impressions of the Bible are multiplying among them. They are circulating in the very heart of Popery, and through the highest places of her dominion. God is consuming his enemies by the breath of his mouth, or subduing the corruptions of human ignorance and iniquity, by the silent operation of his Bible. The Bible Society of London has given an impulse to the whole population of Christendom; and the general cry is for the law and for the testimony. Every eye is withdrawing from the paltry modifications of sect and of system, and pointing to that light which beams pure and unvisited from the original sources of inspiration. These are noble doings, and to my eye they constitute one of the finest and most inspiring spectacles in the moral history of the species. Yet people are to be found who talk of fanaticism, and look upon the London Society as one of the wildest of her ebullitions. This Society enrolls among her children the purest, the most enlightened,

the most venerable names in our sister establishment. She is drawing around her all that is great in the politics, and all that is liberal in the theology, of England. The nobles of the land are throwing in their splendid donations, and the poor widow is throwing in her mite into this treasury of Christian beneficence. We may give it the humiliating appellation of fanaticism; but transport yourself to England, and you see all the charm and all the dignity of the most enlightened philanthropy annexed to it. The University of Cambridge, headed by a prince of the blood, has come nobly forward with her testimony. She has espoused the cause of fanaticism. The spirit and the science of Sir Isaac Newton still reside within her walls; nor does she think that she lets herself down from the high eminence which his illustrious name has conferred upon her, when she forms her Bible Society, and consigns the work of its translations to the profoundest of her scholars.

In the mouths of some people you will hear the cause degraded by the appellation of fanaticism. But do the question ordinary justice. Apply to it the established maxims of candor and liberality. Do not pronounce upon it till you have read the documents, and prepared to the authentic sources of information. Fall not under the condemnation of all that ignorance, and bigotry, and unenlightened zeal, which has been so rashly and so unknowingly imputed to the Society. You will scarcely proceed a single inch in your inquiries, before the cause rises in your estimation as the most magnificent scheme that ever was instituted for bettering the moral condition of the species;—*Most simple in its object*; the introduction of Bibles into places where Bibles are not, and that in the respective languages of the different countries;—*Most unsectarian in its spirit*; it is not sectarianism that it wants to circulate, it is the pure Christianity of the original record;—*Most efficacious in its operation*; it is not an untried experiment. One would think, from the objections of some, that these translations were thrown away upon cannibal islands, and set up as a spectacle for savages to stare at. The languages of Asia are written languages. Can there be a language written without being read? Wherever there is a written language, there are readers. But what is more, there is, at this moment, a population in India, natives and the descendants of natives, who have been employed for more than half a century in reading,—What?—the Bible in their vernacular tongue. The experiment has been tried in one instance, and it is found to

be successful. A Christian population has been formed out of the original natives. The translation of the Bible into their language has perpetuated Christianity amongst them. This, in natural science, would be looked upon as a sufficient foundation for repeating the experiment. When you have the same elements, you anticipate, with confidence, the same result. Now you have the same elements in the present instance, the same idolatry to begin with, and the same agent, the history and the doctrines of Jesus Christ, for transforming that idolatry into the service of the living God. We hear contempt poured upon the translations in India; but it should be known and understood, that, so far from being a precarious experiment, one of these translations is throwing off at this moment, not as a speculation upon an untried people, but to satisfy the actual demand of a native Christian population, who have worn out an old impression with their own fingers, and are looking forward to a new one with delight and eagerness.

But I have to record an achievement still more illustrious. Translations have been made into languages which were never before written, and in behalf of people, among whom, a few years ago, there was not a single reader in existence. This is the point at which the enemies of the cause are most outrageous in their cry of fanaticism; and at this very point have her friends accomplished the most decisive and interesting step in the great work of civilizing mankind. They had no written language before; but they have given them a written language. They have put into their hands this mighty instrument, and they have taught them how to use it. They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations, and supplied the painter with a finer subject than all the imagery of the wilderness can afford,—the wild man of the woods at his spelling book! It is not true, that these translations will be a piece of useless lumber in the hands of ignorant and unskilful occupiers, or be appealed to in future years, as a monument of blind precipitating zeal on the part of those who have wasted their strength upon them. Parts of the New Testament are read at this moment by the Mohawks of Upper Canada. The Gospel of St. John is read and understood by the Esquimaux, a people whom the poet Thomson would call the last of men, because they live on the farthest outskirts of the habitable world. They hunt for furs in summer, and through the winter they live in sav-

erns under ground. I am quite in readiness for any smile that may be excited by the idea of throwing in Christianity among such savages as these. I do not need to waste my argument on probabilities. It is no longer a speculation. It is a certainty. The thing is done. I can appeal to the fact. They read the Gospel of John. They believe it. They understand it. They have all the elements of faith and of piety, which exist among our own peasantry. They may be laughed at; but a wise and liberal philosophy will tell you that they are men; and that they have all the feelings, all the perceptions, all the faculties of the species. It will listen to an Esquimaux when he reads; and it will perceive every mark of his reading with intelligence; that when he meets with pathos he weeps, when he meets with comfort he rejoices, when he meets with denunciation he reveres and trembles. Fanaticism! I am not to be frightened from my argument, by any odious or disgusting appellation. I make my confident appeal to the most enlightened moralist in the country. I should like if our General Assembly were to send him out a voyage of observation upon this interesting question. I shall suppose them to fix upon him, because he is so great a proficient in the philosophy of mind, and so well cultivated in the contemplation of its latitudes and phrases. I think I could almost guess the terms of his deliverance. He would feel that he was addressing an assembly of Christian ministers, and that the truth of this said Gospel was not a question which he was called to pronounce upon. I have no doubt that it would be a very well bred and a very gentlemanly report, and conceived in terms of the most respectful accommodation to the presumed principles of his employers. He would therefore proceed upon this said Gospel being "the power of God unto salvation to every one that believeth;" and he would pass on to the examination of the instrument, and of the subject upon which this said instrument was made to operate. Under the first head of examination, he would assure you, that the Gospel in the Esquimaux language, was an instrument of precisely the same kind of operation on the other side of the Atlantic, that the Gospel in the English language is upon the side on which we are now standing. He would perhaps give us, as it is very natural, a few of the technicals of his profession. He would tell us, that the language was a mere circumstance; that it appeared to him to be an adjunct, and not an essential; that it was enough for the first question, if the spirit and substantial meaning of the original were fairly transfused into the

document under examination; and he would therefore pass on to the second question, the subject on which this instrument was made to operate. I am widely mistaken if the result of his examination on this head would not be equally encouraging. He would assure us that an Esquimaux was a man—that he had all the points and properties of a man about him—and that he was fairly entitled to the place he has hitherto occupied in the classifications of natural history. He would then wind up his report to a conclusion, by telling us, that the same result may be anticipated from the same instrument operating on the same materials: that if the Bible be a good to the people here, it will be a good to the people yonder—that the scene of the experiment does not affect the result of it—that its place in geography is nothing—that in both cases you have the same word of God operating on the same human soul as the recipient of its influences—and if this word be what ministers preach, and people are taught to regard it, “the power of God unto salvation to every soul that believeth,” then the gift you have administered to these wanderers of the desert, is great as the favor of God; and lasting as eternity.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

WE are persuaded that the friends of the Society will learn with pleasure, that the Secretary has just received a letter from Mr. Mitchell at Karass, of so late a date as the 28th of August 1812. From Mr. Mitchell's silence respecting the health of the missionaries, it may be presumed that, when he wrote, they were as well as usual. The printing of the New Testament, in Turkish, was advanced as far as the 11th chapter of the Revelations, so that the whole will be printed before now; and, from the instructions which the directors sent out some time ago, with regard to the binding of it, it is to be hoped that complete copies of the work will ere long be in circulation among the surrounding nations. Mr. Mitchell mentions James Peddie, one of the ransomed natives, as particularly promising, and already capable of assisting the missionaries in printing; being employed in setting up an edition of Brown's Catechism, in English, for the use of the children in the settlement who understand that language. Mr. Patterson has translated it into German for the benefit of the children of the colonists belonging to that country, but owing to some imperfections in the German

types, it has not yet been printed. Mr. Mitchell, however, expected to get these imperfections supplied from Moscow or elsewhere.

Both from this letter, which states, that the missionaries had, the night before, received the pleasing tidings of peace being concluded between Britain and Russia; and, by a letter from Petersburg, which has also lately come to hand, there is every reason to think that the missionaries will, ere now, have received both letters and remittances from the directors.

The following testimony to the character of the missionaries, by a respectable mercantile house at Petersburg, cannot fail to be highly gratifying to those who are interested in the mission:—

“We cannot help,” say they, “expressing to you the satisfaction we have felt in hearing, upon inquiry, that the settlement at Karass, by the mildness which distinguishes its members, has acquired the general good will of all who surround it, Tartars as well as Russians; and that they are mediators of concord, and umpires of disputes, between the two parties; a character which has much recommended them to the notice of this government.”

Mr. Mitchell communicates the melancholy intelligence, of a great part of the Moravian settlement at Sarepta having been burnt to the ground, and that the fire is supposed to have been wilful.

REVIVAL OF RELIGION IN PAWLET, (VER.)

Extract of a letter to the Editor of the Panoplist, dated Pawlet, (Ver.) the 11th inst.

“I HAVE the pleasing intelligence to communicate, that there is a revival of religion in this place. After a long night of darkness, the day begins to dawn. The work of God is powerful, and the attention has remarkably increased within two or three weeks. It extends almost all over the Congregational Society, of which the Rev. Mr. Griswold is pastor. The house of God is thronged on the Sabbath. Conferences are frequently, fully, and solemnly attended, in many parts of the town. Some persons have obtained a hope, and many are anxiously inquiring *What they must do to be saved.*

“Last evening I attended a conference of the young people, and although it rained very violently during the whole evening, there were about fifty present, principally young men. The scene was truly solemn and affecting. Some were almost in despair; while others were rejoicing, and telling what the Lord had done for

their souls, and inviting their companions to come to Christ for salvation. *

"I have been informed, that there is, also, a very considerable attention in the town of Hartford, state of New York."

EXTRACT OF A LETTER DATED LONDON,
JULY 15, 1813, FROM J. ROBERTS, ESQ.
TO HIS FRIEND IN PHILADELPHIA.

"In the midst of the distractions of nations, we may surely perceive the dawning of a brighter day, and indulge the expectation that they shall eventually issue in the introduction of the millennial car of the Prince of Peace. It is a remarkable fact, at the present period, that in many instances the Roman Catholic Teachers, who formerly deprecated putting the Scriptures into the hands of the laity and forbid the perusal, are now actively employed in their distribution; particularly on the Continent, where the sufferings of the wretched inhabitants may prepare their minds to receive its rich consolations, and all-important truths, as the gifts of heaven. The Bible Society is still extending its views to distant lands, desiring that the whole earth may be filled with the knowledge of the Lord. An edition of the Scriptures in the modern Arabic is seriously thought of, a language spoken along the east and north coast of Africa, in Egypt, and Abyssinia, or the ancient Ethiopia; and from encouraging circumstances connected with the prospects of two suitable individuals, there is a probability of their proceeding to this latter quarter, as agents of the Society in this great work.

"The efforts made to procure in the new East India charter a clause for the protection of missionary labors have been crowned with success; and it is to be observed with gratitude, that, in a division on the question in the House of Commons, the majority in favor of such endeavors for the promotion of Christianity, was as two to one; which was far beyond the most sanguine expectation. Thus the Most High is protecting his own cause in the earth."

THE INQUISITION.

THE pope's nuncio, Gravina, who has signalized himself in opposing the decree of the Spanish cortes abolishing the inquisition, as mentioned p. 333 of our work, has been banished from Spain, in consequence of his continued interference in that business.

VOL. IX.

DONATIONS TO FOREIGN MISSIONS.

Nov. 4. From the Female Foreign Mission Society of New London, by Mrs. Charlotte Wolcott, the Treasurer \$73 00

6. From the Female Foreign Mission Society of New Haven, by Mrs. Clarina B. Merwin, viz.

— for missions \$49 25

— for translations 17 50—66 75

9. From the Sheffield Female Charitable Society, by the Rev. James Bradford 38 50

10. From Gen. Henry Sewall, by the Rev. Dr. Worcester 10 00

From the Foreign Missionary Society of Northampton and the neighboring towns, by the Rev. Dr. Lyman 241 81

13. From a subscriber to the Panoplist* 10 00

\$440 06

* See a letter to be inserted in our next.

ORDINATIONS.

ORDAINED, (on the 26th of Aug. last) to the work of the ministry in Sharon, (Conn.) (Ellsworth Society,) the Rev. ORANGE LEMAN. Sermon by the Rev. David Porter, D. D. of Catskill, (N. Y.)

On the 25th of August last, the Rev. HUMPHREY M. PERRINE, as colleague pastor over the First Church in Cheshire, (Conn.) Sermon by the Rev. Nathan Perkins, D. D. from 1 Tim. iv. 16.

On the 6th ult. at Cornwall, (Ver.) the Rev. OLIVER HULBURD, to the work of the ministry. Sermon by the Rev. Mr. Weeks of Pittsford.

At Greenfield, (Mass.) the Rev. GAMALIEL S. OLDS, as colleague with the Rev. Roger Newton. Sermon by the Rev. Dr. Austin, of Worcester, from 1 Cor. i. 23, 24.

INSTALLATIONS.

INSTALLED, on the 7th of July last, the Rev. WALTER KINO, as pastor of the church and congregation in Williamstown, (Mass.) Sermon by the Rev. Dr. Hyde of Lee.

At Danbury, (Conn.) on the 30th of June last, the Rev. WILLIAM ANDREWS, as pastor of the church and congregation in Danbury, (Conn.) Sermon by the Rev. Samuel P. Williams of Mansfield.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

HYDROPHOBIA.

Several persons have lately died in this country of the hydrophobia, and one case excited more than ordinary interest and sympathy. The following statements of two cases of that disorder are taken from the *London Courier*, and are made in such a manner as to be very intelligible to most readers. As no disease is more terrible than this, none excites a greater degree of curiosity.

ED. PAN.

THERE is none among the multitude of our diseases so fearful as that which arises from the bite of a mad dog; none that seems to put the sufferer to such overpowering torture; and none of which there have been so few instances of cure. The following cases, which have both lately reached Europe from the same country, deserve to excite considerable attention among the Faculty. The results are unfortunately different; the proper inquiry will therefore be, how far the circumstances of the latter differ from those of the former; and how far its result may justify us in doubting that a specific has been found for at least certain states of this most afflicting malady.

The first case is given by Dr. Shoolbred of Calcutta. On Tuesday, May 5, 1812, Arneir, an Indian, of between 25 and 26 years of age, was brought to him under hydrophobia. The following is an admirable statement of the diagnostics of the disease:

His body, arms, and throat, were affected with constant and uncontrollable spasmodic starting. The muscles of his face were thrown into quick and convulsive action at each inspiration, drawing back the angles of the mouth, and depressing the lower jaw so as to communicate the most hideous expression to the countenance. His eyes appeared starting from their sockets, and suffused with blood; sometimes fixed in a terrific stare, at others, rolling about, as if they followed some ideal object of terror from which he apprehended immediate danger. A viscid saliva flowed from his mouth, which was always open, except when the lips were momentarily brought together for the purpose of forcibly expelling the offensive secretion that adhered to them, and which he effected with that peculiar kind of noise which has been often compared

to the barking of a dog. His temples and throat were bedewed with clammy moisture. His respiration was exceedingly hurried, and might more properly be called panting than breathing; or, it still more nearly resembled that short and interrupted kind of sobbing that takes place when a person gradually descends into the cold bath. He was exceedingly impatient of restraint, and whenever he could get a hand disengaged, he immediately struck the pit of his stomach with it—pointing out that part as the seat of some indescribable uneasiness. From the constant agitation of his whole frame, and the startings of his arms, it was impossible to count his pulse with exactness; it was, however, very unequal, both in strength and frequency: at times scarcely perceptible, and then rising again under the finger; sometimes moderately slow and regular for a few pulsations, and immediately after, so quick as not to be counted; but conveying upon the whole, an idea of the greatly oppressed and impeded circulation. His skin was not hot; and though his head was in incessant motion, accompanied with such savage expression and contortion of countenance as might easily have alarmed those unaccustomed to such appearances, he made no attempt to bite, which is far from being a frequent symptom of the disease; and when it does occur, must be considered merely as an act of impatience at being held, and no more than the peculiar noise, above noticed, as indicating any thing of the canine nature imparted by the bite, an opinion which has been sometimes fancifully but absurdly entertained.

When questioned concerning his own feelings, or the cause of his illness, he was incapable of making any reply; being prevented, it is probable, either by the hurried state of his respiration, or by his mind being too deeply absorbed in the contemplation of horrible ideas, to admit of his attending to the queries addressed to him.

Dr. Shoolbred, entertaining no doubt of the nature of his disease, which was further proved by his falling into agonies at the sight of water, tried copious bleeding, on the authority of a case given by Mr. Tyman, of the 22d dragoons. After the loss of sixteen or twenty ounces of blood from the right arm, the spasms diminished: after the loss of two pints, he twice drank water with delight, about four ounces each time. During the bleeding

he desired to be fanned, though air in motion is generally as much an object of terror as water to those patients. At the end of the bleeding, the pulse was 104. He then slept for an hour; awoke, and drank sherbet; slept again, and about 5 awoke, with appearances that indicated a partial relapse. Blood was drawn from the left arm until he fainted; the spasms gradually decaying during the bleeding, and the patient drinking four ounces of water. The pulse at the beginning of the second bleeding was 96, at the end of it 88. No affection remained but headache. Dr. Shoolbred here considers that the hydrophobia had been completely overcome; but not thinking himself entitled to leave a man's life to hazard for the sake of experiment, ordered the patient four grains of calomel and one grain of opium, to be given every three hours. The first pill was given at a quarter before 6, and immediately rejected; a second at 5 minutes before 6, which remained. The patient then slept till 7: the pills were given regularly during the night; in the course of it he had three alvine evacuations, a circumstance unheard of in hydrophobia. He passed the night calmly. On Wednesday, the second day, his pulse was at 84. No buff coat was on the blood drawn the day before; the whole quantity was 40 ounces. At half past 9 he ate 30 ounces of sago. He was then able to converse, and gave the subsequent account of his seizure:

That 19 days ago, (including this day,) when returning about 4 in the evening, from his own house at Russapughah, to his master at Chowringhee, he saw a parish dog seize a fisherman and bite him. Several people were collected at the spot—he also approached, when the same dog ran at him, and as he was retreating before him, bit him in the back part of the right leg, about six inches above the ankle, where he shews two soars at the distance of an inch and a half from each other, but without any appearance of inflammation, or thickening of the integuments. The dog, after biting him, disappeared, and he does not know what became of him or of the fisherman. The wounds bled a good deal, but not being very deep, they soon healed, without any application. He took no remedy, except on the day he was bitten, a small piece of scarlet cloth, (*sooltanee baat*,) wrapt up in a piece of ripe plaintain, which was recommended to him as an infallible antidote against infection from the bite of a mad dog. He never saw any one in hydrophobia; and though he had heard that persons bitten by a mad dog were liable to such a disease, the apprehension of it never dwelt

on his mind, or scarcely ever occurred to him after the day on which he was bitten.

He continued in his usual health till the 4th inst. seventeen days after the bite, when he found himself dull, heavy and listless, with loss of appetite, and frequent apprehension that dogs, cats, and jackalls were about to seize upon him. He also felt a pricking sensation in the part bitten. When his mother-in-law brought him his breakfast, he was afraid to eat it. He continued his business of taking water from the tank to the house till about noon of that day, after which he could not bear to look on, or to touch the water, being constantly harassed, whenever he attempted to do so, with the horrible appearance of different animals ready to devour him. He now, for the first time, thought of the disease arising from the bite of a mad dog, was convinced that was the cause of his present distress, and fully believed he would die of it. He ate no supper, nor drank any water, that night, in consequence of the horrible phantoms that incessantly haunted his imagination. In the morning, all his horrors were increased, the spasms came on, accompanied by anxiety, oppression, and pain about the præcordia and stomach; and those about him say that he continued to get worse in every respect, until he arrived at the hospital in the state already described. He does not himself distinctly remember any thing that happened during the whole day. He has some faint recollection of his being at his own house; but how he got there—when he left it—or by what means he was brought to the hospital, he does not at all know. The first thing he can recollect to his mind is drinking the sherbet—and he says he has had his senses perfectly since that time—and that all his fears then left him, and have not since returned. This, however, is not entirely correct, as he acknowledges that he does not recollect the second bleeding, which shows that the disease had then so far returned as again to disorder his mental faculties.

During the day he complained of a severe head-ache, which was relieved by leeches at the temples. On Thursday, the third day, he was distressed by quantities of dark green bile which he passed up and downwards; pulse 110. A pint of camomile infusion brought off much bile. At eleven he took eight grains of calomel: and at half-past twelve, half a dram each of jalap and magnesia: he was much relieved by senna, manna, and cream of tartar. On Saturday the excessive secretion of bile had ceased, and he became clamorous for food. For some evenings after, some heat of skin and acceleration

of pulse were perceptible, but they went off by cold bathing, and opening medicines.

The case which appears to contradict this fortunate and promising one, is given by Mr. Beilington, Assistant Surgeon of the 1st Foot, and dated Trichinopoly, Feb. 26, 1813. On the 23d of that month, he was called on to examine the case of a Serjeant Clarke, aged 39, a tall, robust and resolute man. The circumstances are thus described:—

In attempting to swallow his usual dram, previously to going out yesterday morning, he felt a peculiar undescribable reluctance to the liquid, and could not prevail upon himself to take more than one half of it; again, in attempting to wash his face preparatory to evening parade, the approach of the water threw him into a violent state of agitation, and he was obliged to have it removed. Although now distressed with the most urgent thirst, he cannot be prevailed upon to attempt swallowing any fluid; the approach and even the mention of it, producing violent spasms of the muscles of the neck and throat, which spasms are preceded by a peculiar uneasy sensation about the *scrobiculus cordis*, and a kind of sobbing, or inclination to sigh, attended also with severe pain in the head; his eye-balls appear turgid and a degree of furor is depicted in his countenance; pulse about 110 in the minute, and rather small; heat natural; tongue white and moist; belly regular.

The surgeon, who was acquainted with the cases of Mr. Tyman and Dr. Schoolbred, immediately opened a large orifice in his arm, and took away about forty ounces of blood. The patient complained of excessive languor during the operation, but he did not faint. The pulse was, after the bleeding, at 88. The near approach or agitation of any fluid still produced a recurrence of the spasms; but he could now bear to look upon water if held at a distance. He shewed no reluctance at the light, or at viewing himself in a mirror; the pulse rose to upwards of 110: the turgidity of the eye-balls was diminished. The patient was now visited by some other medical men, and it was determined to try the effect of the bleeding without medicine. The blood was drawn at nine. At eleven he swallowed some water through a tube fixed to an elastic gum-bottle, and expressed great delight in the sensations which it gave to his stomach, but was afraid to take any more; his pulse was at 84. During the next two hours, he had several attacks of the spasms and one particularly violent on seeing a basin of sago which was offered to him. At two the pulse, which in the intervals of the spasms always sunk, was no more

than 74; he had one alvine evacuation, and his skin was covered with a clammy sweat. At four, after seeing a recurrence of the spasms, and the horror with which he rejected liquids, bleeding was tried again: he struggled so much during the operation that the quantity could not be exactly ascertained, but it might be from sixteen to eighteen ounces. The pulse at once fell so low as to be scarcely discernible near the wrist, and towards the close he vomited a quantity ofropy phlegm, mixed with frothy saliva. He continued to struggle violently for some time, then fell quiet for a few minutes, and expired about a quarter before five o'clock. The disease had actually commenced the morning before, as he then felt the first horror of liquids; but he had gone through the duties of orderly serjeant of the company during that day, and though he felt the dislike of water painful in the evening, did not think of applying for assistance till the next day. The Surgeon, therefore, considers that the blood-letting had a timely trial.

During the rapid progress of the disease, no source of infection occurred to the recollection of the patient. It was, however immediately after his death remembered by several of his comrades, and particularly by two of them, corporals Henry and Moore, of the same company, that a small dog (which was destroyed as mad about three weeks ago, and which had previously bit two other men of the regiment) was in the habit of licking a small sore on his inner ankle, which is hardly yet cicatrized. The animal was encouraged in this practice by the unfortunate man, under the impression of its being useful to the sore.

The appearance on dissection, about 4 hours after death, differed not materially from what has been observed in former cases: the posterior part of the trachea exhibited marks of inflammation, and the papillae at the root of the tongue were uncommonly prominent; the oesophagus was laid open through its whole extent and in several places shewed slight marks of inflammation; these marks became more conspicuous towards its termination in the cardia: the inner surface of the stomach was in several places inflamed, and in two or three small spots its inner coat shewed: nothing was contained in it but a small quantity of phlegm; the trachea was laid open, and in the interstices of the cartilaginous rings exhibited a slight inflammatory redness—the heart was quite sound, as were all the abdominal viscera, with the exception of the stomach. The blood taken from his arms exhibited no signs of inflammatory crust, and what was last drawn appeared unusually dark colored.

On these cases the first observation that occurs is, the obvious effect of the bloodletting to diminish the symptoms in both. The admission of air—the endurance of the sight of water—the pleasure felt in swallowing it—the diminished swelling of the eye, and uneasiness of look, are all circumstances equally rare in the history of the disease; and apparently equally attributable to the copious emission of blood. But it was, perhaps, unfortunate that in the latter instance the experiment was made so nakedly. In Dr. Shoolbred's statement, the calomel was tried within three hours after the opening of the vein, and its effect seems to have been produced in copious evacuations, for which the system was prepared and lowered by the loss of blood. The bleeding was only used on the first day, and it is obviously a remedy which must have speedy limits; but the returning uneasiness—the starting—the heat of the skin—and the burning sensation in the region of the abdomen, all which look too like the former symptoms, not to make it probable that they belong to hydrophobia, appear to have owed their removal to the calomel and other evacuating medicines. The case of the serjeant was also the more unfavorable one, and a man who indulged in drinking morning drams, and had a long-standing ulcer, was more likely to suffer by this most violent of spasmodic diseases, than the abstemious and pure-blooded Indian. His disorder was almost too rapid for medicine; it killed him in a day. It would, we may hope, be more accessible in our milder climate, and the process eminently deserves the trial. At all events the melancholy comfort remains to us from the account of the Indian, that in those paroxysms which agonize the bristler for the agonies of the sufferer, he is probably insensible.

INSOLVENT DEBTORS.

An act for the relief of insolvent debtors has lately passed the British Parliament, which we notice on account of some provisions it contains in favor of morality. While the act is designed to relieve the innocent and unfortunate, it guards against any perversion, which would screen the vicious from punishment. The act was drawn with great care, and has the following provisions among many others:

That attorneys, servants, or agents, having embezzled the money of their principals, are not entitled to the benefit of the act, unless the creditors consent, or the insolvents shall have been confined ten years;

That persons obtaining credit by false pretences shall not be benefited, unless the creditors consent, or they have been confined five years;

That persons, who have suffered any bail or surety to be charged on their account; and persons who have lost money by gaming to a certain sum; shall not take the benefit of the act, unless creditors consent, or they have been confined five years;

That persons, who have made a conveyance or transfer of their property, subsequently to their imprisonment, without just cause for so doing, shall take no advantage of this act unless creditors consent; and,

That persons who have been found guilty of seduction, criminal conversation, &c. shall not take any benefit from this act in reference to damages in such suits, unless those who are entitled to the damages consent, or the guilty persons shall have been confined five years.

OBITUARY.

SOME notice of the religious experience of JOSEPH TREAT, jun. of Milford, (Conn.) who died July 7, 1812, aged 34 years.

The following paragraphs are abridged and compiled from an account, which was found among the papers of the deceased, in his own hand writing.

"By the power, goodness and mercy of Almighty God, I live, move, and have my being: And O that I lived more upon him, and rejoiced more in him!

"For the spiritual good of my relations, I would commit to writing the hopes and feelings which I formerly had, together with my present ones.

"I own with shame and self abasement, that I do not live agreeably to my experience and vows; but I hope that a sense of my experience will keep me humble and penitent until the hour of death; when I hope to be exalted above all temptation, sin, trial, trouble, and sorrow.

"It is evident, that every person, who believes in the immortality of the soul, must, unless he is in a state of despair have some hope of being happy in life to come.

"I have had three several kinds of hope, at different periods of my life. These I shall describe somewhat particularly.

The first hope, which I had of heaven, I call *vain and destructive*: and the second was no better.

"When I first came to a historical acquaintance with the fall of man, his miserable state by nature, and the fact that a Savior had come into the world to save sinners, supposing myself to be one, and thinking that the Savior came to save me in particular, I was filled with a great degree of self-love, which sometimes rose so high, that I felt as though I could die for him: or, at least, I felt, that, had I been in the place of Peter, I would not have denied Christ as he did. This my first hope was built on *self-love*, and lasted from the time that I was twelve or thirteen years old until I was about seventeen. It then vanished with its love for less trials than Peter had. For at this time I began to have a relish for sinful pleasures, and vain amusements, and recreations, looking on Christians to be hypocrites, believing that ministers of the Gospel preached contradictions, and things which they knew nothing about, and viewing prayer to God to be a burden, and religion a melancholy thing.

"Yet I depended for salvation on the promises which God had made to the saints; and this I did without the exercise either of faith in Christ, or repentance of sin, or disinterested love. I did not consider, nor believe, that the promises made to the saints were made to them in particular; but I thought they were made indiscriminately to sinners, and that if I did but say in words, *Lord have mercy*, it was enough, for I held, that then God was bound to have mercy on me; as he had promised, *seek and ye shall find; knock and it shall be opened*. Thus was I depending on the promises made to the saints, whilst I was defaming true religion, and did not wish for it at all; at least, no otherwise than that I might escape misery. Thus I used to say, *Lord have mercy on me; or Lord save me*. Without evangelical faith, or repentance, my second hope was built on the promises made to the saints, so that if I had died with this hope only, I must have been doomed to eternal perdition.

"Whilst I was in this state, I was much opposed in heart to the doctrines of divine sovereignty and predestination. Neither did I believe, nor feel, the truth of the doctrine of the total depravity of human nature. I thought that I could, at any time, of my own accord, repent and become a Christian.

"During the time that I was the subject of this second hope, I was seeking after happiness, from one object to another, but could not find it: and my conscience

was like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"This hope continued from the time that I was seventeen, till I was nearly one and twenty. Then I providentially went to meeting, though out of curiosity on my part, and heard the Rev. *Lynde Huntington* of Branford preach a sermon from these words: *Quench not the spirit*. To me it appeared, that the preacher told me *all the things that ever I did*; and that I had *quenched the Spirit of God*.

"After meeting was closed, I returned home, and retired to bed: but no sleep could I find. No tongue can describe the tormenting fears which I had of hell. I was convinced, that the sin, which I had committed against a God of justice and holiness, exposed me to be made miserable forever; and that nothing but the brittle thread of life kept me from falling into the lowest pit. I strove with all my might to get rid of these tormenting fears, but all in vain: for the more I resisted these convictions, the stronger they grew; and it appeared to my mind, that I was indeed suspended by the brittle thread of life, which was like a cobweb hanging over eternal burnings, and the more I tried to relieve myself, the more liable I was to fall. Then finding no one to help me, and sensible that I could not help myself, I passed the time in deep distress of mind, on account of sin, and fear of hell; and was almost in despair. I then cried for mercy, not out of love, but of great fear, beseeching God that he would save me; and suddenly as a flash of lightning, in the midst of my fears, Jesus Christ appeared to the view of my mind, *altogether lovely, precious, and desirable, and the chief among ten thousand*. Then for the first time, if ever I truly embraced him, my heart and soul gave unto him; and I promised to be his, and by his grace assisting me, I solemnly engaged to live better than ever I had done, and to take up my cross and follow him at all times. I cried to God that he would forgive my sins for his name's sake. After I had prayed, and covenanted, my fears were gone, and I took repose in sleep.

"At the time I had these feelings, I did not know what they were; and I kept them to myself for some time, not even imagining there was any thing holy in them: but if ever I was convicted and converted, I believe it was then.

"Some months after this, I felt it to be my duty to make a profession of religion and join the church."

[Mr. T. then states certain scruples, which he had as to the doctrine of election and of the decrees of God; but afterwards his mind became perfectly satisfied

on these points. He soon after made a profession of religion.]

"Desirous of knowing my real state, I examine myself daily whether I have a scriptural understanding of the doctrines of grace, and love the precious Savior of the world with all my heart: The Apostle hath said, *Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, and have not charity,*" which is disinterested love, *I am nothing: I am not a Christian indeed.*

"My third and last hope differs from my first and second. It does not depend on past feelings, or experience, separate from the grace and mercy of God in Christ. I should not know that it was a genuine one, unless it influenced me to a holy conversation and life. What evidence have I that my hope is wrought of God, and that it is a good one? Am I humble, penitent, believing and confiding in Christ? Do I depend on the grace of God, and look to him for assistance in the discharge of duty? Do I find satisfaction in serving the Lord, and am I careful to keep a conscience void of offence toward God and toward man. Do I, in the exercise of Gospel faith, give up myself wholly to Christ? Can I feelingly say, *thy will be done;* and am I resigned too in affliction? Do I make the prayer of the Psalmist, *Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting?* Do I love the followers of Christ, and have I holy desires for sinners, that God would awaken and convert them, that their souls may be saved?"

With Mr. Treat the transcriber of the above was personally acquainted for more than seven years, and had a fair opportunity to see the fruit of his religion; and he can testify, that few persons give better evidence of being born again than he gave. He was careful to depart from iniquity, and to adorn the holy religion which he professed. He seemed as if constantly impressed with the solemn injunction *What thy hand findeth to do, do it with thy might.* He had a deep sense of his own unworthiness, and of his vileness before God; and lamented his sins and want of conformity to his Savior. He often expressed a wonder that any person of candor and discernment, who attended to the exercises of his heart and read his Bible with attention, should embrace any sentiments except those which are purely evangelical. The total corruption of the heart; its natural and deeply rooted opposition to the divine law; the absolute necessity of a radical change of its temper

and exercises by the Spirit of God; unconditional reliance on his mercy, and a cordial acceptance of Jesus Christ, the great Mediator, as the only ground of hope and salvation, are doctrines which he embraced with the fullest assurance. On all proper occasions, he defended these doctrines with modesty, and especially in conversation with persons much older than himself; but with unshaken firmness. His belief of the truth, that God maintains an absolute and universal government over all his works, appeared to afford him holy consolation. He would often say, "I rejoice that God has ordered all things concerning me from eternity; and that he eternally purposed for his own glory whatsoever should come to pass."

Nor was he bigoted. He loved all those, by whatever name they were called, who, as he had reason to believe, loved our Lord Jesus Christ in sincerity. The society and fellowship of Christians he highly esteemed, and with them he delighted to go up to the courts of the Lord.

In the exercise of the duties of devotion he was uniform and conscientious; and not unfrequently spent an hour, in the morning, in reading the holy Scriptures and in family prayer. Nor did he omit family prayer at night. He lived near to God in secret; and was often noticed to be, for a few moments, deeply engaged in converse with God; so that he may be said to have *prayed without ceasing.*

To him the Sabbath was a day of holy rest. With heart-felt pleasure he appeared to hail its return. On this day, his mind was especially solemn; and he seemed to spend every hour of it, as though it were the last he had to live. In the sanctuary he manifested such a profound attention and solemnity as seldom failed to excite the attention of the thoughtless and of strangers. For contemplation and prayer he was careful to redeem time; and appeared as if influenced with an awful sense of the immediate presence of the all-seeing God.

He daily manifested a deep concern for the spiritual welfare of mankind. The prosperity of the church of Christ, and the conversion of sinners lay near his heart. In the year 1808, when there was a revival of religion in the place where he lived, he was much engaged to promote the work by his applications, example, and conversation; though at the same time, he had a humbling and abasing sense of his own sinfulness and guilt before a God of purity. He longed to be free from sin.

He was faithful to warn those of his brethren, who, he thought, did not walk agreeably to their high vocation, and his blameless life, gave a peculiar efficacy to

his warnings and reproofs, which were generally salutary and kindly received.

In his whole deportment, there was a something, which made those who had no religion say, "We believe he is a Christian, and is happy."

During the short sickness which terminated his life, he was wholly deprived of his reason. But from what he said to his wife a short time before his death, there is reason to believe he did not expect to live but a few weeks, and therefore that the summons of death came not before he expected it.

Reader, art thou a Christian indeed, or

art thou deceiving thyself with a false hope, nor knowest what godly sorrow for sin is? Thou art in danger of mistaking conviction for conversion, and of building on the sand. *Some have the form of godliness without the power.* Hast thou given up thyself to Christ, and dost thou rejoice in his government? Dost thou love God with all thy heart and keep his commandments? Is Christ precious to thy soul? *If a man thinketh, himself to be something when he is nothing he deceiveth himself.* Oh, examine thy heart, lest thou be deceived with a false hope to thine eternal ruin.

POETRY.

From a poem of considerable length on the death of a sister, (communicated to us some time ago,) we publish the concluding lines.

"WHAT are we? What is life? and what is death?

We look around us, draw our mortal breath,

Catch at the tinsel toys that float in air,
And deem them treasures that we soon shall share.

But vain our toils; the phantoms flit away,
And disappointments ope each new-born day.

Yet still we toil, regardless of our doom,
Till death conducts us to the silent tomb.
Oh, my lov'd sister, I am sick of life;
'Tis fill'd with sorrow, vanity, and strife.

Hope still deludes us, though afflictions wound,

And still we range the same unwearied round.

Our search for happiness in vain we waste;
"Th' immortal beverage none but angels taste."

Farewell, dear sister, may affliction prove
The lasting cement of our warmest love."

The following delicate verses appeared in a London paper two or three years ago. We intended to have inserted them earlier in our pages.

THE TWINS.

'Twas Summer, and a Sabbath eve,
And balmy was the air,
I saw a sight which made me grieve
And yet the sight was fair;—

Within a little coffin lay
Two lifeless babes, as sweet as May.

Like waxen dolls that infants dress,
There little bodies were;
A look of placid happiness
Did on each face appear:
And in the coffin, short and wide,
They lay together, side by side.

A rosebud nearly clos'd, I found
Each little hand within,
And many a pink was strow'd around,
With sprigs of jessamine;
And yet the flow'rs that round them lay,
Were not to me more fair than they.

Their mother as a lily pale,
Sat by them on a bed—
And bending o'er them told her tale,
And many a tear she shed;
Yet oft she cried, amidst her pain,
"My babes and I shall meet again."

TO CORRESPONDENTS.

THE expediency of publishing the communication of E. S. still remaining on our files, is so far doubtful that we decline inserting it.

Memoirs of the Hon. SAMUEL OSGOOD, and Mr. JONATHAN SEWALL BUCK, will be published in our next.

No. VII on *Intemperance* is ready for the press.

A paper on *The Duty of Administrators* will soon appear.

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BIOGRAPHY.

**MEMOIRS OF MR. JONATHAN SEW-
ALL BUCK.**

To the Editor of the Panoplist.

Sir,
HAVING witnessed, with much pleasure, the impartiality with which you insert biographical sketches, I am influenced to submit the following memoirs to your disposal. D. P.

THE reader will not find in these remarks a portrait of one mighty in the field of battle, applauded in the hall of litigation, renowned in affairs of state, or high in the walks of science. But he will find an unflattering miniature of one, who, unobserved, and almost unknown beyond the limits of his native village, passed, in the deserted path of virtue, from his cradle to an early grave.

Jonathan Sewall Buck was born at Buckstown, Maine, on the 27th of May, 1793.

From his infancy he exhibited a mind much inclined to sobriety. This was manifested by indifference to most childish sports, a preference of retirement, and the acquisition of some useful knowledge. As he advanced in years, he discovered the same indifference to those juvenile hilarities, which are so fatally alluring, and which so often plunge their unsuspecting votaries into vice and ruin. This

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was neither the effect of stoicism, nor stupidity. But seeing the dangerous snare, he determined to avoid it. His cautious disposition caused him to speak with disapprobation of some amusements, which are, perhaps, perfectly harmless. Upon this point, however, the writer hazards no decision. He is aware, that the first step in guilt is near the last in innocence.

The subject of this memoir became early attached to books, and particularly that book of books, the BIBLE. Amidst a variety of reading, *this* was his daily study. Having been blessed with a precise and retentive memory, he became a living concordance. Few persons of any age, or profession, are so well acquainted with the Scriptures as he was. His intimacy with the Sacred Volume held the divine rule of duty constantly before him. This operating upon a mind "whose very failings leaned to virtue's side," produced that habitual regard for morality which marked his conduct. Constant, and solemn attention to the worship of God; reverence for his sacred name; and strict observance of the holy Sabbath; were some of his most shining virtues. His filial affection and obedience, together

with his attention to the injunctions and wishes of superiors; assiduous care to promote the welfare of others, and grief when he saw any abandoned to destructive habits; chaste conversation and behavior; strict fidelity; undeviating veracity, and hatred of slander; punctilious rendering to all their dues; and unwearied efforts to influence others to like practices; proved him no careless observer of the second table of commands.

In him, penetration, prudence and judgment were ever far in advance of his age. When no known precept would apply; he seemed to adopt right by intuition. His disposition was benevolent and charitable. His manners being of a rigid cast, were calculated rather to secure the warm attachment of a few, than to win the friendship of the many. Added to this were his inflexible opposition to vice; his pointed, and in some instances, severe reproofs. Yet none of his age had a larger share of public esteem; none had fewer personal enemies. But we turn to a more interesting part of his character.

While yet a child, he became convinced of the woeful lapse of man; his total depravity; the necessity of regeneration; and the impossibility of meriting salvation by the deeds of the law. Those weighty truths often made deep impressions on his mind, and determined him to repentance, and a life of holiness. But thoughts thus unpleasant were unwelcome visitors, and soon dismissed. He would then, notwithstanding his firm belief as above stated, quiet his apprehensions by endeavor-

ing to propitiate the Deity with a formal round of duties. Thus he lived; now tormented with fear, and again resting in forgetfulness, until about two years before his death. Then his convictions became deeper, and more abiding. His solicitude was never of that distressing kind which approaches distraction; yet it was sufficient to keep alive a spirit of inquiry, and close attention. In this condition he remained nearly a year; sometimes consoling himself with hope, but oftener depressed with anxious doubts. He first cherished a *lasting* hope in November 1812. For dissipating his doubts, and confirming his hope, he was much indebted to Mr. Newton's Cardiphonia. In the writings of that "anatomist of the human heart," he found his own case clearly described, and drawn in such a manner, as to afford him great comfort; though his comfort was accompanied with most debasing views of his sinfulness, and of his coldness and indifference in the service of his Maker. As his anxiety had never approached distraction, so his rejoicing never savored of enthusiasm. He rejoiced with trembling. It was a business which engrossed much of his time, to learn the feelings of ancient and modern saints, and by them to try his own. This was attended by increasing assurance, that he had experienced the regenerating effects of the Divine Spirit. The precise time of this change he never attempted, or wished, to fix. He believed, that whereas he was once blind, he now saw. Whereas he once hated God and all holiness, rejected salva-

tion by Christ, and resisted the Holy Spirit; then he loved the perfections of Jehovah, and holiness, wherever discoverable, and ardently desired more of it in himself. He wished for no other mode of salvation but through the atoning sacrifice of the Lamb of God; and sincerely implored the sanctifying and enlightening influence of the heavenly Comforter. Upon this belief he built his hope; a hope often shaken, and sometimes almost demolished by a sense of his extreme sinfulness and liability to yield to the temptations of Satan.

Early in the spring, he manifested a desire publicly to dedicate himself to God, and join the church of Christ. Upon examination for admission to church fellowship, though he furnished not all the evidence desirable, he gave good satisfaction, and was cordially welcomed as a member in full communion. In May, he received the ordinance of baptism, and entered into covenant with the church under the pastoral charge of the Rev. Mighill Blood. After what has been said, it will be almost superfluous to add, that his conduct adorned his profession.

We have followed our subject thus far without any thing to interrupt our pleasure. It remains for us to follow him, through the valley of affliction, down to the chambers of the grave.

As increasing darkness increases the brilliancy of luminous bodies; so he shone brighter as the clouds of affliction darkened, and brightest in the deep shades of death.

From his birth, his constitution had been feeble, but not so feeble as to make him incapable of business, until the spring of 1812. He then received an injury in his side, which greatly impaired his health, and disqualified him from bodily exertion. His complaints, however, were not very alarming until the succeeding autumn. Medical aid was resorted to, but without any lasting advantage. His disorder became more and more established, and every hope of recovery gradually gave place to apprehensions that his disorder must prove fatal. Upon this point he never expressed much concern; but waited with resignation the issue. When all expectation of recovery failed, he exhibited no alarm, but with perfect composure made all his arrangements for his departure. Among these was an interview with his brothers and sisters, collectively, a few days before his death; at which time he exhorted them, as a dying brother, to secure an interest in the only Redeemer, by devoting themselves to their Creator; distributed among them his books, &c. and, requesting them to kneel around his bed, commended them to the grace of God by prayer.

His anxious concern for the souls of others was apparent in most that he said to those of his young friends, who called upon him. He once said, that should his sickness be the means of causing one soul to feel the importance of a preparation for death, so as to make its peace with God, that alone would be a sufficient inducement to bear it all patiently.

As death drew near, his hope grew stronger. Indeed his faith was fixed. Disclaiming all personal merit, his only ground of confidence was in the blood of the Lord Jesus Christ. His views of the character of the Savior were exalted. The divinity of Christ was an article in his creed of prime importance.

His pains greatly increased during the last days of his life, yet he seldom complained; and if he did, he mixed his complaints with praises, that his sufferings were so disproportionate to his deserts.

Whenever he requested the prayers of Christians, his request was for resignation and patience.

Many valuable sayings which fell from his lips might be recorded; but it must suffice to quote a few of those which cheered his dying moments. After expressing his belief that he was dying, he added, "I am in great distress at my stomach, but I hope I shall have patience." A short time before he expired, he exclaimed, "None but Christ! none but Christ for me!" He expressed his ardent desire to depart by repeating the following stanza of Dr. Watts's 17th Psalm.

"This life's a dream, an empty show;
But the bright world, to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there?"

Soon after this, his father asked if his faith still supported him? He replied, "O yes Sir!" and immediately expiring, no doubt was borne by waiting angels to the mansions of bliss.

Thus died this valuable youth on the 28th of Septemb. r, 1813.

For the Psalmlist.

MEMOIR OF THE HON. SAMUEL OSGOOD, WHO DIED AT NEW YORK, AUG. 12, 1813.

THE subject of this notice was the third son of Peter Osgood and Sarah Johnson. He was born in the North Parish in Andover, (Mass.) Feb. 14, 1748.

In July 1766, he was admitted a member of Harvard College, and sustained the reputation of a good general scholar, throughout his collegiate course. In Mathematics and the Greek language, he made distinguished proficiency. In the latter branch of education he was acknowledged to be the first in his class; and, when he graduated, was honored with the writing of the mathematical theses.

Mr. Osgood acted a very decided and conspicuous part in the early difficulties which subsisted between this country and Britain. In the year 1774, when the dispute between the colonies and the mother country began to wear a gloomy aspect, the town of Andover appointed him their delegate to the State Congress, and by that body he was appointed a member of the Board of War. He was continued a member of the State Congress till the year 1780. During this year the State Constitution was adopted; and upon the first election under it, the County of Essex returned Mr. Osgood as one of their Senators. In the spring of 1781, the Legislature appointed him a Delegate to the Congress of the United States. In this situation he was continued, as long as the constitution would allow him to hold

his seat, when he returned to Andover, and was immediately sent as a delegate to the Legislature. In the spring of 1785, the Congress of the U. S. appointed him first Commissioner of the Treasury. In this office he continued till Sept. 1789, when the department sustained a new arrangement under the new constitution.

After the adoption of the constitution, General Washington offered him the department of Post Master General, the duties of which office he discharged for about two years. After having resigned the trust of Post Master General, Mr. Osgood remained in private life till the year 1800, when the city of New York chose him a member of the House of Representatives of that state. The house appointed him their Speaker.

In the year 1801, he was appointed to the office of Supervisorship of the State of New York; and, soon after the abolition of that office, was appointed Naval Officer for the port of New York; an office which he held the remainder of his life.

Mr. Osgood enjoyed the high privilege of being the child of believing parents. He was very early the subject of serious impressions; and has himself expressed the hope, that he was brought out of darkness into God's marvellous light, at the age of fifteen.

To those, who were intimately acquainted with Mr. Osgood, it is unnecessary to say, that with all his natural affability and cheerfulness, he was often pensive, and sometimes gloomy.

He was far from being backward in conversing on the state of his own soul. He has more than once been heard to say, "that a history of his past life for forty years would contain but a gloomy account of omissions of duty and commissions of sin. Doubts and darkness, sensible withdrawals of God's Holy Spirit, lifelessness and inactivity in the cause of his Redeemer caused him keen remorse of conscience, and painful emotions of heart. Still, he cherished the hope, that he was a Christian. We trust he was. He seemed to be convinced of his ill-desert and helplessness as a sinner; and to take supreme delight in casting himself upon the Lord Jesus, as *Jehovah his Righteousness*. The divinity of Christ was to him a precious doctrine. It was precious on his dying pillow. "Bound" said he "as I am to eternity, I can rest on nothing short of a Savior, that is *truly God*" We trust the everlasting arms sustained him. His light appeared to be like that of the just. The three last years of his life were evidently a season of retirement and tranquillity, and we hope of devotion. No man was more engaged than he was to promote the interests of the church of which he was an elder. For us he labored, with us and for us he prayed. But he has gone to his rest. *Blessed are the dead who die in the Lord*. After a long and tedious illness, borne with unusual resignation and cheerfulness, he fell asleep on the 12th of August, 1813.

New York, Sept.

MISCELLANEOUS.

For the Panoplist.

ON INTEMPERATE DRINKING.

No. VII

So much has been said and written on the subject of intemperance, within the last two or three years;—so many facts have been collected from all parts of the United States;—so many affecting representations have been made of the waste and woes of hard drinking;—and so much has been done to lay these facts and representations before the public, by clergymen and laymen; by printing, vending, and gratuitously distributing sermons, essays, addresses, and tracts, that a spirit of anxious inquiry, and a good degree of needful alarm, have been gradually and extensively excited. But unhappily, the effect of all this has been in many cases to dishearten, rather than to stimulate, the friends of reform. Not a few have imagined themselves to be in the condition of a thinly populated district, when invaded by a powerful and victorious enemy, to whose standard many eagerly flock, instead of uniting with the friends of their country, to oppose his further progress. They have felt themselves driven to the hard necessity of at least remaining quiet, if not of aiding and assisting the conqueror.

No such real necessity, however, has at any time, or any where, existed; except in the imaginations of the timid. Intemperance, though an enemy of terrible aspect; an enemy that

has cast down many strong men wounded, and slain many mighty, has never yet, blessed be God, been permitted to gain an ascendancy so complete, that its desolating career could not be arrested. And our grateful acknowledgments are due to the Author of all good, that the number of the despairing has been, for some time past, rapidly on the decline. Many good people, who once felt as if nothing effectual could be done, have found to their surprise, upon facing the enemy, that it is not a regular force which they have to meet, but a reeling disorderly rabble; and that, if the army of intemperance is numerically great, it is by no means so formidable, as they had supposed. A little thought has, moreover, convinced them, that even if this army cannot now be met and vanquished, in the field, it must soon waste away, and be entirely disbanded, unless kept alive by a succession of new recruits.

Still, however, the voice of despondency is heard from various quarters, expressing itself in such terms as the following. "Would to God, that the alarm had been sounded sooner. Time was, when something effectual might have been done; but that time is past. The foe should have been met upon the frontiers, instead of which, he has been suffered to penetrate into the heart of the country, and make such a disposition of his forces, that resistance can have no other effect, than to exasperate him, to hasten the work of ruin and

death, in which he has been so long, and so successfully engaged. Our wound, alas! is incurable. *The whole head is sick, and the whole heart faint.* The fire burns so fiercely, that it cannot be quenched. The poison is so diffused through all the veins and arteries, and so mixed with the whole mass of the blood, that no remedy can avail."

That those, who express themselves in these and similar despairing lamentations, are sincere, I shall not permit myself to doubt. But through what powerful magnifying-glass do they look? What new race of giants have they discovered? Can nothing be done to save our children from bondage, shame, and premature death? Why not? Cast away this mischievous magnifier, I beseech you. Look out of your own eyes. Be calm and collected. Fears and phantoms are bad counsellors. Dismiss them. You are not left alone. There are more than seven thousand, or ten times seven thousand, who have not bowed the knee to Baal. I cannot pretend to state the numbers of professing Christians in this country, at the present time; but it must be very large. Probably between two and three hundred thousand. Most of these, surely, may be counted upon, in this holy war, against intemperance. Nor must we look to these alone. More than twice or thrice two hundred thousand, who are not professors, can, no doubt, be induced to marshal themselves under the same standard.

And can nothing be done by such a host? Nothing to maintain the ground which is not yet

lost—nothing to force the enemy from the open field—nothing to reduce his strong holds, to drive in his out-posts, or to cut off his supplies? Can all the pious and sober people in the land do nothing to check the progress of this evil? Nothing by their example; nothing by their influence with friends and dependents; nothing in their own families? Or it is to be believed, that the great body of the wise and good, will, in this case, refuse to come up to the help of the Lord against the mighty. Let them be distinctly called upon; let them be convinced of the danger; and they will come forward and enrol themselves.

Nor let it be forgotten, that there is a mighty difference between coming up to the help of the Lord, and entering the lists against him. With infinite ease He can cause one to chase a thousand, and two to put ten thousand to flight. So that, if drunkards, their auxiliaries and abettors, were ten times more numerous than they are, and if at the same time, the pious and virtuous were proportionably diminished, it would be highly criminal in the latter to sit down in despair. Let the fearful and unbelieving consider this. Let them remember, that those ancient rebels, who would not obey the command of God, nor confide in his promises, but refused to take possession of Canaan, were destroyed of the destroyer.

Further; let such, as are tempted to resign themselves up to despondency, be told for their encouragement, that much has actually been done, within two years past, to stay the plague—

much more, than even the most sanguine had ventured to anticipate. The writer can assure them from his own observation, and from statements on which implicit reliance can be placed, that in the part of New England where he resides, a glorious reformation is begun, and under circumstances affording good reason to hope that it will proceed. Magistrates and ministers, church members, merchants, farmers, mechanics, have, to an extent not only unprecedented; but unexpected, entered heart and hand upon the good work. Ardent spirits of every kind are excluded, by unanimous resolves, from the associational and other meetings of the clergy. The side-boards of the wealthy are swept of bottles and glasses. The sling and the cordial are banished from tea parties. Putting the cup to the lips of friends and visitants, is ceasing to be deemed a necessary part of hospitality. Many farmers now get through the season of heat and hard labor, with less than one fourth of the quantity of distilled liquors, which they used to provide; and some without providing any.

The pleasing result of a report, lately made in my hearing, by intelligent gentlemen from all parts of a large associational district, was, that several drunkards have been hopefully reformed within the past year; that preaching against the use of strong drink, though very pointed, has been highly popular; that frequenting dram shops and taverns is growing more and more disreputable; that, in some towns, the consumption of spirits has been diminished by more

than one half the usual quantity, and that every where, the diminution is very apparent.

Now, if these and similar tokens for good were not known to exist, except in a few towns, we should have abundant reason *to thank God and take courage*; but how much more, when it is considered, that the above statement is only a specimen of that happy reformation, which has progressed as far, perhaps farther, in other sections of the state, and in different and distant parts of New England. Let, then, the hands that still hang down, be lifted up. Let the feeble knees be strengthened. Let God be praised for the good that has already been done. Let his continued smiles be earnestly implored. Let every inch of ground, that has been gained, be held. Let the strong places from which the enemy has been driven be levelled with the ground. Let every advantage be vigorously followed up, and, by God's help, our victory will be certain and complete.

But it may here be asked, are there no discouraging facts to counterbalance the favorable ones which have been stated; no dark clouds rising in our horizon; no forward and threatening movements of the enemy? Yes, there are. I hear the poor crying for bread at this early season, and with astonishment demand the cause. Partial failures in some of the crops I have indeed heard of. But I know, that in general, the crops have been unusually abundant, and that, in some places, the earth has brought forth *by handfuls*. I know, also, that however great the demand may be abroad for

the productions of our soil, that demand cannot, in the present state of things, have produced a scarcity, so few and precarious are our outlets. Still I know, it is with extreme difficulty, that the poor around me can obtain their daily bread; and how is this to be accounted for?

I cast my eye upon the newspapers; I watch the movements of speculators; I look at the fires that are kindling and the mystery vanishes. Stills are advertised, by scores and hundreds. Old establishments in the distilling business are enlarged, and new ones are rising in every part of the country. Distillers, by their advertisements and their innumerable agencies, have already got a very large part of the grain into their hands; and are securing the remainder, as fast as possible. Then is it carried from the granary to the distillery, there to be tortured by fire, till it will yield a liquid poison, which is to be sent forth to destroy health, property, and reason; to convert men into demons, and to plunge thousands of souls into the bottomless pit. Can we wonder, that the wrath of God is *not turned away from us, but that his hand is stretched out still?* What are we to expect, if we thus cast the *staff of life* into the fire, with our own hands, but that an angry God will add to the calamities of war all the miseries of famine?

But those, who are engaged in this business, will undoubtedly attempt to justify themselves; and it is but right that they should be heard. They may plead, then, in the first place, that very large quantities of ardent spirits are necessary to

supply our markets; that supplies from abroad are almost entirely cut off by the war; that the demand can by no means be satisfied by the distillation of cider; and that, therefore, it is proper to supply the deficiency by extracting the spirit from bread-stuffs.

This plea, permit me to reply, rests entirely on the presumption, that every demand for ardent spirits *must*, or at least *may*, be complied with. I say, it rests on the *presumption*; because the point is not proved, nor can it be. Suppose the keeper of a grogshop to have ascertained, by a long course of experience, that his customers will want three gallons of spirits every evening. Is he bound, or is it *right* for him to provide that quantity, when he knows that it will injure every man who calls for it? But if this would be sinful, then he may not supply his own little market, I mean to the extent of the demand; and if *he* may not, then the distiller may not, in every case, supply a larger market. The reason is obvious. It is from the larger markets that grog shops draw their supplies. So that he, who sells liquor by the hogshead, may be accessory, to a vastly greater sum of guilt and misery, than any single individual, who retails by the single glass.

But, replies the distiller, nothing was made in vain. Liquor is certainly good in its place. I do not compel men to drink intemperately. I warn them against it. If they will, notwithstanding, make brutes of themselves, *they* must answer for it, not *I*.

And are you certain, I ask,

that no part of the guilt will rest upon your head? God made nothing in vain, it is true; but did *He* make ardent spirits? Has he required any body to make them? Admitting, however, that they are sometimes useful, (and I do not deny it,) what then? Does this prove, that they are, upon the whole, to be numbered among the blessings of life? If they injure a thousand persons, where they benefit one, or if they do a thousand times more hurt than good, will it avail those, who are deluging the land with ardent spirits, to plead, that they compel nobody to drink? If they do not compel men to become intemperate, they furnish the means of becoming so, when they know, that multitudes will abuse these means. Suppose I understood the art of extracting from rye, for instance, one of the most active and fatal poisons in nature, which might in some cases be used, with great success as a medicine. Suppose my neighbors should get into the habit of purchasing, diluting, and then drinking it. Suppose the same thing should be done wherever the poison was sold; and there should finally be satisfactory evidence, that thousands of lives were annually destroyed by it; and that the evil was increasing. Could I excuse myself, if I still persisted in making the poison, and in as large quantities as ever, by saying, "It is good in its place? I don't compel people to destroy their lives. If they *will* drink, they must take the consequences." Would not every friend of humanity reply, with some earnestness, "Sir, you must know, that the community would be infinite-

ly better off without your poison, than with it. You see what havoc it is making, on the right hand and the left. Its acknowledged utility, in a few solitary cases, compared with the guilt and misery which it occasions, is like weighing a feather against mountains. Demolish your establishment, therefore, at once; or convert it to some other use. "*'Tis sordid interest guides you.*" "

Should I be pronounced a monster, if I still persisted in manufacturing my newly discovered poison, and is that man to be regarded as guiltless, nay as a useful member of society, who devotes himself to the manufacturing and vending of *old* poisons, under the specious names of gin, brandy and cordial? Let every such man, ponder the subject well. Before any one resolves to go on with this business, let him fully satisfy himself, that he can proceed on grounds, which will stand the shock of the last day, and abide the scrutiny of the Judge.

The reader will naturally take notice here, that if there is any weight in the preceding arguments, they would lie against extracting ardent spirits, in large quantities, from any substance, however useless. With how much greater weight must they lie against turning into spirits the very staff of life?

But I shall doubtless be asked, what must the farmers do with their grain? Many of them have large quantities to spare. They cannot export it; and but a small part of it is wanted at home, for bread, by the poor, or any body else. Must they suffer it to perish on their hands, rather

than sell it for a high price, to be made into whisky? I answer, first, by asking three plain questions: Is it not a fact, that in the rage for distilling every thing, the poor are generally overlooked? Is it not a fact, that distillers have their agents employed almost every where to buy up the grain, at unheard-of prices? Is it not a fact, that these agents have actually secured so much of it, in many places, as to induce an artificial scarcity? And what are the consequences? Why, in the first place, when a poor man wants a bushel of grain, the nominal price is so excessively high, that he finds it extremely difficult to furnish the means; and in the second place, the grain is not to be had within his town or neighborhood. The barns and cellars of his wealthy neighbors are full, it is true; but the rye, and the corn, and even the potatoes, are engaged, or kept back for a further advance in the price. Hence, the cry, which is already heard; and hence the probability, I might almost say certainty, that hundreds, if not thousands, of families, will be compelled to struggle through a cold winter without bread. Look at the little children in these families. How distressing the thought, that they must suffer so much, when, were it not for the distilleries, they might obtain a competence if not a plenty!

But allowing, (what there is not the least reason to hope for,) that enough should be reserved for the poor, and afforded to them on moderate terms, is it morally right, to turn the surplus into liquid fire? Suppose the crops should be cut short another year to such a degree, that the

very men, who are now pouring the last bushel they can spare into the stills, should be pinched for bread themselves. Might they not very properly regard it as a judgment upon them, for what they are now doing? Let those, then, whose ground has brought forth plentifully the present year, praise the bountiful Giver, taking care, at the same time, not to abuse the gift. Let them supply the poor around them, and sell to others, who want their grain for bread. If they still have a surplus, let them keep it over the season. Should there be a failure of crops, it will all be wanted; or, if not, opportunity may perhaps be given, for sending it abroad; and, at all events, it must surely afford a high degree of satisfaction to reflect, that it has not, by being turned into poison, destroyed the peace of any family, or hastened any man to the grave.

I know that the distillation of bread stuffs may bring money into the pocket of the grower and the manufacturer. But money is not *the one thing needful*. It will not be current in the world to which we are hastening; and if it should, the community would gain nothing upon the whole, for where one is made rich by means of distilleries, ten are made poor. I would put it to the consciences of those interested in the gains, therefore, whether they are not in duty bound to forego these gains, rather than be instrumental, in sending abroad a flood of intoxicating liquors to sweep the body into the grave, and the soul into hell!

Z. X. Y.

CALCULATIONS ON THE EXPENSES OF WAR.

It is a remarkable trait in the human character; that taxes and various pecuniary sacrifices of a public nature are endured with greater cheerfulness to support war, than for any or all other purposes, however good and desirable. This has been a permanent characteristic, wherever men have been associated together. Some few individuals have formed exceptions, wherever Christianity has been received; but their influence has been too limited to make a national exception. The attention of the reader is invited to the following proposition, for the truth of which I appeal to history and observation: *There never has existed a nation, the mass of whose population would not bear heavy taxes to carry on war, however unnecessary and unjust, with less murmuring and less opposition, than for any other purpose under heaven.* I say with less murmuring, because the people will murmur on account of any heavy tax. But while they will only murmur against a burdensome war-tax; they would utterly refuse to pay the same amount for any other purpose. The opposition to a heavy tax imposed to promote internal improvements, to build and endow colleges, and support schools, &c. &c. would commence perhaps in murmurs; but would increase till it spoke in a voice of thunder to the ears of rulers. And there is not a government on earth, which would not be compelled to relinquish heavy taxes imposed for such purposes. Wars are admitted by all Chris-

tians to spring from the wickedness of man. Many question the lawfulness of defensive war, and all allow that no war can be justified by both parties, and that many wars can be justified by neither. It may safely be assumed, therefore, that all the money paid to prepare for, and support war, is a tribute paid to human depravity, voluntarily on the part of most, by constraint on the part of some. Admitting the lawfulness of defensive wars, it is obvious that such wars could not exist were it not for the injustice and violence of man; so that all war-expenses, however incurred, must be placed to the same account; and, at the last and great audit, they must all be reckoned to some party or other, as so many blessings perverted and abused.

After indulging in this train of reflections, I was induced to make the following calculations, as to the expenses actually incurred by the Christian world, in a single year, in the prosecution of the existing wars. The year I take is from Sept. 10, 1812, to Sept. 9, 1813, inclusive; not because the expenses can be accurately defined by those dates, but because some other calculations may be thus defined. I admit that this has been the most expensive year of war, which the Christian world ever experienced, both in lives and property. Still many years have been nearly as expensive, and the cost of war has always been enormous.

It appears, then, that the government of Great Britain raised for the service of the country in a single year, the enormous sum

of 1103,000,000 sterling, the whole of which was provided for by Parliament last summer. Perhaps it will be said, that as part of this sum was borrowed, it cannot be called a war expense of this year. But the objector will admit, on a moment's reflection, that if the money borrowed should never be paid, it would be a *war loss* on the part of the lender, as every farthing borrowed for the support of war is actually expended. Consequently whenever the *principal* is paid, it will be paid as a *war expense* of this year. The *interest* will be a war expense of the several years when it is paid. Thus that part of the 103 millions, which is expended in paying the *interest* on previous loans, is a war expense of this year; as all the British debt was accumulated by war loans; though what is paid into the sinking fund to diminish the *principal* of the old debt ought in fairness to be deducted from the war expenses of this year. This sum I should judge from what I remember of the sinking fund, cannot exceed the odd 3 millions.

The expenses of government, as it would exist in a time of perfect peace, and when no preparations were made for any apprehended war, would be a comparatively small sum. When it is considered, that only a million a year is allowed for the expenses of the king and court, the principal judges, and what is called the civil list, it will be admitted, that five millions would be an abundant allowance for all the usual purposes of government, as it might be administer-

ed if wars did not exist. Indeed, that sum would support government in a style of great dignity and splendor, beside fostering the arts and sciences. The remaining 95 millions sterling, or 422 millions of dollars, may be set down as war expenses.

In addition to this sum is to be reckoned the losses of individuals by the hand of violence, not included in the national expenses. As Great Britain has not been invaded, these private losses are confined to depredations on commerce by French, Danish, and American public ships, and privateers. Taking into view the losses in commerce from the mother country to every part of the world, and from colony to colony, I think the amount can hardly be less than \$18,000,000. Perhaps it will be said, that what is lost by one nation in this way, is gained by others. This is not true. It is thought by men of intelligence and judgment, that the whole amount of captures in modern war does not exceed the expenses of fitting out and supporting privateers. A few individuals may grow rich on the spoils of the innocent and unsuspecting; but the great mass of adventurers are losers. In short, privateering is like gambling; few gain permanently; nearly all lose.

In estimating the expenses of the continental powers, during the year under consideration, the known regular revenue will be but a miserable index. All those powers raised money by a thousand extraordinary methods, and borrowed, besides, to the full extent of their credit. We must,

therefore, be limited only by the ability of the people to pay, and of the governments to borrow.

Bonaparte has had a million of men under arms, scattered throughout France, Italy, Spain, and his German tributaries, on an average, for the last five years. Probably that number has been invariably exceeded, except for three or four months last winter. At the beginning of the Russian campaign of 1812, if we consider the vast number of armed men stationed in every part of his dominions, the number occupied in garrisons, the amount of all his armies in Spain, and the vast military force with which he invaded Russia, we shall be convinced he had 1,200,000 men in arms, to which must be added at least 100,000 as teamsters, couriers &c. He was obliged to support many of these men at great expense, and at a vast distance from home. The number of horses to supply the cavalry, artillery, and waggon train of all his armies, and to keep up the communication with all parts of his empire, could hardly be less than 500,000. From Prussia alone he took 40,000; in the waggon train of his northern army 80,000 were employed; a part of the cavalry and artillery of a single army lost, according to his own account, 30,000 in a few nights, after that army had been greatly diminished, and was, in fact, nearly ruined. Considering these things, and that he kept up his naval preparations, building ships, filling arsenals, and repairing fortifications of ports;—that he maintained his military schools and trained multitudes of his conscripts not actually

numbered with his forces;—we shall be convinced he could not not have expended less than \$600,000,000, in supporting war. To this sum may fairly be added what is necessary to repair his extraordinary losses in the Russian campaign, in artillery, ammunition, small arms, horses, &c. &c. which may be moderately estimated at \$20,000,000.

In the remaining part of the estimate I shall be less particular, and give only the results.

I calculate, therefore, the public warlike expenses of Sweden, Denmark, Russia, Prussia, Austria and the neighboring provinces to be at least \$500,000,000; and the private expenses, i. e. the loss by the burning of Moscow, and other towns in Russia, and the partial desolation of an immense tract of country from Moscow to the Elbe, and three hundred miles on that river, to amount to \$300,000,000; the public expenses of Spain and Portugal at \$100,000,000; and the destruction of private property at 50,000,000; the public expenses of the United States at \$40,000,000; and the private losses at sea at \$10,000,000; the public expenses and private losses of the British colonies in North America, the West Indies, and Asia, (not brought into the account of the government at home,) at \$100,000,000. It is to be considered here, that the British East India Company support a large military force, the expenses of which are not reckoned in the national accounts. To these sums add \$100,000,000 for the public expenses and private losses sustained in Mexico, and the Spanish rich colonies in South Amer-

ica, in consequence of their civil wars.

Recapitulation.

Expenses of Great Britain in a single year, in consequence of war	\$422,000,000
Losses of individuals in Great Britain	18,000,000
Expenses of France and her tributaries	620,000,000
Of Sweden, Denmark, Russia, Prussia, Austria, and the neighboring German provinces	500,000,000
Of individuals in those countries.	300,000,000
Of Spain and Portugal	100,000,000
Private losses in those countries	50,000,000
Expenses of U. S.	40,000,000
Losses by individuals	10,000,000
Of the British colonies in all parts of the world	100,000,000
Of the Spanish colonies	100,000,000
Amounting to the goodly sum of	\$2,260,000,000

This sum would form a sufficient circulating medium for the whole commercial world, and at 6 per cent. (which is about the average interest of the several countries,) would produce a yearly income of \$135,600,000.

But I have not done with expenses. The loss of a young man, in the prime of life, is a loss of property. The town of Groton, in Connecticut, lost in a single day, a large part of its able-bodied men, in consequence of Arnold's infamous invasion of his native state. The town was filled with widows, and bereaved parents. By the loss of life only, it was impoverished and nearly ruined. From the shock of a single day this town has not recovered in more than thirty years. Reader, how many such towns do you think there are in Europe?

Let it not be thought, that I suppose the loss of life can be

compensated with money; but so far as the loss of life involves a pecuniary loss, it is proper to consider it in that light.

The celebrated Dr. Lettsom, in a letter dated at London, about the middle of August last, says, "I compute that half a million of young people have died by violence, within twelve months past, in blood-thirsty Europe." The Doctor wrote before the late sanguinary conflicts in Germany: yet his computation is too small. The probability is, that from Sept. 10, 1812, before the battle of Borodino, to Sept. 9, 1813, inclusive, after the battle of Dennevit, there fell in battle, died of wounds and in army hospitals, in prison-ships, and jails, and in consequence of army sicknesses, at least 800,000 men in the prime of life, the great majority of whom were between 20 and 30 years of age. Of this number the United States may come in for a share of 10 or 15 thousand. Not less than 200,000 more were maimed for life, or had their constitutions broken, so as to be helpless, and, in a pecuniary point of view, worse than dead. The loss of property by the death of an able bodied man in this country, is not less than \$1,500. In Europe it is less nominally, but perhaps not proportionably; that is, perhaps on an average throughout Europe the labor of an industrious man will go as far in clothing and schooling his children, &c. &c. as in this country. Perhaps not; we will therefore estimate the value of a man there to be half what it is here. We have, then, a result of \$750,000,000 in a single year, lost to the Chris-

tian world, in consequence of the destruction of life and limbs in war. The Christian world had in arms, the last year, full three millions of men. The losses have been repaired by new enlistments and new conscriptions. The loss of the productive industry of these men, beyond what would be necessary to feed and clothe themselves, may be placed at \$75 each, or \$225,000,000, in the whole.

I have not yet noticed the loss of property by the derangement of business which war occasions, by the sudden depression of landed estate, by the despondency, which, in many places, prevents all exertion, &c. &c. The losses of this kind defy all computation. I merely observe, that in this country such losses have exceeded all other war expenses by more than double.

I intend to pursue this subject, by specifying some of the good purposes to which this money might be applied.

A. B.

TO THE EDITOR OF THE CHRISTIAN INSTRUCTOR.

SIR,
THE following account, which I lately had from a friend at present residing in Madeira, of a visitation of locusts experienced in some of the neighboring islands, will perhaps prove an acceptable communication to some of the readers of the Christian Instructor. It furnishes a striking illustration of the language employed to describe the devastation produced by these insects in the prophecies of Joel. If you

think it worthy of insertion, it is at your service.

I am yours, &c.

Edin. April 20.

W. INNES.

After speaking of the ravages produced by the yellow fever at Grand Canary and Teneriffe, my friend proceeds thus:—"This put me in mind (to digress for a moment from the subject) of the plagues of Egypt. For after the plague of sickness came the most awful plague of the locusts, of which I can give you a true and faithful account, having heard it from friends of my own, who were on the spot, and eye-witnesses of the dreadful havoc they made. For days together the whole air was so dark, that, although otherwise a fine day, it was not possible to see 20 yards overhead; in fact, the prodigious clouds overspread the whole horizon, and the ground was completely covered with them. Wherever they alighted, sure destruction followed; for they ate up every blade of grass, and even the bark of the trees, and no place was free from them. Not a vegetable, or fruit of any kind, or herb was to be found wherever they went. To give you some idea of their numbers, the town council offered a reward of half a dollar for every three bushel box the people brought in of them, whether dead or alive, and in two nights they brought in three thousand boxes crammed full. This happened at Grand Canary. They came altogether in bands from one island to another. At Teneriffe a quantity of wheat was offered for every sack of locusts, and in one night's work they brought in

two thousand five hundred sacks. You may readily conceive the value of the reward was soon lessened. From Teneriffe they took their departure for Lance-rota, where they made the same havoc, there destroying whole fields and every thing that came in their way. The stench of their dead bodies, it is said, was beyond description. They had not visited these unfortunate islands for 63 years before, and it is singular they should come just after the yellow fever. Those that were killed were killed in the nights and mornings before the dew was off their wings, for they cannot fly with ease before sun-rise. They are from 3 to 3 1-2 inches long, thick shoulders and head, and tapering towards the tail, of a brownish color, and teeth as hard as steel, and sharp as lancets. From this last place, after having destroyed every thing, they took their flight in myriads towards the coast of Africa, whence they came."

Ch. In. for July, 1813, p. 22.

GYPSES.

The following very interesting account of the *Gypsies*, is taken from the last edition of Dr. Morse's *Geography*, vol. ii, p. 320.

WE ought, in this connexion, to mention a singular race of people, dispersed indeed over almost every country in Europe, but found in great numbers in the Austrian dominions. The Gypsies made their first appearance in Germany, in the 16th century. Historians inform us, that when Sultan Selim conquered Egypt, several of the natives, refusing to submit to the Turkish yoke, revolted under one

Zinganeus, (whence the Turks call them Zinganees;) and agreed to disperse in small parties over the world. The French call them Bohemians. Mr. Grellman and Mr. Marsden consider them of Hindoo origin. They wander about in Asia; in the interior of Africa; and, like locusts, have overrun most European nations. Their whole number in Europe is believed to exceed seven hundred thousand. They are found in considerable numbers in Great Britain. The vigilance of the police has rendered them less numerous in France. In Spain they are believed to amount to eighty thousand. They are somewhat numerous in Germany, Denmark, Sweden and Russia. In Italy they abound, particularly in the states of the church. But their chief population is in the S. E. parts of Europe, particularly in Hungary, Transylvania, and various parts of Turkey, which seems ever to have been the place of general rendezvous for the Gypsy tribes. England endeavored to expel them in 1530; France in 1560; and Spain in 1591; but never with complete success.

For three centuries they have continued the same, wherever they have gone; unaltered by the lapse of time, the variation of climate, and the force of example. Their physiognomy, and their manners are equally singular in every country. Their swarthy complexion is the same in Africa, and in Europe. They acquire no additional laziness in Spain; and no new industry in England. Religion, powerful in its influence over most ignorant tribes, is here impotent; and the cross and the crescent are beheld

with equal indifference. In the neighborhood of civilized life, they continue barbarous; and in the midst of cities and villages, they live in tents and holes of the earth, and wander from place to place as fugitives and vagabonds.

They are passionately fond of ornaments and of plate. Their principal occupations are smith's work, or tinker's, or wooden ware, and horse-dealing. In Hungary and Transylvania they are executioners, slayers of dead beasts, and washers of gold. The women, many of whom are addicted to prostitution, deal in old clothes, and fortune-telling. The majority of both sexes are lazy beggars and thieves. They are fond of their children. Their diseases are the measles, small-pox, and weak eyes, occasioned by smoke. They live to an advanced age. Their remedies in sickness are saffron in their soups, and bleeding. The Austrian Gypsies are particularly fond of cattle that die of any distemper; acting on the principle,

"that the flesh of a beast, which God kills, must be better than that of one killed by man."

In Transylvania, they have a sort of regular government. Their chiefs are styled *Waywodes*, and are elected from the children of former chiefs. They have no sense of religion. They speak every where the language of the country; but have all one peculiar language, which is every where the same. Music is the only science of which they are fond.

Their train of thinking is childish; and the little reason which they possess, is wholly devoted to the gratification of appetite. They are lively, loquacious, and chattering; fickle and inconstant; faithless and ungrateful; timid and servile; cruel and revengeful. They are excessively addicted to ardent spirits; and, what would hardly be expected, are universally vain. While they continue insensible of religion, all attempts to civilize them will probably be ineffectual.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE DUTY OF ADMONITION.

It is generally admitted to be the duty of Christians not only to admonish each other of their faults, but also to check the vice and profanity of those who do not profess a regard for religion. Yet this duty, in all its branches, is too much neglected.

Christians do not appear to consider how much good they might do by admonishing the

wicked; they become careless of the honor of God; their ears become accustomed to the voice of profaneness, and their eyes to the sight of various kinds of iniquity. They seem intimidated and overawed by the number and boldness of the wicked. It is worthy of their consideration, however, that, in a multitude of instances, reproof has been successfully administered to the wicked, and has produced the most durable effects.

In the memoirs of Capt. Abijah Perkins, in the *Panoplist* for Feb. last, pp. 389, 390, the subject of the narrative is introduced as making the following statement. "I had felt in general no great remorse of conscience on account of the transactions of my life, till about four years ago. Then in conversation with a friend, I was warned of the great evil and dangerous consequences of using profane language, to which I was in some degree addicted. This timely and friendly reproof gave me such a view of this sin, and made such an impression on my mind, that I have been restrained from it ever since. Having no evidence that I was a new creature, I began from that time to meditate more on the doctrines of the Gospel, and to attend more strictly to preaching, &c. &c." It appears from this narrative, that the above-described admonition was the mean of producing an important change in the external deportment of the man, and of fixing his attention upon religious concerns. Another admonition, offered by a friend, when they two were in a field together, was the mean of producing a deep and pungent conviction of sin, which ended in a hopeful conversion to God. How infinitely valuable were these admonitions to this man. Without them he might have continued unmoved and unchecked in a course of sin.

The following anecdote has been related on good authority to the writer of these paragraphs:

Many years ago, a teamster was swearing very profanely at his cattle, in the hearing of a pious man, whose ears were al-

ways pained at hearing such language, and whom, for the sake of perspicuity, I shall call Mr. Faithful. Though an entire stranger to the man, Mr. F. called him aside, and addressed him thus: "My friend, I am a stranger to you, but I cannot help reminding you, that God is your Maker; *that* God, whose name you are profaning, will be your Judge. He has declared, that *He will not hold any one guiltless who taketh His name in vain*. It pains me much to hear any one of God's rational offspring thus setting him at defiance. What if God were to take you suddenly from the world, with an oath upon your lips!" The teamster was abashed, and they separated. About fifteen years after this admonition, Mr. F. was called aside by a man whom he did not know, and asked if his name was not F. On being answered in the affirmative, the man proceeded to state the circumstances above related, and added, "I am the person whom you were so kind as to admonish at that time. Your reproof sunk deep into my heart. It was the mean of convincing me of my sinfulness, and of beginning a train of exercises which, as I humbly hope, terminated in a real change of heart and life. I have often wished to see you for the purpose of thanking you for your kindness, and relating what God has done for my soul. If saved, I shall have occasion to bless God through all eternity for making you an instrument of his kindness to me."

What think you, reader, must have been the feelings of Mr. F? Did he regret the time spent in

offering the admonition, or the risk of encountering a repulse? Would not the joy of such intelligence abundantly compensate for a thousand unsuccessful attempts to reform the vicious?

There is reason to think, that in a large proportion of instances, admonitions administered in a proper spirit are more or less successful. Let the experiment be oftener tried. Let Christians grow bolder than they seem to have been, and a happy result will be witnessed.

As reasons why Christians should feel themselves bound to admonish each other, let the following things be considered.

1. The ease with which this duty is performed. It costs little time. Were the fact otherwise, many persons might think themselves excused on account of their regular employments, and the pressure of their worldly concerns. It costs no money. Were the fact otherwise, many might plead their poverty. It requires only courage and the love of God. Shall a Christian acknowledge himself to be destitute of these?

2. The good which may be effectuated by admonition is incalculable. The stupid and careless may be alarmed; the unprofitable professor of religion may be aroused to a becoming course of conduct; the vicious may be reclaimed, converted, sanctified and saved. God may use the meanest of his servants, as the instrument of producing these amazing changes.

3. Our Savior's example authorizes and requires the performance of this duty. He exhibited unparalleled courage in

reproving sin, honoring his Father's law, and warning the wicked of approaching judgment. Let his disciples go and do likewise. A. M.

ON THE DOCTRINE OF THE TRINITY.

(Continued from p. 256.)

It is also reasonable, it is a real duty, to be punctiliously accurate in the explication of all such words, expressions, and descriptions in the Scripture, as contain hints or assertions respecting a plurality in the Godhead, or a Godhead consisting of several persons. It is the more so, because we have the testimony of history before us, that those who lived nearer the time when the Bible was written, than we do; and who, we must suppose, had a more perfect understanding of the language of Scripture, than we can ascribe to ourselves, did interpret with punctilious accuracy.

The method of interpretation, which our new theologians are endeavoring to make current, is exactly the opposite of that which was followed in ancient times. With respect to the books of the Old Testament, it is well known, that the modern Jews, even to a blamable excess, seek to elicit some meaning, not only from every word, but from every letter. Nor are they singular in this; for so far as we can go back, we find evidence that the Jews have always done the same thing. It is very clear, that Jesus and his Apostles interpreted Scripture in a very guarded, and one might almost say, in a straitened manner, and

thus by their example confirmed and authorized this method of interpretation. Did the Jews of ancient times, then, discover in their sacred records, and recognize, a certain plurality in the Godhead, and the true divinity of the Messiah? Christian writers who have devoted themselves to the pursuit of Jewish literature, and obtained the most enlarged acquaintance with it, assure us, that this is the fact; and they gather from the most ancient Jewish writings, particularly from the Chaldee Translations of the books of the Old Testament, and from the Talmud itself, many very striking proofs of the correctness of their assertion. Still, we are willing to abide by testimony which is better known. From the books of the New Testament, we may plainly draw the conclusion, that a belief in the plurality of the Godhead, and the divinity of the Savior, was by no means uncommon among the Jews, who were the contemporaries of Jesus. The disciples of Christ exhibit no surprise at the most striking assertions of their Master, on this subject; not even at those assertions, when all the Jews, who rejected his Messiahship, cried out, "*Blasphemy*," because he made himself equal with God, and when the same Jews concerted measures to punish him with death. The disciples hear him ascribing divine attributes, works, and honors to himself; they hear him speak of his Father, as of a person different from himself, and of the Holy Spirit as another person, whom he would send from the Father; they hear his command to baptise into the

name of the Father, Son, and Holy Ghost; and yet these very disciples, accustomed to find something striking in things of far inferior consequence, and to ask many questions respecting such things; these true and strenuous Unitarians, find nothing particularly striking in all this. From the moment when they are convinced that Jesus is the true Messiah, it becomes a settled truth that he is the Son of God: and from the same moment, they confide to his power what God Almighty alone can perform; they think of his attributes as of the attributes of God the Father; they find no honor too great or excessive for him; and never doubt in the performance of any work unequivocally divine, if he but promises to perform it. They stand in no need of the proof which Jesus adduces against a part of the Pharisees, from the Old Testament, to shew that the Messiah must be more than merely an eminent man; that he must not only be David's son, but a personage who is an independent king, lord, and ruler.

Caiaphas joins together Messiah or King of Israel, and Son of God. Certainly not because *Son of God*, in the Jewish idiom, meant merely a king; for then he could not have explained, as he did, the assertion of Jesus, "I am he," as being blasphemy according to the laws. It was because he, and the Jews of his time, from well known passages of the Old Testament knew and believed, that the promised Messiah, agreeably to his nature and dignity, must be the Son of God. When Christ asserted, that the Messiah must

be more than a mere man, and put to shame and reduced to silence the Pharisees by a passage out of Psalm cx, these Pharisees do not manifest any evidence of regarding this doctrine as altogether new, unheard of, and strange.

As soon as a view of the glorified Savior had convinced Paul of his actual resurrection and exaltation; as soon as his doubts, respecting those things which formed the dividing line between his former and subsequent belief, were removed; this apostle finds the doctrine of Father, Son, and Holy Ghost—the doctrine that Christ is God over all, (which he from this time clearly and expressly acknowledges,) not a new doctrine in opposition to his former religious creed; he receives it as a doctrine already known, and as a proposition which stands in a necessary and inseparable connexion with the proposition, that Jesus is the true Messiah. The Apostles baptised thousand of Jews, no doubt according to the injunction of Jesus, into the name of the Father, Son, and Holy Ghost, without finding it necessary previously to instruct them in the doctrine that the Father, Son, and Holy Ghost were God, as a doctrine of which they were previously ignorant. In their letters to those who were Jews, and to whom it was exceedingly hard to renounce even their former ceremonies, they wrote in such terms respecting Jesus and his exalted nature, that if they had been as strange and offensive to the Jews of that day, as they are to modern Jews, they must have been abundantly corrected; or explained, to avoid ill

will, vehement contradiction, or even persecution unto blood.

Now these facts can be explained only in two ways. First, that in all these expressions of Christ, and the Apostles, nothing is said respecting a plurality of persons in the Godhead, or the divinity of Jesus; and this is abundantly contradicted as we shall see in the sequel; or secondly, that the great body of Jews, at that time, were acquainted with the doctrine of the Trinity, and acknowledged it.

The scattered remains of this creed may be found probably in the Cabbalistic *Sephiroth*, and in the fiction of the Angel *Metatron*, to whom are ascribed attributes that belong to God alone. The modern ideas of the Jews respecting the person of the Messiah were undoubtedly in the time of Jesus not only new, but peculiar to only a part of the Pharisees. It was probably the fact, that the Ebionites and Corinthians arose from this portion of the Pharisees, who embraced Christianity.

That the contemporaries and disciples of the Apostles understood them to speak of the true divinity of Christ, and hence received the doctrine of the Trinity as a doctrine asserted by their teachers, is capable of proof; from other sources, beside the fragments which remain of the writings of primitive Christians. Proof is drawn from the evidence, supported by historical testimonies, that John wrote his Gospel in opposition to those sects, who denied the infinite divinity of Christ. It is drawn from the fact, that the names of several men of little conse-

quence are still preserved, as the names of those who doubted in regard to the divinity of Christ in the first age of Christianity. No one takes the trouble to record and perpetuate the names of insignificant men, who believe nothing different from the creed of all, or the great body of their contemporaries. Had it been a common thing, in the first ages of the Christian religion not to acknowledge Jesus as God in the highest sense of the word; had the doctrine of the Trinity been first broached and introduced by the council of Nice, and forced upon the churches, as some Antitrinitarians pretend; then I desire to know how it came to pass, that we at the present day should know, that in the second century, a certain Artemon, and more particularly a certain leather dresser, by name Theodorus, denied the divinity of Jesus, and maintained that he was a mere man? and how the latter, on account of his opinions, was excommunicated from the church? How came Noetius, Sabellius, or Paul of Samosata, in the third century, ever to think of explaining the doctrine of the Trinity and of the union of two natures in Christ, in a novel way, and in words which they thought were more intelligible? How came they to draw upon themselves so much and so violent opposition,—even to that degree, that the help of a heathen emperor was sought and obtained to expel Paul from his bishopric? If a doctrine be not at all believed, or not generally, or be not regarded as weighty and essential, the names of its opposers are not marked. Still less are the

opposers treated, as the Antitrinitarians were treated; and that, before the council of Nice. This makes it very clear, that the opinion of these men must have been different from the common, predominant opinion, and therefore singular, strange, and offensive to the rest of Christians.

The sum of the foregoing observations is briefly this: The holy Scriptures so speak, that we at the present time, so far removed from the times in which the Bible was written, are led by their assertions to suppose a certain plurality of persons in the Godhead; more especially so when one person is so described, as no person unless truly divine can be represented. We stand not alone in our interpretations of the Scriptures. The contemporaries of those who composed the sacred books, and those who lived soon after them, and who must have been acquainted with their customary idioms, understood the expressions in question as we understand them.

It was, then, the design of those who composed the Scriptures either to teach a plurality of persons in the Godhead—the true divinity of persons described by them in such lofty terms; or not to teach it? In the first case, every one who regards the Scriptures as the authentic source of religious knowledge, must believe the doctrine of which we are speaking. In the last case, one cannot help regarding the authors of the sacred books, as men who had so little understanding, consideration, or sense of propriety, that they have directly opposed

the very object they had in view—they have written books on purpose to prevent idolatry, or to destroy it where it already existed, and yet in these very books have taught and occasioned this same idolatry. One must consequently cast away the Bible with contempt and indignation, and rank it below the most wretched of all the ordinary productions of authors.

One more remark I shall premise, before I pass on to exhibit the proofs for the doctrine of the Trinity, drawn from the Holy Scriptures. It is this: The proofs which will be drawn from the Old Testament do not equal in plainness and definiteness those with which the New Testament presents us. Most of the former are of such a kind, that one could not perfectly withstand an opposer of the doctrine of the Trinity by their aid, nor model the believers of this doctrine entirely by them.

From this, some are accustomed to draw the following conclusion: 'If no real and direct proofs in favor of this doctrine can be drawn from the Old Testament, then no one should undertake to draw proofs from it; and whoever does undertake it, renders himself ridiculous.' Thus Antitrinitarians. Others, who themselves assent to the testimony of the New Testament, find a stumbling block in the following objection. 'This doctrine is said to be a very weighty and essential part of the Christian religion. Now there can be no important difference between Revelation before the time of Christ, by him, and afterwards by his disciples: there must be a strict and perfect har-

mony. And yet I find this doctrine, represented to me as so important, either not at all revealed in the Old Testament, or so darkly that I could scarcely believe it, if the Old Testament alone were put into my hands.'

To these doubts and objections I answer: When I commit to writing general and oral information, with a view to future times, I know that the substance of this oral information will not be forgotten; or, when I speak or write for those persons, who I know will catch at the least hint in my speaking or writing, and explain it by careful study; then it is not an erroneous method of instruction, if I only throw out hints here and there instead of copious dissertations, but a method of teaching quite appropriate.

Now it is certain from history, that the ancient Jews found in the books of the Old Testament many doctrines, which some of our modern interpreters are not satisfied can be found there; for example, types of the Savior, prophecies respecting the Redeemer, &c. Now either the prophets of God explained the more obscure parts of their writings by word of mouth to their contemporaries, and this explanation was preserved among their nation by tradition, so far at least that long afterwards, with respect to these obscurities, clear representations were made of their meaning as it had been orally explained; or, (which is more certain from history,) the interpretations of the Jews, before the time of Christ, were altogether different from those, which many in our times defend. In fact, a Jew

caught at every hint of Scripture, analysed it, and drew conclusions from it. Consequently, many things were adequate to convey instruction to him, which do not suffice for the instruction of common readers of the Bible, in our age and nation. This method of interpretation was common among the Jews, even down to the time when the New Testament was added by Christians to the Old. For the Jews, too, was the Old Testament primarily and immediately written. Was any thing more, then, necessary to the instruction of the Jews in the doctrine of which we are treating, than what is contained in the Old Testament?

Supposing that many Jews, before the time of Christ, with all their attention to the Scriptures; and all their biblical knowledge, still knew nothing of the doctrine of the Trinity; this would not be a stumbling block to us. It might be, that God did not permit this doctrine to be generally received, for the same reason that Christ a long time forbade the publication of the truth that he was the Messiah, i. e. lest a mischievous use might be made of it. So long as the Jewish nation discovered such a hankering after idolatry, it surely was not impossible that they might misunderstand and abuse this doctrine. Moreover, the promised and expected Messiah was to be the teacher of Israel and of the world; a teacher, from whose instruction more and clearer ideas of religion could be obtained, than had ever existed before him. And in what respect should this be the case, more than in the doctrine

respecting God and his being? *No one*, says Jesus, John iii, 13, *No one has ascended up to heaven; i. e.* as the connexion explains it, no one has intuitive knowledge of the invisible God, and sees and knows him as he is, *but he that came down from heaven, the Son of man, who is in heaven.* This is the same thing, which John expresses, chap. i, 18, by the words; *No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath manifested him to us.*

If, moreover, mere men had hitherto instructed their brethren;—men who were made acquainted with the Lord by revelations, and not by views face to face so that they had fathomed the whole of his being;—is it to be wondered at, that they had only more obscure views of the divine essence, and imparted such views to those, whom they were commissioned to instruct? But when the Son himself came down and instructed men, is it strange that he should bring us nearer to God, and give us a nearer view of him? that he should make us acquainted in a more clear and perfect manner with some deeper mysteries of the Divinity?

It may also be observed, that the knowledge of the doctrine of the Trinity was less important to those who lived under the ancient dispensation, than to us. With regard to us, this doctrine is very important, because without it we could not rightly take a survey of the fundamental article of our creed, the doctrine of adequate atonement for men by the death of the Son of God; nor think of it in a

connected manner; nor believe with cheerfulness. But to the patriarchs, this nearer and plain-view which we take was obscure. Their whole creed respecting it could be only this; God will send a person, by whom the miseries of men occasioned by sin shall be removed, and sinners, without prejudice to his holiness or justice, be pardoned and made happy! How? This they saw only in the shadows of types; they noticed that hints were conveyed by them; but they could not decypher these so as to answer all the questions which might be raised; nor was it designed that they should. And if the doctrine of atonement only dawned upon them, like the first glimmerings of the morning, they did not need to understand the doctrine of the divinity of the expected Savior, and of the Trinity, in the same manner as we need it, who have so much more circumstantial knowledge of redemption actually accomplished. It was sufficient for them, who through intelligible hints had already some apprehension of this doctrine, that when it must be made clear and extensively known, care was taken that it should not appear to them new, strange or contradictory to the testimonies and doctrines of the Old Testament.

It is also certain, that on account of the design of the Scriptures, those passages which speak of a plurality in the God-head must be strictly taken, and that, if those passages, so far as they are contained in the Old Testament, are not altogether so clear, still their inferior explicitness does not destroy the

weight of their evidence, in connexion with other passages. And now, what say the Holy Scriptures, in fact, respecting the doctrine in question?

(To be continued.)

From the Christian Instructor.

MAXIMS OF THE WORLD.

MAXIM I. *It is of no consequence what a man's opinions may be, provided his conduct is correct.*

It is a curious fact, that this maxim, though seemingly unlimited in point of extent, is never applied except in the case of religion. In political concerns, it is generally considered as a matter of the very first importance, to ascertain what are the sentiments which men have adopted respecting the nature and design of civil government, the extent of the royal prerogative, and the rights of the people. We might urge, with some plausibility, that a man might be a good subject, a loyal citizen, and a friend to the true interests of the state, whose views of speculative politics may not accord with those which have been adopted by a particular class or description of men. We might argue, with some degree of justice, that opposition to the reigning administration of the country does not originate so much in certain abstract notions which may have been imbibed, or even in any peculiar systems of political belief, as in the passions of discontent, of envy, and ambition, which no system of political faith will ever be able to eradicate. Will this kind of reasoning give any satisfaction? Will it tend in any degree to allay the

ferment of political zeal? On the contrary, will it not increase suspicion, and add fuel to the flame of civil discords and animosities? Is religion then, we would ask, the only human concern, in which opinions or principles may be dispensed with? Is the science of politics of so much importance, that unless a man has adopted every dogma of a particular creed, he ought not to be trusted? And is religion of so little importance, that in it all are allowed to think as they choose? Religion, it will immediately be recollected by the thinking mind, is no ordinary or trifling concern. It carries along with it considerations of the very highest importance. It connects itself with every thing that can be interesting, in regard to the present welfare or final destiny of man. While every thing else has to do with man viewed as a citizen of this world alone, the child of a day, and the victim of corruption; *this* carries forward our views beyond the trifling concerns of a present state, and leads us to consider ourselves as the sons and daughters of immortality.

Nothing can be more false than the idea that religious opinions are all entirely *speculative*. That there are speculations connected with religion as with every thing else, cannot be denied; but that all those doctrines which pass under the general name of religion are of this description, is a notion altogether preposterous. What shall we think of those truths which have for their subject the being, perfections, and government of God? The person and work of him who came in the name of the Lord to save us? The pres-

ent state and exigencies of man? The method whereby a sinner may be received into the divine favor? The means whereby our natures may be sanctified? And the final issue of sublunary things? Is it of no practical consequence to know, whether God be just and merciful or not? Whether our Savior be a divine person, or merely a man like ourselves? Whether we be naturally in a holy or in an unholy state? Whether salvation is to be obtained by personal merit, or by the merciful interposition of another? Whether divine grace is necessary for sanctifying our souls? Whether or not death puts a final period to all human hopes, by introducing us into a state of endless joy or misery? A man, we shall, for the sake of argument, allow, may be morally decent whatever are his religious principles. But is *moral decency* all that Christianity requires? Does it not demand something more decidedly religious, something more appropriate to our character as God's subjects, as Christ's disciples, and as the expectants of heaven? Will moral decency fit a man for beholding and enjoying God in glory? for joining the company of angels? for chaunting the praise of the Redeemer? Out of the soil of truly Christian principles, there grows something peculiarly elevated and ennobling; something of which the despisers of religious principles can have no conception; something which requires for its existence, "an unction from the Holy One."

The maxim before us, is not only altogether preposterous in itself; it is calculated to produce the most baneful consequences

It aims a blow not at the appendages of Christianity; not at the mere disputable parts of religion; not at the superstitious notions of certain misnamed believers: It strikes at the very vitals of religion in all its shapes; for if the principle be assented to, by what shall its application be limited? After setting aside, by one and the same stroke, the essentials and non-essentials of revelation; will it retain any very high respect for the standard truths even of what is termed *natural* religion? Can it be denied, that the maxim wears in every light, a most unfriendly aspect towards the interests of vital godliness? Its evident design and tendency are to introduce an universal skepticism; to unhinge the most generally prevailing, and best founded sentiments of men; to set forth the young adventurer on the stormy ocean of life, without a compass to direct him on his way. When this maxim shall have gained the ascendancy, we may expect a general dearth of every thing great and excellent; and the growth of a dwarfish species of morality, which having no rain to refresh, nor sun to communicate vigor, will soon wither and die.

MAXIM II. *It is wrong to neglect the concerns of active life under the pretext of religious or devotional duty.*

This is a maxim, the propriety of which, when considered in itself, we by no means dispute. Every man has certain active duties to perform in the station which God has assigned him. On the performance of these duties depends the support of himself and his family, in the rank which he is entitled to hold. If

a man neglects these duties, whatever be his plea, he disobeya a positive divine command, and discovers his radical ignorance of the very first principles of religion. If then we thus declare our assent to the maxim which has been mentioned, why do we bring it forward expressly for the purpose of condemnation? We assent to the maxim in the abstract; but we condemn its *practical application*. It is employed particularly for the promotion of two ends, both of which are wholly irreligious and unchristian. It is employed as a plea for *worldly mindedness*. Under the pretence of care and laudable industry in their lawful concerns, a very numerous class of men are found to sanction a system of the most selfish and grovelling nature. Active industry, though praiseworthy in itself, is often found to degenerate into worldly dispositions and desires. This is particularly the case, when money is sought for its own sake; when the views are confined to mere prosperity in the world; when eternal concerns are absorbed by temporal interests; and when men discover more ambition after riches and honors, than after the favor and enjoyment of God. As it is difficult to fix on the precise point where laudable industry ends, and worldly mindedness begins, men are very apt to go beyond the right limit. Regard to personal interest perverts the judgment and blinds the conscience. Men deceive themselves with the false idea, that God will not disapprove of their zealous exertions to promote their own welfare, and to provide for their children. Hence, in

such zealous exertions as these, the whole of their time is occupied. They allow for the duties that are peculiarly religious, perhaps, the moments of relaxation from business or pleasure; and if blamed for thus serving God with the dregs of their time, their worldly avocations are made to serve as an excuse. The same end they serve also, in regard to the duties of beneficence and liberality. "We have ourselves and our families to provide for; and charity begins at home." The whole is a system of iniquity. It is built on that love of the world which an apostle directly condemns. It is supported by the false and unchristian principles of avarice, ambition and selfishness. Among these active and industrious men, as they like to be esteemed, we look in vain for that spirituality of soul which is expressly enjoined in the sacred page; for that fellowship with God, of which St. John speaks; for that devotedness to God which leads a man to do all for the promotion of his glory. Their views are confined to a present state; and, if we may judge from appearances, death terminates unlike their wishes and their hopes.

2. The maxim under consideration is employed as a plea for the neglect of those duties which are more peculiarly religious. We refer not here to the external profession of religion; for this, the advocates of the maxim do not commonly neglect. We speak of the more private and retired parts of Christian duty; such as, the study of God's word; meditation on divine things; the exercise of devout affections; celebrating the praises of God;

private and domestic devotion. It cannot be denied, that piety and true morality are inseparable. Piety without morality is a mere pretence, a hypocritical profession, employed as a cloak for licentiousness. Morality without piety is nugatory; it is established on no solid principles; it is animated by no proper motives; it is exercised for no proper end. Certain it is, however, that men are in general very fond of separating the one from the other. Morality is generally preferred to piety; and the one is studiously practised, while the other is neglected. The reason of this it is not very difficult to trace. Morality consists, or is supposed to consist, in external acts; piety is more closely connected with the heart. Morality will secure the esteem even of the most abandoned; piety is not unfrequently treated with contempt. Morality is productive of present temporal advantage; piety stands connected with what is future and spiritual. Morality may consist with the most complete absorption, by the cares and bustle of the world; piety requires an abstraction from these, a superiority to them, a spirituality of soul to which merely moral men are utter strangers. These are some of the reasons why piety is neglected, and why the duties of active life are held in excuse for this. Has man, then, we would ask, no duties which he owes more immediately to God? Has he no blessings for which to express his gratitude? Has he no wants, more particularly of a spiritual kind, which he needs to be supplied? The truth is, men are not disposed to be religious. With that defective spe-

cies of morality which consists in the performance of just and honorable deeds, they are pretty well satisfied; but religion comes too close to them. It gives some disturbance to them in the indulgence of secret sins. It touches the conscience; it alarms by the dread thought of eternity.

While then, we receive the maxim in the abstract, we resist its pernicious application. Let morality and active industry have their due place, but let them not exclude the interesting duties of religion and piety. Let God be uppermost in our thoughts. Let a regard to his glory be the grand principle of action with us. Let us prove to ourselves and others, that we "love him with all our heart," while we fail not at the same time "to love our neighbors as ourselves."

MAXIM III. *The doctrines of grace are favorable to licentiousness.*

This is a maxim of which the men of the world are exceedingly fond. To superficial observers, it seems to be founded on a zealous wish to support the cause of practical religion; and it connects itself with this self-evident principle, that those doctrines cannot be from God which are licentious in their tendency. One thing, however, it is extremely obvious to remark, that those who maintain the maxim in question, and who delight to bring it forward on many occasions, are by no means remarkable for strictness of moral deportment; and on the contrary, those against whom the maxim is directed, are generally distinguished by the high tone of their morality, and the superior purity of their lives. These are

facts, for which, consistently with the maxim, no sufficient reason can be assigned. It is impossible, that men who are avowedly under the influence of licentious principles, should exhibit greater purity in their lives than those who openly reject these doctrines.

But is it equally true, that the doctrines of grace are favorable to licentiousness? This idea must proceed from one or other of the following suppositions: either, that the doctrines of grace teach us to form light views of sin; or, that they inculcate a lax and deficient kind of morality; or, that they lower the obligations of the divine law. What are the views then which the doctrines of grace lead us to form of the nature and demerit of sin? Do they teach us to suppose, that that only is sin which discovers itself in actual conduct? that that only is sin which does injury to man? or, that offences against one class of precepts will be done away by obedience paid to another? Do they authorize us to suppose, that sin is but a trivial evil? that God does not look on it with any very peculiar displeasure? and, that its consequences will by no means be fatal? They inculcate principles directly the reverse. They represent sin as hateful in the sight of God; as involving in it the utter ruin of the transgressor; as calling for the interposition of God's own Son in order to its destruction. Can we say as much in favor of that scheme, according to which God in his goodness is supposed to overlook smaller offences, and to forgive greater ones v. on sincere repentance?

Again, do the doctrines of grace lead us to form lax ideas of Christian morality? Do they in any respect exclude from the circle of obedience, a particular class or description of duties? Do they confine morality to the external conduct, without regard to the heart and the affections? Do they set aside one duty, either to God, to man, or to ourselves? Do they represent repentance as unnecessary; faith as a mere speculative assent to certain abstract opinions; or holiness as nothing more than conformity to a few appointed observances? On the contrary, do they not exalt the standard of Christian morality by an appeal to the law as holy, just, and good? by an appeal to the example of him who came to "fulfil all righteousness?" and by a reference of every duty to certain grand principles with which they require it to have a complete agreement?

Once more, do the doctrines of grace lower the obligations of the divine law? Certain it is, they represent every kind of human obedience, even in the highest degree, as unable to procure salvation. *This* they hold to be the free gift of God through Jesus. But do they represent moral obedience to be unnecessary? Because holiness of heart and of life cannot merit the favor of God or eternal life, are they of no use whatever? Are they not still required as indispensable, in order to the attainment of certain great and determinate ends? According to the scheme of grace, holiness is one grand design which God had in view in the plan of human redemption. Christ came

to deliver from sin, and from the tyranny of Satan. "He gave himself for us, that he might redeem us from all iniquity." Heaven is a holy state; and for this state, we must be prepared by a course of holy obedience. The doctrines of grace are all holy in their tendency, and the belief of them operates as the radical spring of holy duty. Can that system then be licentious in its tendency, according to which holiness is represented as the great design which is ever kept in view throughout the whole of God's gracious dispensations? If it be said, that the duties of morality are still left insecure; it is enough to ask in reply, can that system, which requires purity of *heart*, sanction in any degree impurity of *life*?

We would exhort Christians to form to themselves comprehensive views of the Christian scheme; to trace it throughout all its practical consequences; to entertain high sentiments respecting the divine law, and the obedience which it requires. Above all, we would enforce on them, to let their lives evidence, that evangelical religion is holy in its tendency. Let them discountenance all those who profess to be its friends, and who at the same time lead irregular lives. A holy life is the most effectual reply that can be made to every objection and cavil of the adversary. Let us not fail in due respect for the divine law; nor abuse in any degree the grace of the Gospel. Let us be transformed by the renewing of our minds, that we may prove, or exhibit to the world, what is that good and acceptable and perfect will of God.

MAXIM IV. *Pretensions to a divine influence, to fellowship with God, and to joy in believing are enthusiastic in their nature and tendency.*

That the doctrine of divine agency, and the principles connected with it, may be abused by men who regulate their conduct according to the suggestions of imagination, is by no means impossible. The desire of esteem on a religious account, spiritual pride, or some interested motive, may prompt a man to class himself among those who are clearly under the guidance of the Spirit of God. But if we are to reject, as enthusiastic, every doctrine which has been abused to the purposes of enthusiasm, where shall we stop? Has not the general doctrine of Providence been abused in a manner exactly similar, and for purposes precisely the same? Because false teachers and imposters pretended to have received a divine commission, does it therefore follow, that such a commission was not given to the prophets and apostles of the Church? Before we can charge any doctrine with having an enthusiastic tendency, it becomes us to point out something in the doctrine itself which authorizes us to form such a notion. It is not to the abuse of a thing that our attention must be directed; it is to the thing itself, whatever it may be. Let our attention then be shortly directed to the doctrine of a divine influence, in order that we may discover its genuine tendency. Is there any thing irrational in the idea, that the Spirit of God may, in a manner unknown to us, operate on the spirits of men? Not for the purpose of communicating any

new revelations; not for the purpose of giving a divine commission; not for the purpose of superseding the natural faculties of the human mind; but in order to give efficacy to motives otherwise inefficient; to communicate strength to those that are unable to overcome temptation; to renew and sanctify the soul. It is not maintained, that divine grace destroys or sets aside the mental powers; or that it annihilates the natural liberty of man as a moral being. If it be asked, what proof can any individual give us that he enjoys this divine influence? We answer, he can give us the most satisfactory of all proofs in a holy and virtuous life. If the necessity of holiness in this point of view be set aside, then indeed the floodgates of licentiousness, and of the worst kinds of enthusiasm, are opened; then, indeed, men may pretend what they choose; and advance many pompous claims to a supernatural guidance. But to every pretender of this kind, Scripture authorizes us to put the question, "What dost thou more than others?"

That divine truth, when cordially received, should produce certain effects upon the soul, is not in any respect irrational. Has the contemplation of God in his moral attributes, and in his endeared relations to us, no tendency to elevate and ennoble the mind? Has the thought of him who came to save the lost, of that grace which the Gospel has communicated, of those joys which it sets before us, no tendency to delight the mind, to invigorate its energies, to brighten its hopes? Do not the Scriptures speak of a "peace which

passeth all understanding?" Of a "joy which is unspeakable and full of glory?" Of a "hope which entereth into that within the vail?" Where shall we find any thing like enthusiasm in the idea, that divine truth should not only be known and believed, but that it should be also *felt and enjoyed*? The fact seems to be; men advance a charge of enthusiasm against every thing which does not accord with their own experience. What, then, would the philosopher think were he ridiculed as an enthusiast, because he speaks of a sublime pleasure arising from the discovery of truth? Would he not conclude, at once, that those who advance the charge were totally ignorant of that truth, to the discovery of which he has devoted his mind? What then, though the believer be stigmatized as an enthusiast by an ignorant and unbelieving world? Let him resist their favorite maxims with vigor and perseverance. Let him maintain the doctrine of divine agency in all its extent. Let him meditate on divine truth, and expect a holy delight and joy in so doing. Let the love of God rule in our hearts; and let us prove by our lives, that the peculiar doctrines of the Gospel, although they suit not the taste of carnal men, are, nevertheless, doctrines "according to godliness."

MAXIM V. *We must not be singular in our religion.*

That the Christian must mingle with the world to a certain extent; that he must often be called to witness its follies and its crimes; that he must even, in some respects, imitate those who make this world their portion,

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are facts which cannot be denied. Hence this conclusion has not unfrequently been drawn, that the difference betwixt a Christian, and other men, if there be any, ought never to appear. He must not pretend to condemn what the majority of his brethren approve. He must not dissent from the generally received opinions. He must keep his religion to himself, and allow it not to influence his ordinary social intercourse. He must not aim at more holiness than his neighbor, since this, in the opinion of some, is the very essence of spiritual pride, and the most effectual method of driving men from religion. The open and direct profession of religion must be reserved for certain stated periods, such as the weekly return of the Lord's day. The religion of ordinary life must display itself in nothing more than in the faithful discharge of relative duties. Prayer, meditation, and devotional exercises, are now grown antiquated, and ought therefore to be relinquished.

That the Christian ought not to *affect* singularity, we readily allow; but that, in many respects, he *must* appear singular, is a truth which results necessarily from the very profession he makes. Before the case can be otherwise, it must be proved, that in every important respect, Christianity and the world harmonize together. It must be proved, that the principles of the one are the principles of the other; that the spirit of the one is the spirit of the other; and that the lines of conduct which each recommends, will be found, in all cases, to run parallel to one

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another. Whence, we would ask, has arisen the opposition, which, in every age, has been made to the self denying doctrines, the heavenly precepts, the sublime morality of the Gospel? How is it, that while men are allowed to be enthusiastic in every other pursuit, enthusiasm in religion is considered as synonymous with religious frenzy? How is it, that the great Christian duties of self-denial, of humility, of heavenly mindedness, of abstraction from the world, are despised as indications of a mean spirit, and altogether unworthy of noble-minded men? It is evident, that the devout feelings and dispositions of love and gratitude to God; of zeal for the propagation of truth; and ardent desire for the salvation of men, are recommended in the sacred page.—We would seriously ask, are they in like manner recommended by the world? It is evident that the sacred Scriptures attribute much to the efficacy of prayer, and of attendance on sacred ordinances.—We would again ask, is as much attributed by the world? The truth is, Christianity and the world are, in every thing essential, directly at variance; and hence, it necessarily follows, that they who regulate their conduct by the one, must appear singular to those, who obey implicitly, the dictates of the other. There is also this important distinction betwixt a Christian and other men, that while they go wherever interest may lead, he listens implicitly to the voice of conscience, and of duty. When he hesitates, therefore, to proceed in a certain course, it is attributed to a fic-

kle and changeable disposition. When he strenuously refuses to lend his aid to a bad cause, he is represented as obstinate, and uncomplying. In these and a thousand similar cases, he *must* be singular, since conscience and duty imperiously demand that it should be so. A man of the world is generally distinguished by that easy and complaisant temper of mind, which leads him to overlook the boundaries of rectitude and of truth; a Christian, on the contrary, is decided in his principles and rules of conduct. The one shapes his character and life, according to the ever-varying suggestions of secular interests and honors; the other appeals, on all occasions, to one standard, which is immutable as its Author.

The reason why the profession and practice of true religion attaches to itself the charge of singularity, is to be found in the degeneracy of modern times, in regard to religion. So few are found to list themselves decidedly in the cause of God, that when any one, particularly in the higher classes, is found zealously and promptly to support it, he is looked on as a kind of monstrous production in the moral world. All eyes are directed towards him. His name is associated with a particular class of opinions; it is well if he is not branded with certain opprobrious epithets. It is certainly no pleasing trait in the character of what is termed the Christian world, that real religion is so very rare, as to bring along with it the charge of singularity. But because religion is singular, are we, on that account, to relinquish our pretensions to it?

Once there was a period when knowledge and refinement were far more rare, and on this account far more singular than vital religion at present is. Had our fathers been deterred by the charge of singularity from prosecuting their researches and maturing their benevolent schemes, we should, at this moment, have been elevated very little above the rank of barbarians. Let us not then fear the reproaches of a misguided and unthinking world. Religion, though accounted singular by an irreligious multitude, is by no means a singular thing in the universe of God. It has been patronized and practised, more or less, by the wise and the good of every age. It is still, we hope, exemplified in the lives of many who are ornaments to human nature, but of whom "the world is not worthy." It is practised, in all its extent, by those nobler orders of intelligent beings who fill the higher parts of creation. They are grieved to find, that to be a friend of Jesus, is considered as a singular thing; and they wonder at the perverseness of those who would assign this as a reason why the friendship of Jesus should be relinquished. Let us also derive consolation from the thought, that a period is fast approaching, when, even on earth, the knowledge and the service of God shall be universal. "The glory of God shall be displayed, and all flesh shall see it together."

It is not my design to specify all the corrupt maxims which the world is found, more or less, to recommend. Those which

I have stated may serve as a sufficient specimen, and they have been selected as being most generally prevalent. To one charge, and that of no trivial nature, they are all liable: Their genuine tendency is to lessen the influence of religious truth on the minds of men. They are all founded on principles altogether different from those of the Gospel; and they may be viewed as parts of a great system, which has been brought into competition with that of Christ and his apostles. To this system, whether it discovers itself in a cold and desolating scepticism, in a professed disregard to all religious principle, or in the adoption of expediency as the standard of duty, it becomes the enlightened Christian to be on his guard.* For securing him against its pernicious influence, nothing is better adapted than the steady belief of those grand principles which are comprehended in Evangelical Christianity. Let these be elevated to the rank of ruling and efficient power. Let them be allowed to influence the faculties, affections, and passions of the soul; and let them be resorted to as the practical directors of ordinary life. They will constitute that divine armor, which may be found sufficient to resist alike the fiery darts of Satan, and the less observed, but no less deadly arrows, of generally prevalent ungodliness. Let the spirit of Christ dwell richly in us; and then shall we be enabled to "walk worthy of the vocation wherewith they are called."

R. B.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE [LONDON]
MISSIONARY SOCIETY.

It is found that accounts of public meetings, for missionary and charitable purposes, are peculiarly interesting to the great body of readers. The following notices are taken from a London paper. We have published the sums in dollars and cents and made one slight abridgement. Ed. PAN.

THE nineteenth General Meeting of the Missionary Society commenced on the 12th of May last. The meeting for transacting the business of the Society was held on Thursday morning at half past ten at Silver-street Chapel, which was very much crowded, and we believe the congregation, consisting of ladies and gentlemen was considerably larger than on any former occasion. WM. ALERS, Esq., having been called to the chair, the Rev. JAMES HALL of Edinburgh, implored the divine blessing upon the Institution, when the Rev. GEORGE BURNER, the Secretary, read the report of the directors, by which it appears that not only the exertions of the Society have been enlarged, but by the interest and liberality of the public the funds have been considerably increased; the receipts and disbursements from the 1st. April 1812, to the 1st April 1813, were as follows:

Amount of Collections, Subscriptions, Donations, Dividends, &c.	\$68,343 29
Balance due to the Treasurer, brought from last account	5,264 13
Disbursements on account of the several Missions	39,935 62
The purchase of sundry Exchange Bills	22,672 55
	67,372 10
Balance in the hands of the Treasurer	471 11
	\$68,343 21

The Rev. Mr. JAMES of Birmingham moved that the report be received and adopted. He could not express the satisfaction he felt in hearing of the exertions that had been made by the Missionary Society. He made a most solemn and sacred pledge in behalf of the rising ministry. He considered the Society as having planted one foot on the old world and

another on the new. He felt much pleasure in hearing, under the head of India, that the people in general were ready to hear, and to confess the folly of their superstitious customs. He admired the prudence of the Society, whose zeal was according to knowledge.

Rev. Mr. ALLEN of Exeter seconded the motion. He urged to greater exertions in the Missionary cause, and a continuance in prayer for its success. He hoped there was not a minister present who would not furnish an Auxiliary Society. He mentioned that two ministers in Devonshire, Messrs. COPE of Launceston, and COBBIN of Crediton, went thirty or forty miles to preach to the prisoners of war, and often spoke to three or four thousand at a time, with prospects of usefulness. He recommended to ministers to read the missionary accounts to their congregations.

Rev. Mr. COLLINSON moved thanks to the Directors. After hearing such a report, who would not feel interested in this cause? They had conducted the Missionary Carround the world. He could not mention, without the greatest respect, the names of Dr. VAN DEN KEMP and Mrs. ALBRECHT, whose deaths they had to lament. He was much gratified in observing the benefit resulting from Auxiliary Societies.

BENJ. NEALE, Esq. seconded the motion, and remarked that the Missionary Society never called in vain upon the Religious Public. Its object exceeds most others, and if they have not done more, it is because they have not had the means. There will be an additional call on this Society in India. If we do not work our children will reproach us. He also appealed to the generosity of the ladies present.

Rev. Mr. BOGGS, in proposing the new Directors, said it was never intended to have any zincure offices in the Missionary Society. Could we behold 600 millions of souls perishing for lack of knowledge and not assist them! How earnestly ought ministers now to pray for the influence of the Holy Spirit upon them! there was much cruelty in excluding so many millions of the human race from the blessings of Christianity. He could not however look upon such an act without horror! He blushed when it was asked whether the preaching of the Gospel would produce discord in India or not. Christ's religion says, let every soul be

subject to the higher powers. There is nothing more dangerous than lukewarmness.

ROBERT STEVENS, Esq. seconded the motion, and mentioned a prisoner who had given six days provisions in a month for the use of a New Testament.

THOMAS PELLATT, Esq. proposed a vote of thanks to the Treasurer, which the Rev. JOHN TOWNSEND seconded, and said he must ever look with sensible feelings of gratitude on one who, with such prudence, readiness and assiduity engaged in any benevolent service.

Rev. Dr. WINTER moved the thanks to the Secretaries which was seconded by Rev. Mr. HILYARD.

Rev. ROWLAND HILL moved thanks to the Auxiliary Societies—by introducing some account of his tour last year, with the Rev. T. JACKSON, in aid of the Missionary Cause—and acknowledged the generosity with which the people in every part came forward to promote this cause.

Rev. THOMAS JACKSON seconded the motion in an appropriate speech, testifying the kindness which was manifested towards them during their late tour. Considering the shortness of human life, and the length of time consumed, before we obtain any correct knowledge of human nature, he pressed upon their minds the importance of activity and diligence *to work while it was called to day, for the night cometh in which no man can work.*

Rev. Mr. LEECHILL, of Kensington, and Rev. MATTHEW WILKS, also spoke on the occasion, and the business was closed by prayer.

MISSIONARY SERVICES.

The Religious Services of this Institution commenced as usual at Surrey Chapel. The Rev. Rowland Hill read the Liturgy of the Church of England; after which the Rev. John Brown, of Whitburn, son of the late Rev. John Brown of Haddington, Author of the Self-Interpreting Bible, &c. &c. offered up the prayer before the Sermon: the Rev. David Peter, Tutor of the Academy at Carmarthen, preached a very excellent sermon from Psalm xxii, 27, 28, *All the ends of the world shall remember and turn unto the Lord, and the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations.* Rev. Mr. Garlick, of Painswick, concluded with prayer.

WEDNESDAY EVENING—*Tabernacle*—Rev. Mr. Hartley, of Lutterworth, and Rev. Mr. Davis, of Swansea, engaged in prayer before and after the sermon, which was by the Rev. John Philip, of Aberteen, from Zechariah iv, 6, *Not by*

might, nor by power, but by my Spirit saith the Lord of Hosts.

THURSDAY EVENING—*Tottenham-Court Chapel*—Rev. Mr. Slatterie, of Chatham, and Rev. Mr. Maslin, of Hertford, prayed before and after a sermon by the Rev. Alexander Fletcher, minister of the Scots Church, Miles'-lane, from Isaiah liv, 2, 3, *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*

FRIDAY MORNING—A very large congregation assembled in the very noble and capacious building Christ Church, Spitalfields, where the Liturgy of the Church was read by the Rev. Mr. Fancourt, and the Rev. B. W. Mathias, A. M. Chaplain of Bethesda, and of the Look Penitentiary, Dublin, preached a very striking and appropriate sermon from Matt. x, 8, *Freely ye have received, freely give.*

FRIDAY EVENING—The Sacrament of the Lord's Supper was administered to the Members and Friends of the Society, who are stated Communicants with a Christian Church.

Sion Chapel, although a very large place, was filled two hours before the time appointed for beginning the service, and the numbers who could not gain admittance was considerable. The Rev. D. Bogy presided, and the Rev. Messrs. Hunt, of Chichester, Cookin, of Halifax, Griffith William, of London, Hilliard, of Bedford, Matthew Wilks and Rowland Hill, were engaged in the service, besides several others who distributed the elements.

Orange Street Chapel—This Chapel was also numerously attended. The Rev. John Townsend presided, and the Rev. Messrs. George Townsend of Ransgate, Young, of Margate, Lewis, of Islington, Dr. Winter, and others, engaged in various parts of the service.

The Collections, which last year amounted to 1400*l.* this year considerably exceeded that sum. That at Surrey Chapel alone has, we understand, been increased since our last publication to about 500*l.*

ANNUAL MEETING OF THE [ENGLISH] RELIGIOUS TRACT SOCIETY.

The account of the 14th anniversary of this Society is thus introduced in the Instructor, a London paper, of May 19, 1813.

The present age will be the subject of admiration and delight, of horror and pain,

to the historians of future generations. While the mind is occupied by scenes of blood, and the most awful destruction of the human species, at the same juncture, we observe the disciples of Jesus employed, with an ardor and affection, hitherto unexampled, devising innumerable schemes to meliorate the condition of the world—to stem the torrent of human depravity, and to unfold the mysteries of that religion, which breathes *peace upon the earth, and good will to mankind*. The Reports of the proceedings of the different Societies, which have occupied our attention during the past week, have afforded us many pleasing and delightful anticipations of that period, when *the knowledge of the Lord shall cover the earth, as the waters cover the deep*. We have endeavored to present our readers with a brief outline of the different meetings and speeches which were delivered. It was delightful to perceive the effects of that Missionary spirit, which has been excited in the present age; combining good men of all denominations in one fraternal cause—the cause of humanity, and the cause of God.

Then follows an account of the annual meeting, which is as follows:

THE Annual Meeting of this Society, was held at the CITY OF LONDON TAVERN, BISHOPGATE-STREET, on Thursday morning the 13th inst. Before six o'clock, the Company began to assemble; the Great Room was soon filled, and at seven o'clock, JOSEPH RYNER, Esq. was called to the Chair. Previous to the perusal of the Report, the Rev. Mr. COOK, of Maidenhead, offered a short introductory prayer for the divine direction and blessing upon the Committee, and Friends of the Society. Rev. Mr. HUGHES, then proceeded to read the Report, which is replete with the most delightful intelligence to the heart of every Christian, detailing the circulation of their Tracts from the shores of the Baltic, to the Cape of Good Hope, through the whole of Europe, India, and even pressing upon the inhabitants of China, and that since the first Institution of this Society, no less than 13 millions of Tracts had been circulated by its agency.

After the reading of the report, Rev. Mr. ROBY of Manchester, addressed the Chairman. He said this report must be received with the greatest satisfaction; but he held a letter in his hand, which would considerably heighten that pleasure. This numerous and respectable assembly, will hear with delight of the accession of the Rev. LEIGH RICHMOND, to the office of Clerical Secretary to this Society. He

then read a letter from that Gentleman, to the Rev. Mr. HUGHES, declaring his readiness to accept the same, not as a sinecure or nominal title, but to unite his energies in that sacred cause—which he considered as the cause of God. He hoped that this triple cord might not be rent asunder, and moved that this report should be received, &c.

SAMUEL MILLS, Esq. observed, that this motion had his full concurrence. If the reading of this report excited pleasurable feelings in the persons present, it was not those natural feelings which would satisfy the wishes of the Committee. They wanted more. They wanted their personal and individual assistance. If it were possible for any one to read or listen to that report with indifference, it was much to be feared that he was destitute of the spirit and energy essential to the Christian character. But that thought, he would not indulge of any of the individuals present. He, therefore, moved that the report be received.

Rev. Mr. CHARLES, of Bala. He well knew that the success of every undertaking, depended in a great measure, upon the ability and exertions of those to whom the concerns of it were entrusted. It was apparent that great exertions had been used, and the most wonderful effects produced, and the success with which they had been crowned, was very much owing to the Officers, and Secretaries and Treasurers of that Society. These are characters well known, active and intelligent in every department, and their exertions in the past year had been considerably enlarged. He moved that thanks be given to the Secretaries, and Treasurer, and to intreat their continuance in those offices.

Rev. Mr. STIRKOFFY was requested for himself and the other officers, to return their most unfeigned thanks for the honor which they had just received, and which had been expressed in so kind a manner, yet they looked for higher approbation—the approbation of conscience, and of God. We consider ourselves your servants for Jesus's sake. When I was charged last year, at the commencement of my Tour on the Continent, with the sum of 200l. for distribution, for purposes congenial with this Society, I considered it as a talent committed to my care, and not without frequent and fervent prayer for its proper use, and that it might gain two, or five, or even ten more. Throughout the whole of my journey in Sweden, Denmark, and Switzerland, I found the people most grateful. Many thousands of all ranks, are stimulated by your exertions for the distribution of the Holy Scriptures, and the dissemination of Re-

religious knowledge. By one parish, 600,000 Tracts have been distributed, furnished by the Society at Stockholm. The Clergyman after preaching, used to request persons to stop, that were so disposed, to receive these Tracts. He (Mr. S.) mentioned a Mr. Henderson, and a Mr. Pattison, who employed themselves in this delightful work, and that so earnest were the people to obtain them, that they used to crowd and follow after them with the greatest eagerness. He attended the Annual Meeting of the Danish Tract Society, and communicated what he had seen and heard in England, and left 30l. for the increase of their funds. He saw how gratified these good men appeared, and what feelings of devotion it excited. He spoke also of an Honorable Countess in those parts, who had been confined to her bed for several years. She had written several Tracts, and diffused many thousands of them, with Bibles also, among the neighboring poor. Their hearts melted at the intelligence, and the relation of what so many thousand British Christians had done. A merchant, whose praise is in all the continental Churches, kept a large warehouse for the reception of Religious Tracts. He had many opportunities to distribute them; and, notwithstanding they had suffered much by War, possessing nine vessels, yet, by his exertions, he had distributed 500,000 Tracts. In Basle, a large company of Christians met. I was present when they bowed down their knees to the Father of Spirits, and implored the blessing of God upon British Christians. Through many difficulties and dangers, he had been brought back from his Continental Tour, and he felt happy to continue his labors, in conjunction with his Brethren who had embarked in the same cause.

BENJAMIN NEALE, jun. Esq. professed himself not to be one of the old school, who were exclaiming—the more we do, the more is wanted to be done—the more Bibles we distribute, the more Missionaries are wanted, and the more Missionaries are employed, the more Tracts must be distributed, and so we wish to go forward, and let the present generation continue its exertions without intermission, until all shall know the Lord. It is not sufficient to distribute the Bible—the Bible requires explanation—sermons often require explanation—Missionaries and Tracts must be employed. Our present intercourse with Foreign nations, requires our most active exertions. England demands that every one should do his duty. Our intercourse with Russia is extremely favorable, and presents many facilities for this purpose. In some parts of that extensive territory, the Bible cannot find

admittance; it does not please them; but the tracts are admissible. If you cannot do all the good you wish, you are requested to do all you can. Work while it is called to day, for the night cometh in which no man can work. He recommended this subject to the consideration of London and Country Ministers, and if they would assist in forming Auxiliary Societies in their respective congregations, much might be effected. Something must be said also, relative to the Auxiliary Societies. They have rather been an incumbrance to our funds, than any advantage. Would it not be expedient to ask from these associations, a little of their assistance. Suppose that one fourth, or one third, or even one half of their funds were to be appropriated to the Parent Institution. This Society would then be followed by an increased force, with which it might proceed to the remotest corners of the world. While we are careful to provide for our Foreign reception, home is not to be neglected. One essential branch of this Society, is to attend to the wants of Great Britain. Much good has been produced by Tracts appropriated for hawkers, and if the Members of this Society were careful to keep alive this object, much more might yet be done, if they will not suffer little pamphlet shops in their respective neighborhoods, to be destitute of their Tracts. If they would leave a quire or two upon sale or return, very much good might be done. When these shops or hawkers find, that they can get as much for ten pence, as they can sell for four shillings, they will very soon find out the Repository in Paternoster-row. By this practice, you press the devil into your service. During the last two years, many presses that were wholly employed upon profane ballads and other abominable Tracts, have been broken up, and are now employed upon better subjects. He then recommended a collection at the door, as a very good expedient to increase the funds on that day, and proposed the vote of thanks to the Committee.

THOMAS PELATT, Esq. on behalf of the Committee, came forward to return their cordial acknowledgements. They had only done their duty. They could not sufficiently express the feelings of delight, which they enjoyed in their service, and hoped they should always be ready to obey their call, and to enter upon their duty.

Rev. Dr. WINTER. Every person has opportunities more or less, of promoting the growing prosperity of the kingdom of Christ, and of becoming a fellow helper in this great work. Who has not an interest in this cause? The efforts of every individual, however small, tend to the good

of the whole body. Let every one be doing something in his circle—let him employ the talent bestowed, to occupy the same to the glory of God. He moved a vote of thanks to JOSEPH HARCASTLE, Esq. for his kind accommodation to the meetings of the Committee.

Rev. Mr. BOOTE.—He had followed this Society from its birth, and felt interested in her concerns, and watched her growth and progress. At first, we could not number more, than would surround this table. Our increase is wonderful. This infant has become a Samson, and a giant in strength. While we admire her increase, let us not indulge the feeling of pride. Let us not place too much dependence upon strength and numbers, but, as we advance, grow in humility, and adore the great Author of our Being. Let us not, therefore, be high-minded; and then let us go forward in this good work with fresh alacrity. Our Tracts have been read in China; and many thousands are circulating in different channels by the aid of our Foreign connections. Have we been successful? We hope to do more. Our Society is still in early youth. Let us, therefore, persevere, and be going from strength to strength. The life of a Christian is opposed to a life of indolence. Let us beware of that indolence, for it is connected with a spiritual decay. Above all, let our aims and motives be pure and spiritual, ever desirous of the glory of God, and the salvation of the souls of men. With such motives and cautions, we may fully expect a more extensive diffusion of Divine knowledge, than we have even seen in the few last years. Every year new scenes are opening, men's minds are awakened, and moving forward to promote this cause. Let your petitions, therefore, ascend the throne of Divine grace; be anxious to strengthen, and to aid this Society, by all suitable and proper means. Go ye winged messengers of Heaven, and fly to the uttermost parts of the earth, and let us pray that the Salvation of Christ may thus be universally promoted. He proposed a vote of thanks to the Auxiliary Societies, for their friendly co-operation during the past year.

Rev. Mr. TOWNSEND seconded the above motion. It gave him much pleasure to take a share in this great scheme of benevolence. We ought not only to be active ourselves, but seeking for other methods to promote the activity of others, that this Salvation might reach to the ends of the earth. We ought to take every opportunity to diffuse these Tracts, and to second their efforts by the spirituality of our lives, by diligence and holy zeal. The concerns of this Society had greatly multiplied, and require increasing funds and increasing exertions. Their attention had

been particularly drawn towards the army and navy, and to promote their welfare, every Englishman ought to feel deeply interested. They hazarded their lives in defence of their King and Country, and how readily ought we, therefore, to impart to them the rich consolations of the Gospel. This is a soil that ought to be increasingly cultivated. It gave him great pleasure to observe the growing spirit of the times, and increasing knowledge which was pervading all ranks. Fresh accessions of strength were daily gained, and knowledge was often communicated in channels of which they little expected. He hoped this spirit would thus continue, until all should know the Lord from the least to the greatest.

Rev. Mr. HILLIARD.—He contemplated the Society under the figure of a grand Junction Canal, and the Auxiliaries as so many collateral cuts, which were receiving and communicating rich supplies of *wine and milk, without money and without price*. He could not but congratulate the Society, upon the accession of the Rev. LEIGH RICHMOND as an additional Secretary. He could not speak of him but with the greatest admiration and affection. He is my neighbor, my guide, and my friend. He could assure them, that he would not hold the office as a sinecure, or as a mere mark of honorary distinction, for he does good wherever he goes. He is all energy. The greatest harmony prevailed between them. It was well known, that about a century ago, the greatest distance was observed by the Members of the Establishment, and the other Societies. But since that time it has been gradually removing, and the contrast was observable in the county of Bedford. In him he beheld every thing amiable and kind. Milton had described our first parents, as *leaving Paradise hand in hand*,* and, surely when we were invited to return to the same state, we might go hand in hand too. The delightful effects of such a union, had been seen in the British and Foreign Bible Society. It had contributed very much to its success, and it had also contributed much towards the prosperity of this Institution. He moved that thanks be given to the Auxiliary Societies for the sum of 208l. 5s. 6d.

Rev. Mr. BENNET of Romsey, rose to second it.

Mr. LLOYD considered himself as the representative of the young. In this cause all may unite, the beardless youth with hoary age. He was connected not only with this Society, but also with the Sunday

* "*They, hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way.*"

Schools therein, and had the management of a large Sunday School meeting, at New Court. He had often observed young children, with tears in their eyes, reading the Tracts of this Society, and these impressions lasted to future years. He could not but number these children among the principal objects of their care. Many of them subscribed their pence towards these laudable purposes. In the School of which he had the management, sixty had been formed into an Auxiliary Society. He concluded with thanks to those who had written the Tracts.

Rev. Mr. OSGOOD, on a mission from Canada, seconded that motion. He was sensible by his experience, and well able to testify the good effects of this Society: he had spent many years on the Continent of America, travelling in different directions. For the last five years he had been in Canada. Often had he drank with pleasure from the streams which had issued from this fountain, but he then little thought of drinking at the fountain head. These winged messengers and birds of Paradise, have been seen over the western shores. He had distributed some thousands, and by extracts printed from them in Canada, above one hundred thousand. He had seen the most striking instances of their good effects during his stay in the United States. A Tract written against drunkenness, was stuck up in a public house, and was instrumental in the recovery of a most notorious drunkard. It had made such an impression upon the mind of this man, that he used to say, that he could even walk ten miles to read it. He often felt grateful to God, to those who first put it up. The masters of inns and public-houses in America, were willing to promote this cause, and to assist in the distribution of pious Tracts. At Montreal, he met with a Roman Catholic publican, who gave him a guinea to promote it. Another kept a box in his house, to receive pence for this purpose. From many, he had received the greatest hospitality and kindness. At Quebec, almost all the keepers of public houses, had each given a dollar, and by such means, he had supplied cottagers and children to a considerable extent.

Rev. Mr. THOMAS, of Chelmsford. He felt the guilt of conscience most powerfully operating, and especially by the remarks of Mr. NEALE. He could not, therefore, leave the room, without saying a few words. He was pastor over a congregation who were not able to do much; for they were poor though liberal. He had once ventured to pay five guineas upon the credit of that liberality, and he would now pledge himself for five pounds, and if his people did not raise the money,

he meant to pay it himself, and he thought that if other Ministers would copy his example, the funds might be considerably enlarged. He did repeat, and he wished, therefore, to bring forth works meet for repentance. This speech was followed with productive effects. Many Ministers both in town and country subscribed, after the above example, and testified their zeal for the prosperity of the Institution.

The Rev. Mr. JOHNSON, of Farnham.—He had resided there nine years, and had cause for gratitude for the exertions of the Religious Tract Society. He had witnessed their good effects also, whilst residing at Warrington. He exhorted Ministers to use their utmost exertions in this cause.

Several Ministers, (among the most prominent we observed Rev. Mr. Townsend, Aslock, Bignell, and Ivimey) urged the necessity of forming Auxiliary Societies, where they do not exist, and they should contribute certain sums in aid of the Parent Institution, and many pledged themselves to a considerable amount.

Abstract of the cash accounts of the London Religious Tract Society, for the year ending May 11, 1813, expressed in dollars and cents.

RECEIPTS.	
Annual subscriptions	\$3,462 63
Donations	1,059 19
Contributions from Auxiliary Societies	1,009 33
Collections in four congregations	480 26
Sale of the Society's publications	16,805 86
	<hr/> 22,817 24
Balance at the last audit in the hands of the Treasurer	96 31
	<hr/> 22,913 55

PAYMENTS.	
For paper, and printing of tracts, annual report, &c.	\$14,846 17
Engravings on wood, &c.	55 67
Folding, stitching, and binding	1,061 94
Advertising tracts	97 00
Commission to agents	346 91
Salary of Depository, (1 year, and ten pounds in advance)	711 11
Wages of Shopman and assistant in the binding department	680 88
Repairs, fixtures, &c. &c.	625 52
Rent of Depository three quarters of the year	333 33
Collector's per centage, on the annual subscriptions	270 28
	<hr/> \$19,028 81

Carried forward \$19,028 81

Brought forward	£19,028 81
General expenses, including insurance, transportation, messenger, postage, stamps, and other incidental expenses	707 78
Stationary, cord, &c. &c.	325 56
Tracts issued to the army and navy, to prisoners of war, to foreign parts; volumes to Auxiliary Societies, and new tracts to Subscribers	1,768 22
To the Evangelical Society at Stockholm, to enable them to print three tracts in the Laponese language	133 38
For tracts to be printed in Russia	88 89
For tracts to be printed in Denmark, Sweden, and Germany, at the direction of the Rev. Mr. Steinkopff	888 89
	<hr/> £22,941 48

HIBERNIAN SOCIETY.

We publish the account of the annual meeting of this Society, principally from the views of Ireland which it discloses.

THE Annual Meeting of this Society, took place on Thursday morning, 13th inst. at the NEW LONDON TAVERN, Cheapside. The Great Room was filled at an early hour, and at seven o'clock, SAMUEL MILLS, Esq. was called to the Chair. Mr. MASLIN, of Hereford, was requested to offer up the Introductory Prayer, after which, the Chairman proceeded to read the Report. An extract from the Introduction is necessary, to show the increasing importance of this valuable Institution, and to elucidate some of the proceedings which occupied the attention of the Meeting.

"There are few periods in the history, either of the Church or the World, more eminently interesting, than that in which the Committee of the Hibernian Society present their Seventh Annual Report. A remarkable concurrence of circumstances, of the first order of importance to the future condition of mankind, has produced, at this moment, a crisis which cannot fail to attract most powerfully the attention of every reflecting and enlightened Christian. Twenty years ago, in a neighboring nation, under the awful dominion of Atheism and terror, we were called to trace, in characters of blood, the ultimate and fearful consequences of papal despotism, ignorance and superstition. The prevalence of infidelity, and its demoralizing and disorganizing effects, which so remarkably characterized that period, whilst they

impressed more strongly upon the minds of Christians in this country the social value of Religion, and the dreadful evils that arise for the want of it, tended, at the same time, by a natural, though too infrequent transition, to excite their attention to the imperious duty of disseminating the blessings of Christianity throughout the earth. Thus, the bold and presumptuous blow, which was aimed at the very existence of our Divine Religion, became the unexpected signal for its universal diffusion. From that moment, the zeal and efforts of Christians, especially in our own country, in the promotion of this great object, have displayed a constantly increasing accession of ardor and activity. A new division of the Christian Era seemed then to commence. That ardent religious feeling, that new moral temperament, which now so conspicuously distinguishes this country, appears then to have been first excited. Almost every succeeding year has announced or recorded the formation of some new Institution or Society, whose object is to promote the religious and moral interests of mankind. None more cordially rejoice in the establishment and prosperity of these excellent Institutions than the Committee of the Hibernian Society. From hence spring the best consolations of the present, and the best promise and hope of future times. Still the Committee would respectfully ask, Has the Hibernian Society obtained that share of public support, countenance, and co-operation, which the peculiar importance of its object warranted its founders to solicit and expect? Whilst many other societies for the diffusion of Christian Truth are annually replenished by thousands, and even tens of thousands, is it not remarkable, that the united contributions of the Christians of Great Britain, in aid of the Hibernian Society, during the sixth year of its existence, amounted only to the sum of \$642? Far be from the Committee that presumption which would dictate to the Christian public how it ought to dispense its benevolence, as that ingratitude which would refuse to acknowledge those instances of it, in which this Society has participated: still they may be permitted to ask, Has the aid afforded to the Hibernian Society corresponded, in any fair proportion, to the importance and magnitude of its object? Let this object be again declared. It is to give light to the great mass of the Irish population, who sit in darkness and the region of the shadow of death—to pour throughout the whole extent of that ignorant and unhappy country the blessings of unperturbed Christianity. In what way does this Society seek to obtain its object? By means of Schools, in all of which the Holy Scrip-

tures are taught daily, and into which no sectarian book is admitted—by the dispersion of Bibles and Testaments, and plain religious Tracts—and by the preaching of the Gospel of Jesus Christ. Surely no exception can reasonably be made to this plan of proceeding. It combines the three great modes of communicating religious knowledge. The object and the plan, equally bespeak the disinterested views of the Society. They are governed by no partial aims or exclusive interests. Their great and sole desire is to make proselytes to genuine uncorrupted Christianity, as it appears on the pages of the New Testament, without any note or comment whatsoever."

When the Report was ended, Mr. **SARUSOLE** detailed the state of the finances. Last year a balance remained in the hands of the Treasurer of 33*l.* 4*s.* 9*d.* The current expenditure of last year, was 1347*l.* 12*s.* 9*d.* and the balance due to the Treasurer, was 711*l.* 7*s.*

Rev. Mr. **TOWNSEND** rose, under a variety of painful and pleasing emotions, after hearing that statement; yet when he considered the interesting nature of the report he could not but form pleasing hopes for the future. The great object of the Society was fully detailed in so luminous and interesting a manner; the necessity for their exertions was so obvious, rational, scriptural, appropriate, and just, that he considered its importance must be imperiously felt by every Englishman. Ireland has peculiar claims upon the benevolence of her sister country, and how much good has been effected by means so inadequate. When he recollected, that upon the same economical principle, as had been already adopted by this Society, 5000*l.* a year would be sufficient to erect schools, and to diffuse religious knowledge throughout the whole of that populous country? When he recollected that only 350*l.* a year, had been raised by the rich inhabitants of this metropolis!—his mind felt greatly depressed—he blushed for the rich merchants—he blushed for the gentlemen—he blushed for his countrymen—What a prospect is here presented for usefulness. The fields are already white for the harvest, schools, books, masters, ministers are wanted. Surely it is only necessary that the religious public should be made to feel the important objects of this Institution. He moved that the report be read.

BENJAMIN NEALE, jun. Esq. He considered it a disgrace to any man's understanding, to suppose that any apology was necessary from him to his brethren and fathers, for intruding himself so often upon their notice. He hoped that his views were directed to God and his

Redeemer, and his chief object was his glory. He had received a letter last night, charging him with pride and other evil passions, which actuated his breast upon those occasions. Did he not thus engage, he should feel himself wanting both to his Master and his cause.

"If on my face for thy dear name,
Shame and reproaches be,
I'll hail reproach and welcome shame,
If thou remember me."

If this is to be vile, he hoped he should be more vile—he hoped that if life and health were spared, he should continue to be thus occupied for his Lord and Master. Those who considered the applause which arose on such public occasions, as of any importance, if such would come forward and take the labor, they should be heartily welcome to all the honor, and to all the applause. He rose with pleasure, after the statement made. It was a good sign that the Committee and Secretary were in debt to the Treasurer. Something would now be done. The public credit was pledged for 711*l.* Twelve individuals in this room might be selected, who would discharge it without difficulty. That poor man who sent the contribution to the Missionary Society yesterday, has taught us a useful lesson. The poor contribute more in proportion than the rich. What object can be put in competition with the attempt to moralize the neighboring country? The expense of one regiment 8000*l.* a year, employed to keep the turbulent inhabitants quiet, would be sufficient to civilize and moralize them by the influence of the Gospel. It is worthy your notice, that there are no soldiers in Wales. Those persons who have been brought under the influence of vital Christianity, want no soldiers to manage them. The state of this country, calls for increased zeal and activity. When we recollect how little has been done, we are to recollect the contracted funds. The present political events are favorable to this cause. He rose to thank the Treasurer. To him we owe a debt of gratitude—he hoped they would remember, by assisting him accordingly.

SAMUEL MILLS, Esq.—He felt it difficult to utter his feelings, for the honor which they had conferred. Their situation was difficult on two grounds—on account of the state of the inhabitants, the slow progress they were likely to make, and the difficulty to excite the liberality of the public to feel its importance. Much labor in Ireland was requisite, before we could reap an abundant harvest. The unfavorable nature of the soil prevented the seed from rapidly springing up, and from its

slow progress, it was very difficult to analyse the moral state and progress of the country. The experiment, however, had been tried, and was found practicable. Having ascertained its practicability, our future conduct was marked out. The plan having been found consistent, rational, and just; we now call for help, and we feel persuaded, that we shall not call in vain.

Rev. DAVID BOGUE, moved the thanks to the committee. He considered, however, the plans of this Society at present, ~~not~~ very imperfect. Little was to be expected without preaching the Gospel. By diffusing the Gospel, you put it in their power to assist themselves. He was certain that little good was done, merely by teaching children, and afterwards leaving them without more instruction, and without preaching the Gospel.

ROBERT STEVENS, Esq. rose in the name of the Committee. In reply to what was observed by our respected friend, he wished him to consider the very narrow limits of their funds. What is two or three hundred a year?—But, notwithstanding, we have preachers in Ireland, and some that have been extremely useful. We have several schoolmasters, who are parish Clerks, and these are permitted to assist the Clergymen. The Clergymen generally preach only on the Sabbath morning. Our parish clerk calls the neighbors and children together in the afternoon, to whom they read and expound the Holy Scriptures. Several copies of Henry's Family Bible, about six or seven, have been sent to assist them in such exercises. We have one teacher employed to visit the Schools; who preaches with acceptance, even under the patronage of an Archbishop. When the principles of this Society are fully weighed, and the small sums which had been employed for attaining her objects, he was confident it would be found, their success had been great.

JOSEPH REYNER, Esq. moved the thanks to THOMAS HARDCASTLE, Esq. for the cheerful accommodations of the Meetings of the Committee.

Rev. Mr. THOMAS, of Chelmsford.—He rose with pleasure, for two reasons, because the Treasurer was in debt, and because his friend NEALE, had received an anonymous letter. They were both pregnant with their advantages. He mentioned a Society in the country, which had derived great advantages from being in debt. He rejoiced in the recollection, that Hoxton had formed the first Auxiliary Society. He thought it might operate as a stimulus upon the minds of many students, to follow the example of their Alma Mater. He had seen much of the sad effects of Catholic superstition,

and was confident, that great good might be produced by proper conciliation. He had been employed by this Society to take an excursion to Ireland, to reconnoitre her situation. He found that much good was likely to be produced. The Catholics were entitled to the greatest compassion. When in Ireland, he proposed to the commanding officer, to preach to the soldiers. He would not grant him permission to preach to the Protestants, but to the Catholics, supposing that they could not be made worse, he granted that permission. He had a large congregation, attended by the officers and their ladies, who behaved with very suitable demeanor. He was permitted to preach twice more, and the last time was a very affecting sight, as most of them fell upon their knees, and many of them were bathed in tears. He had reason to believe, that some lasting impressions were made. The Catholic priest became alarmed, and requested to preach once a week, but required twopence a head. This was a serious business, and the people had the good sense to reject it, and then they refused to pay for it. He replied, "the Devil may take you for me." Those persons who go to Ireland, must not be gentlemen preachers, who can weep and pray over the expectations of a London charge that will increase their salary or popularity; but men of an Apostolic spirit, who are ready to endure hardships as good soldiers. They must brave discouragements and go from house to house with firmness, zeal, and genuine benevolence, and such men, he could assure them, would not labor in vain.

T. WILSON, Esq.—He felt more than he could express from the long connexion which he had enjoyed with Hoxton, and the interest he took in her welfare. Her usefulness had been widely diffused, and the preacher who spoke last, was an example of her growing utility. He referred to the deplorable state of Ireland; and hoped the day was not far distant, when she would enjoy all the advantages, civil and spiritual, of the British Nation. The inhabitants of Canada, were in much the same condition as the natives of Ireland; two thirds of the population were unable to read. He hoped this consideration would stimulate to active exertions in behalf of Ireland.

Rev. Mr. HILLYARD.—He must say a few words in favor of the Sister kingdom. He had but the day before attracted their attention, in behalf of the Missionary and Tract Societies. He considered the Hibernian Society, as a lovely child, of a dearly beloved parent, who had produced a numerous and benevolent offspring. He recalled to his mind, the allusion of John

Bunyan, his honorable predecessor, in his *Pilgrim's Progress*, concerning the Pope's grinning at the Cave's Mouth, at the passing Pilgrims. But, what would he have said, had he lived to the present day, and had he seen the children of the Pope taking the Pilgrims by the hand, and directing them to Mount Zion. He urged upon London Ministers to visit the country more frequently, and to consider what could be done for Ireland, because the people in the country, were little acquainted with the degraded state of that country. He offered his pulpit for the service, and engaged to procure others.

Rev. Mr. JAMES, moved for the new Committee for the year ensuing. Before, however, the question was put, he begged to be heard for a few moments, to express a few thanks. He could not but express his utmost surprise, that Ireland, of all other countries, should escape our notice and tender regard—that country which ought to be the first object of an Englishman's care, from its near and intimate connexion—that country—which is within the spring and grasp of the benevolence of the English public, should be almost entirely, nay, altogether neglected, was to him an object of much concern. If the scenes which have lately taken place in that country, by the benevolent efforts of this Society, had their proper effects upon our minds, it would engage us with an enthusiastic ardor for this important enterprise. It might kindle a flame, like that which was once produced upon the plains of Clermont,* where some hundreds of

thousands erected the banner of the Cross. But, compare the objects of their ambition with ours: their ambition was directed by crusading feelings, and acts of chivalry, but ours to present the pure bright orb, whose enlivening rays must cheer the dark and benighted souls of a vast and populous, and degraded country. That man, who can behold the sad condition of the Irish nation, without feeling and without pity, is unworthy the name of a Christian. That man, who can view with unconcern the degraded state of Ireland, is unworthy the title of a Protestant, and that man, who will not help an Irishman, is unworthy the name of an Englishman. It was happy for the friends of the Gospel, that this Meeting had called forth such an explanation. He considered them as friends conjoined in the same cause, and hoped, that the Missionary Society, would even contribute some aid to it from its increasing funds. He considered it as forming part of the same holy fraternity, and bound by mutual ties, which could not be broken. Let it not be thought, that the exertions of this Society, are unimportant. Ignorance is the very food of Popish superstition. By removing ignorance from the rising generation, we lay the axe to the root of the tree, we crush the cockatrice's egg, and strangle bigotry in its birth. Did we neglect to cultivate Ireland, we might be designated by the title of Religious Adventurers, who are seeking alone for distant objects. Is misery the less to be pitied, because she is at our doors, and because her groans are within our ears? Are our eyes to lose sight of this object, so near and so intimate, whilst they are directed to the ends of the earth. Shall we listen to the cry from abroad, "come over and help us," and yet neglect an integral part of our own country? He could not suppose it possible. He thought it right to mention, that many friends of the Lancasterian system of education, would be very ready to afford assistance to the funds of this Society; he would exert himself in its behalf, and hoped that its members would exert themselves for the same purpose, and he had no doubt of their ultimate success.

Rev. Mr. PHILIP.—He remembered to have read of a Grecian Philosopher, who once said, I thank God that I am a Grecian, especially of the City of Athens, but above all one of its philosophers. I bless God, that I am an European, an inhabitant of the British empire, and more especially that I have associated with the

this enthusiastic zeal evaporate at once; the frenzy was as lasting, as it was extravagant.

Robertson, Charles 5th, Vol. i, p. 23

* *"The council of Placentia, where upwards of thirty thousand persons were assembled, pronounced the scheme to have been suggested by the inspiration of Heaven. In the council of Clermont, still more numerous, as soon as the measure was proposed, all cried out with one voice, 'It is the will of God.' Persons of all ranks caught the contagion, not only the gallant nobles of that age, with their martial followers, whom we may suppose apt to be allured by the boldness of a romantic enterprise, but men in the more humble and pacific stations in life. Ecclesiastics of every order, and even women and children, engaged with emulation in an undertaking which was deemed sacred and meritorious. If we may believe the concurring testimony of contemporary authors, six millions of persons assumed the cross, which was the badge that distinguished such as devoted themselves to this holy warfare. All Europe, says the Princess Anna Commana, torn up from the foundation, seemed ready to precipitate itself in one united body upon Asia. Nor did the number of*

Christians in that empire. He contrasted the present state of Ireland with the condition of the Highlands about 100 years ago, and shewed that their manners and customs, and degraded circumstances were similar. The happy change since produced, was owing to the Highland Schools. He considered the plan adopted by the Society, as highly meritorious and patriotic, and even as a test of loyalty. The voice of Providence claimed our attention. How shall Great Britain account for her conduct towards Ireland? All that is good or great in this country, is immortal, there is nothing perishable but her vices. He wished to see this City act a part that was manly and Christian. He received the association of Schools with the preaching of the Gospel, as the only means to ameliorate the condition of the Irish nation.

Rev. Mr. SLATTERIE.—He strongly recommended to the attention of Ministers present, to form Auxiliaries in their respective congregations. We have a little sister, and what shall we do for her? Do we feel anxious for her interest? Have we begun by secret prayer on her behalf? When you begin in the closet, I expect you will form plans with vigor and effect. If Ministers felt a true Missionary spirit, they would be willing to go to Ireland. There is a Society in Plunket-street, Dublin, who have sent to this country for a Missionary, and offered to maintain one at their own expense, and yet not one could be obtained. With regard to personal exertions, he was ready to go and to use his utmost efforts in her behalf. He was willing to go to any country and preach, for the benefit of this Society. He recommended the establishment of an Academy in Dublin, for training young men for the Ministry. Get a Tutor who is devoted to God, with a moderate share of learning, and much good might be done in Ireland. It was a melancholy reflection, that not a single young man was training for the Ministry in Ireland; separate from the establishment.

Rev. Mr. PERCY, of Warwick, felt very much impressed by this Meeting and was anxious that contributions should be raised universally in the different congregations, by small sums. He had brought to town 50*l.* raised by his Society last year, in small weekly subscriptions, to be equally divided between the Missionary, Tract, and Hibernian Societies. He thought, if such methods were now generally established, much good would be done.

The Meeting was then closed with thanks to two unknown Friends, one for the sum of 100*l.* and the other for 50*l.*

DONATIONS TO FOREIGN MISSIONS.

Nov. 18, 1813. From Mr. Joseph Thayer of Barre, (Mass.) by Mr. S. T. Armstrong,	\$5 00
20. From the Foreign Missionary Society of the Eastern District of New Haven County, by the Rev. Matthew Noyes, Treasurer,	100 00
From the Ladies' Cent Society in East Guilford,	19 00
26. From Mr. Jonathan Swift of New Bedford, towards the translations,	2 00
	<hr/> \$126 00

THE following letter enclosed a ten dollar bill, the receipt of which was acknowledged in our last.*

To the Editor of the Panoplist.

November 11, 1813.

Sir,

I now enclose my freewill-offering of Ten dollars, being the amount due for the third year. I am convinced, that the source from which this saving is made, is one that is safe and useful for me, and am daily more confirmed in my opinion, that, as it respects the use of ardent spirits—*Touch not, taste not, handle not*, is a good general regulation: yet I would not deny that it admits of some exceptions. What these are, each one must judge for himself, remembering the words of the apostle, *do all to the glory of God*. I would mention to the praise of the glory of His grace, who maketh his people accepted in the Beloved, that the expenses of a large family, (many of whom are young children) for medicines, spirits, and attendance of physicians, have not amounted, in my judgment, to so much as the above sum annually, since the above plan was adopted. Yet, in years preceding, medicine and attendance alone usually amounted to double or treble the sum. And the amount expended for the article now disused (except as a medicine) was probably not less than twenty-five dollars; so that, even in these hard times, I have an opportunity of bestowing a trifle which I otherwise could not have done, in addition to what I send you.

I remain, yours in Christ Jesus,
A SUBSCRIBER.

* See Pan. for Nov. 1811, p. 269, and Oct. 1812, p. 242.

OBITUARY.

DIED at Charlestown, (Mass.) on the 13th ult. Mr. JONATHAN KETTELL, aged 56. He had long been an exemplary professor of religion. For a number of years he had been entirely blind;—an affliction which he bore with Christian patience and fortitude. His frankness, integrity, conscientiousness, and attachment to the cause of his Savior, were such as to impress on the minds of those who knew him a deep sense of his worth. He was much devoted to sacred music, and officiated as the organist of the congregation under the pastoral care of the Rev. Dr. Morse, by whom the following sketch of his character was drawn.

"In delineating the character and privileges of the Christian, I have but displayed before you the character, privileges, and prospects of that good man, who made the glory of Christ the end, his grace the principle, and his word, the rule of his life. His religious character was formed on the model of the Holy Scriptures, understood in their simplicity, and their obvious meaning. His faith was not a dead, unproductive faith,—it was sound, according to godliness, and fruitful in good works. It was firmly built on the apostles and prophets—Jesus Christ being the chief cornerstone. He was not blown about by every wind of doctrine,—nor fascinated with the pretended improvements of modern sciolists and reformers.—From his own humble and prayerful inquiries, reflections and experience, he was fully satisfied with the correctness and safety of the *old paths*, in which his fathers had gone before him to glory.—These he deemed to be the *good way*, and in them was contented to walk in pursuit of final and eternal rest for his soul. He was a Christian of the old solid stamp; a sincere believer in what have been denominated the *doctrines of grace*,—and for these doctrines he was a decided and uniform advocate. These doctrines sustained and comforted him under long and painful trials in life, and yielded him solid support on the bed of death.

"He loved the ordinances and house of God, and was a constant and devout worshipper of Jehovah in the family and closet, and in public, till prevented by that sickness which terminated his pious and useful life. In the support and promotion of sacred music, constituting a most important part of public worship, and in the maintenance of order and peace in the church, society and town, none was more uniformly active, judicious and efficient.

He was a lover of mankind, a steady friend to the rights and best interests of his country, always ready to every good work—willing to communicate,—to live honestly, and to do good to all, as he had opportunity. He fulfilled in an exemplary manner the duties of the several relations of a son, a brother, a husband, and father, and was of the number of those friends, who stick closer than a brother. Of few men, since the days of Nathanael, could it be said with more truth, than of the subject of this notice, He was an *Israelite indeed, in whom was no guile*. Universally beloved by his acquaintance through life, and lamented in death, he has left for his orphan children a precious inheritance—not wealth, nor titles, nor honors, nor public fame—(his sphere of action, his virtues, were of the humbler kind—) but what far surpasses all these in value, he has left them his prayers, his blessing, his example, and that good name *which is better than precious ointment*.

"What instruction and comfort does the death of a Christian yield to surviving friends!—Hence we are directed to *mark the perfect man, and to behold the upright, because the end of that man is peace*.

At Palmer, (Mass.) the Rev. MOSES BALDWIN, aged 81.

At Springfield, (Mass.) the Rev. JOHN M'KINSTRY, aged 90.

At Sturbridge, (Mass.) DAVID WRIGHT, Esq. aged 52, a representative from that town in the legislature of this commonwealth.

At Gloucester, (Mass.) on the 7th inst. Miss MINA DOWSETT aged 15, of hydrophobia, occasioned by the bite of a mad dog in March last. No symptoms of the disease appeared till three days before her death.

At Hartford, (Conn.) NOAH WEBSTER, Esq. aged 91.

At Canaan, (Vt.) on the 9th inst. SAMUEL BEACH, Esq. wantonly shot by one Dennet, to whom he had been a friend and a patron. Dennet was committed to prison for trial.

At Hebron, (Con.) Mr. JONATHAN BIRD,* aged 67.

* Mr. Bird was licensed to preach in early life, and continued to labor as a licensed preacher till his death. Being afflicted with deafness he was never settled in the ministry. He wrote the Letter from an Uncle to his Niece, published in the Panoplist for February last, p. 597.

At Philadelphia, Gen. WILLIAM MACPHERSON.

At Chelsea, (Vt.) Maj. DANIEL BARNES, aged 77. He was a captain in the revolutionary war, and commanded the minute-men from Marlborough, (Mass.) at the time of Lexington battle.

At New Ipswich, (N. H.) on the 13th inst, in an epileptic fit, BENJAMIN CHAMPEY, jun. 1 to a member of Dartmouth College, aged 18.

In Illinois Territory, Lt. TH. R. RICHARDSON, of U. S. army murdered in a duel, at the second fire.

At St. Albans, (Vt.) on the 8th inst. SILAS GATES, a promising youth aged 20, murdered by an armed soldiery.

At Reading, (Mass.) on the 12th inst. Mrs. LYDIA, relict of Mr. SAMUEL BANCROFT, aged 98. Her descendants are known to be 336.

At Baltimore, Rev. WILLIAM OTTERBINE, aged 89, having been 60 years in the ministry, 40 of which at Baltimore.

At Hartford, Mrs. ANNE CLAPP, aged 99, having had 243 descendants.

At Royalton, (Ver.) the Rev. MARTIN TULLAR, pastor of the Church in that town.

At East Haven (Conn.) on the 16th ult. the Rev. LUCAS HART, pastor of the church in Woleott, aged 29.

At Woodstock, (Conn.) the Rev. WILLIAM GRAVES.

At Goshen, (Conn.) on the 6th of Sept. last, NATHAN HALE, Esq. late Judge of the County Court in Litchfield County.

At Cheshire, (Conn.) on the 30th of Aug. last, the Rev. JOHN FOOT, aged 71, in the 46th year of his ministry.

At Clarendon, (Ver.) the Hon. THEOPHILUS HARRINGTON, Esq. late a Judge of the Supreme Court of that State.

At Pattsburgh, (N. Y.) MILLS PERDY, Esq. by suicide.

Near the French Mills, encampment of the U. S. northern army, Lt. Col. T. DIX of the 14th regiment.

In the U. S. army, on the 13th inst. Brig. Gen. COVINGTON, in consequence of wounds received in the battle of the 11th near Williamsburg, in Canada.

taining a notice of some newly discovered Islands.

In the press, and speedily will be published, in an elegant quarto volume, price 7l. 11s. 6d. in boards, the History of the Azores, or Western Islands, containing an account of the Government, Laws, and Religion, the Manners, Ceremonies, and Character of the Inhabitants, and demonstrating the importance of these valuable Islands to the British empire. Illustrated by maps and other engravings.

An engraving (23 inches by 16) is about to be published, under the patronage of his Royal Highness the Prince Regent, commemorative of the origin, progress, and beneficial effects of the British and Foreign Bible Society, from a picture painted by T. Stothard, Esq. R. A. In the picture, Britain is represented as recommending the Bible, which she has received by angels from heaven, to the various nations in the world, who are placed around her, habited in the costume of the countries to which they belong. The price to subscribers; is 2l. 2s. proof impressions 3l. 3s.; and no money to be paid till delivery, nor need the engraving be received, unless the subscriber is satisfied with it.

Proposals are circulated for raising a fund for the sole purpose of printing the Rhemish version of the New Testament, and dispersing it gratuitously, or at a low price among the Roman Catholics of the United Kingdom. This is a translation from the Vulgate, and though inferior to our common version, yet, as the dignities and clergy of the Romish church are willing the people should use the one, but not the other; and as the errors of the Vulgate are not of a kind which affect any material doctrine of Scripture, it is thought that very great and extensive benefits may result from the undertaking.

S. T. Armstrong has it in contemplation to publish a neat edition of the works of the late Rev. Dr. Jonathan Edwards, President of Union College, to make about three volumes octavo.

LITERARY NOTICES.

FOREIGN WORKS.

Mr. Turnbull is printing a new edition of his Voyage Round the World, in a quarto size, with considerable additions and improvements, bringing down the History of Botany Bay, the South Sea Islands, &c. to the present period, and con-

TO SUBSCRIBERS AND PATRONS.

HAVING lately published two numbers in a month, we have been unavoidably delayed in regard to the time of issuing them. As our distant subscribers may impute the delay to the Post Office, we ought to state, that this number is issued Dec. 11, and preceding numbers have been rather more in arrears.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 11. DECEMBER, (PART I.) 1813. VOL. IX.

BIOGRAPHY.

To the Editor of the Christian Observer.

You may depend on the truth of every circumstance in the following narration. And it is particularly wished, by the family of the late Lieut. Gamage, that the memorial may appear thus circumstantially detailed in a publication of such respectability as will, beyond any doubt, authenticate it to the world.

I am, &c.

J. E. T.

ACCOUNT OF LIEUT. GAMAGE.

THE circumstances connected with the unfortunate fate of Lieutenant Gamage, of his Majesty's sloop the *Griffon*, are of very peculiar interest: they claim to be recorded in justice to the dead, and for the benefit of the living. Never, perhaps, was example rendered so awfully impressive, in the execution of the laws, as by the humane and benevolent character, contrasted with the dreadful and untimely end of this lamented officer. Not only does the Admiral's letter (addressed on the melancholy occasion "to the respective Captains and Commanders of his Majesty's Ships and Vessels in the Downs") bear

a high testimony to the character which he maintained, but the whole of the ship's company, including the Royal Marines—

they are now called to attend,—a scene which offers a strong, and much he hopes, an impressive lesson to every person in it; a lesson to all who are to command, and to all who are to obey. Lieutenant Gamage is represented by every person who knew him, and by the unanimous voice of the *Griffon* ship's company, as a humane, compassionate man, a kind, indulgent officer: yet, for want of that guard which every man should keep over his passions, this kind, humane, compassionate man, commits the dreadful crime of murder!

"Let his example strike deep into the minds of all who witness his unhappy end; and whatever their general disposition may be, let them learn from him, that if they are not always watchful to restrain their passions within their proper bounds, one moment of intemperate anger may destroy the hopes of a well-spent, honorable life, and bring them to an untimely and disgraceful death; and let those who are to obey, learn, from the conduct of the serjeant, the fatal effects which may result from contempt and insolent conduct towards their superiors. By repeated insolence, the serjeant overcame the kind and gentle disposition of Lieutenant Gamage, and, by irritating and inflaming his passions, occasioned his own death.

"The Commander in Chief hopes that this afflicting lesson may not be offered in vain; but, seriously contemplating the awful example before them, every officer and every man will learn from it, never to suffer himself to be driven by ill-governed passion to treat with cruelty or violence those over whom he is to command, nor by disobedience or disrespect to rouse the passions of those whom it is his duty to obey and respect."

* The following is the admirable Circular Address sent by Admiral Foley to every ship in his fleet:—

"The commander in Chief most earnestly desires to direct the particular attention of the Fleet to the melancholy scene

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the very men who witnessed the transaction—expressed, by their representation to the Court-Martial, and their subsequent petition to the Prince Regent, the affectionate attachment which the uniform mildness of his conduct had secured.

Richard Steward Gamage, born at Walthamstowe, on the 29th of September, 1785, was the second son of Captain Gamage, who was more than twenty years commander of an Indian, in the Honorable East-India Company's service. He entered the Royal Navy in 1801, on board the *Goliath*, having previously made a voyage to India as midshipman in the Company's service. A short time before the commencement of the present war, he went on board the *Neptune*, and from thence into the *Loire*, and was in the boat commanded by Lieutenant Temple, at the cutting out of the *Venture* gun-brig from under the battery of the Isle of Bas. He afterwards went on board the *Superieure*, and was in her at the capture of a French privateer, when the captain fell, and he was mentioned in the public letter for his conduct on that occasion. It is rendered particularly remarkable by the melancholy event which led to his own death, that, when on board the *L'Eclair*, he saved the life of a marine, by jumping overboard at nine o'clock at night, there being no boat to send to him. In 1808 he was made a lieutenant, by Admiral Cochrane, in the *West Indies*. In 1809 he went to China in the *St. Albans*, and afterwards served on board the *Vigo* and the *Pompee*. In June

1812, he was appointed first lieutenant of the *Griffon*. Here, as in former situations, the general tenor of his conduct was so mild and forbearing towards those under his command, that he obtained the respect and affection of the meanest individuals. The very action which so early terminated his fair career, appears to have originated in his humanity. "The deceased serjeant, Lake, had behaved in the most violent and mutinous manner, by threatening to beat the carpenter of the ship, his superior officer, who accordingly lodged a complaint with Lieut. Gamage, then commanding on board; who sent for the said Lake, and ordered him to walk the quarter-deck with a shouldered musket, as a slight summary punishment, to which he was induced by a prepossession in favor of the serjeant, and a consequent wish to preserve him from condign punishment, which must have been the certain result, if the steps authorized by the service had been strictly adopted. This order, the serjeant, in a peremptory and insulting manner, repeatedly refused to obey. Mr. Gamage, enraged by this flagrant breach of all rules of discipline in the eyes of a whole ship's company ran below for his sabre, not with any intent to use it fatally, but to intimidate and enforce an obedience to his order. When he came again on deck, which was instantaneously, the serjeant had so far complied, as to hold a musket in his hand. Mr. G. struck the musket with his sword, expressed his indignation at the subversive conduct of the serjeant, and ordered him

to walk about. He shouldered arms, and appeared to comply; upon which Lieutenant Gamage returned his sword to its scabbard and turned to walk away; but in the same instant he threw the musket down, and, with a loud oath, asserted his determination to persist in his disobedience. Lieutenant G. became infuriated; made a short thrust, which fatally taking an upward direction, entered his body, and occasioned his almost instant death." This statement delivered on oath before the Court-Martial, corroborates the following passage extracted from his defence. "Here, before God and my country, I most solemnly disclaim any intention to endanger the life of the deceased; and declare, I meant simply to intimidate him, and enforce an obedience of my order. Acting on this principle, I several times struck the musket which the deceased held in his hand, and desired him to walk about. This seemingly had the desired effect. He shouldered arms, and my sword was returned to its scabbard. But in the very same instant, my soul still glowing with indignation at his outrageous behavior, he with a ferocious air and aspect, accompanied by imprecations, again refused compliance, and dared me to the fatal act. The imposing attitude of the man, the firm arrangement of his features, his high ingratitude and disdain, working on my imagination, already infuriate with reiterated exasperation, shot like a flash of lightning across my brain. Reason forsook its seat—raging madness usurped the sway; and my sword, obey-

ing its horrid mandate, was passed into his body. Cruel, cruel sword! which, at once, plunged him into eternity, to appear unappointed before his God, and me into the deepest gloom of misery and remorse. But, though impressed with the deepest contrition, my imagination revolts with horror and indignation at the shocking imputation of *murder*. Of a very different nature from the whirlwind of rage by which he was swept from among men, is the malice prepense of the deliberate and insidious murderer."

The court-Martial accompanied their verdict by an earnest recommendation to mercy; and the sentence formed the subject of long and serious deliberation with the high authorities to which it was referred. The affair was made a Cabinet question, and from thence put in reference to the opinions of the law lords. Three weeks of corroding sorrow and suspense to the unhappy Gamage were occupied with these events. But, at length, the fatal warrant arrived, which directed him to recall all his thoughts from earth, and to confine his hopes to that mercy which has no control but Infinite Wisdom, and which is as free as it is infinite.

Being acquainted with the great exertions making to procure a mitigation of his sentence, Lieutenant Gamage could not but indulge, for a considerable time, the hope of its eventual remission; a hope in which he fortified himself by his conscious innocence of premeditated murder, and the high character he had deservedly sustained. The excellent clergyman who attend-

ed him witnessed with deep concern the effects of this, in diverting his mind from its more solemn and momentous concerns; and strove, though at first ineffectually, to counteract the delusion. Perhaps his past life appeared to him the fairer, contrasted with the shade this action threw over the present. Perhaps the very remorse with which he contemplated this last fatal deed, might make him forget, that it was not for this alone he stood as a sinner before God, in need of mercy and a Savior; that before the tribunal of Heaven he could prefer no plea of merit, nor rest any hope on human intercession.

I avail myself of the kind permission of the Rev. Mr. Elliot (Chaplain of his Majesty's ship the Royal Oak) to whose affectionate services Lieutenant Gamage was so infinitely indebted, in extracting from that gentleman's letter the following particulars.

"From my first interview with him, Lieutenant Gamage appeared, though deeply affected by the recollection of this particular crime, not over-well acquainted with the road to salvation. He was not so humble as I wished him to be; nor so penitent for all his sins, nor so fully convinced of the efficacy of the merits and death of Christ, as he ought to have been. There was something like pride lurking about his heart, something bordering on self-justification; too much satisfaction in the supposed goodness of his life and character. I strove hard to eradicate these improper feelings by prayer and exhortation, but in vain. The cherished hope of a pardon

from human clemency, augmented by delay, was the root of the evil."

His friends were still, with agonizing solicitude, exerting themselves on his behalf. But He, whose ways are not as our ways, had formed a deeper plan of mercy, and was preparing their relative for the promotion of death. "About three weeks after sentence, he received notice, from authority which he could not doubt, that it was impossible to pardon him. The intelligence was too much for him—it overpowered him!"

All the disgrace and ignominy of his sentence then appeared, for the first time, present to his imagination. The undaunted mind, that had braved death in all the terrors of the tempest and the fight, shrunk from the voice which now personally summoned him to appear before his God.

"The struggle," it is added, "was severe; but he rose from it triumphant. The Almighty touched his heart, as he said himself; and he became a convert to real Christianity and a thorough penitent for all his past sins. From this time he improved hourly. He became fervent in prayer, completely humble, resigned to God's will, and firm in the Christian faith; confiding for salvation in nothing but the merits and passion of our Savior." All that now remained to agitate his mind were cares of a relative nature. A wish to live for these objects of affectionate solicitude, still disturbed the resignation of his mind. "But it pleased the Almighty to assist him over these difficulties; and some time be-

fore his death he ceased to be uneasy on their account, committing them to the care of an all-wise Providence." The highly respected clergyman concludes his communication by stating, that "his last day was spent in acts of piety, gratitude, and affection. I passed the night on board the Griffon; was with him late and early; yet I can give but a faint picture of his happy state. He was composed, resigned, pious, and in charity with all men; and on the morning he was to suffer seemed not to have a worldly thought. It is not for one mortal to penetrate the bosom of another; yet, at such a time, the veil is undrawn; and I had reason to consider him fit for the presence of his Creator, and to believe that his Creator would pardon and welcome him. He met his death with fortitude, Christian fortitude; and I hope, when it is my turn to die, I may possess such thoughts, such resignation, such hopes as he did." That it was indeed, the fortitude of the Christian, was the more evident from the previous agitation of his mind. It was a calmness which natural bravery was insufficient to support under such circumstances, and which can only be attributed to a strength superinduced upon the weakness of mortality.

If the hero and the veteran have confessed, that on the morning of battle they have had to struggle with agitation and fear, in the solemn and uncertain prospect, though these feelings soon gave way, in the tumult, to the necessity of occasion and the firmness of resolve; it surely calls for more than the courage

of a hero to contemplate with a steady eye, the measured unerring approach of that enemy whom every man must meet in single combat, who now appeared with peculiar terrors. There is only One can give us *this* victory, and make the hero *more* than a conqueror.—The following account of the last hours of Lieut. Gamage's mortal existence is given by an affectionate and highly respectable friend, an officer on board the Griffon, who witnessed the melancholy, or rather awful scenes. Melancholy they would have been but for the bright hopes that rose on the darkness of the grave,—the promise of an eternal morning: awful they *must* have been.

"No fears for himself shook the firmness of his mind; but the regrets arising from the sudden dismissal of the unhappy Lake harassed his bosom with inextinguishable woe—and as an emblem of his feelings towards him, he requested to be interred by his side. On the morning of Thursday the 19th of November, the nature of his destiny was first intimated to him, and the succeeding Monday was appointed for his execution. As the time drew near, he evinced no symptom of alarm, but his fortitude and resignation seemed to accumulate with every hour. On Sunday night he sent for several of the ship's company, and in pathetic terms expressed his gratitude for the affection they had shewn him, and bade them a final adieu. The poor fellows, melted by his touching manner and appearance, shed abundance of tears; and, spreading the affecting tale among their messmates, the whole ship presented but one

scene of commiseration and distress.

"The residue of the night was spent in serious preparation for his awful and now near approaching change. About one in the morning he fell into a deep sleep, which continued tranquil and unbroken till six. He then arose, and dressed in black. The time from six till nine was employed in earnest devotion. At nine a gun was fired, and the signal for punishment hoisted at the fore-top-gallant mast head. When this took place, I fixed my eyes steadfastly on his countenance. It betrayed no alarm, no anxiety; but a heavenly serenity beamed in every feature. He observed my gaze, and, reading its inquiry, he exclaimed, 'Feel me: I do not tremble: Death has now no terrors for me. God is with me: Christ is with me: my Savior is with me.' As the boats assembled, the hum of voices and the noise of oars were distinctly heard in his cabin. They produced no agitation. He looked at the clergyman, and said, 'I would now say with my Savior in the garden of Gethsemane, If it be possible, let this cup pass from me: nevertheless, not my will, but thine be done.' At a quarter after nine he was joined in fervent prayer by the officers of the ship, who assembled for that purpose in the gun-room. He then partook of some warm wine, and again returned to his cabin. At a quarter before ten, he heard the dreadful annunciation of 'readiness' without the alteration of a single feature. He replied, 'I am prepared. My Savior is with me.' He then ascended the companion ladder, and proceeded along the deck with a slow but steady step to the foot

of the platform. He then leaned for a short time on the shoulder of a friend, looked earnestly at the ship's company, and said, 'See how a Christian can die!' He then mounted the fore-castle, surveyed with a scrutinizing eye the fatal apparatus, expressed a hope that all was right, and gave some directions to the provost-marshal. He requested permission to look around him, and take his last farewell of the sun, which now shone with much splendor. His face was then covered. He gave me his last adieu, blessed, and kissed me. My heart could sustain the burden of its feelings no longer. I rushed from the fore-castle; the appointed signal was given, and my lamented friend hurried into eternity."

The source of Lieut. Gamage's hope and consolation in the prospect of death, will be testified in the most forcible manner by his own expressions, contained in his parting letter to a beloved sister.

"Saturday morning, Nov. 21.—I have slept pretty well, thank my God. My dear girl, the time draws near, that my God has called upon me to pay the debt of nature. It is a debt, Eliza, which sooner or later we must all pay. I am low, and depressed at the thought of leaving you so soon. I had hoped, I had anticipated boundless joys and happiness. But this sudden, this unexpected, this dreadful calamity, has frustrated them all. The thoughts of them afforded me many hours of comfort in my night-watch at sea; and now, in these precious moments, the thoughts of the never-ending joys and happiness we shall meet with in heaven render me unspeakable consolation. There,

Eliza, the blossom never fades, or transports cease; for it is the habitation of our Creator, and the portion of all those who sincerely repent of their transgressions, through the mediation of our blessed Redeemer. To Him I now look up with all the reverence and love that I am master of, for his intercession with my heavenly Father, to forgive one whose repentance and whose godly sorrow are true and faithful, who is resigned to meet the will of his Maker. O Almighty and most merciful Father, may I hope, through the blood of thy beloved Son, to find rest in Heaven! Yes, my God, thou knowest I pray with all the fervency thou hast gifted me with, and that I acknowledge thee as the only true God, and my Savior as thy Son, who sits at thy right hand on the judgment-seat of heaven; and when I bow myself down to thy footstool in the other world, may my Savior say to me, Come, my beloved, to the kingdom prepared for you: your sins are forgiven. O merciful and most just God, thou hast said that thou wilt receive the prayers of the most ignorant as well as the most learned, as long as it is from the heart; and now I say, O God, be merciful to me a sinner." - -

"Yes, Eliza, day and night I have prayed for a remission of my sins; and also for you—for all—for every one: and I look forward with a blessed hope that my prayers are heard."

"Sunday morning.—O, Eliza, the hour draws near: the warrant is on board. Cease to beat, my throbbing heart! Keep up, my panting bosom! The Almighty bears me up: he hears

my prayers: he has not forsaken me. And, O Almighty God, still be with me. Give me Christian fortitude until the last moment." - - "Yes, my beloved, I am still composed, though low and melancholy indeed. Ere this time to-morrow I shall be numbered with the dead—Cold, lifeless lump of clay—returned to that Power who gave, and who has alone taken away. Almighty and ever good God, look down upon me now, and bless me. My beloved Jesus, be thou my Advocate in heaven, as thou art my support on earth. Soon, soon shall death wipe away all tears from these fading eyes. O God, be merciful to me, a sinner!"

- - - - "O my Eliza, the sensations that now rise in my bosom are beyond expression. The evening closing in, the silent crew, the dejected looks of my messmates, all add to the solemnity of the trial; but few can feel what I feel. Yet I thank my God that I have had time to repent, whilst thousands are every day dying by the sword, without one moment to ask pardon for their offences. I trust, that my sincere repentance and deep contrition allow me to be cool and collected. O Almighty Father! once more let me beg forgiveness, for now all my hopes are in heaven." - - - -

"This last month has indeed been a month of sorrows, of hopes, of fears; and lastly of misery, ignominy, and death. But now I can say with holy Job, 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.' In hopes of a blessed resurrection, and of a pardon for my sins, through the merits of the only Son of God, in

whom I steadfastly believe, I lay me down to rest awhile."

"Sunday night.—O Eliza, I have had a trying task: all the ship's company sending for some hair to keep for my sake. Sad, sad task for them! and their looks bespeak their feelings. Yes, indeed; the Griffon is now sad and silent. Always pray for the safety of the men who loved me as they do. And may the

Almighty guide her safely in the boisterous deep!"

To add any thing to the pathetic and impressive lesson which these extracts convey to every heart, would be to weaken their effect. Let us adopt the hope expressed by the pious clergyman, that when it is our turn to die, we may possess "such thoughts, such hopes, such resignation as he did."

J. E. T.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON CHRISTIAN MODERATION.

A RELIGION that refuses the compulsory aid of civil power—that rejects those ornaments, which adorn the various systems of heathen mythology, and aims a deadly blow at the corruptions of the human heart, needs a constant advocate in the conduct of its professors. Christianity claims a decided superiority over all other systems of religion, that men have adopted. It claims to be superior in the simplicity, the correctness, the importance of its principles; the grandeur of its doctrines; the purity of its morals; the fervor and elevation of its piety; and the force of its motives. The justice of these claims is allowed at once, by the candid philosopher of enlarged, and comprehensive views. A small proportion of mankind, however, are capable, either of forming the comparison between Christianity and other religious systems, or even of determining, when the

comparison is carried no further than to abstract principles, what are their respective merits. But let the Christian religion be exemplified in the conduct of its professors—let its principles form the basis, its doctrines and precepts, the rule, and its promises and threatenings, the motives of our feelings and deportment; and no man, however ignorant, or even depraved, will hesitate to say,—This religion is worthy of Him, whom it claims as its Author. Abstract ideas are not easily comprehended—let them be illustrated by objects familiar to the senses, and they are no longer incomprehensible. The divine origin of the Christian religion may be contested by those who are unwilling to reduce its principles to practice; but no one that sees the Christian, meek, patient and forgiving, and is convinced that his religion has made him thus, can deny that such a religion is divine.

Moderation was enjoined on the Philippians, (iv, 5,) by the Apostle to the Gentiles, as a vir-

tue of prime importance; whether they regarded their own happiness, or the honor of religion. It must be considered as a settled disposition of the heart, exhibiting itself in the various duties of social and religious life.

1. It includes forbearance and meekness under provocation. The *precise* point to which men may carry the principle of retaliation, without transgressing Gospel precepts, we shall leave to be defined by those, who, fearful of forfeiting their dignity, or their title to the Christian name, persuade themselves, that some degree of resentment on the receipt of injuries is consistent with doing to others, as we would they should do to us. That we are under obligation to defend our lives, characters, and estates from assault, is undeniable; our several relations in society render it our indispensable duty; and the measures we are to adopt in such cases, are specified in the word of God, or in the laws of the land. We are under no obligation to interfere, and suspend the operation of law against one who robs us of a reputation which we have spent our lives to establish; nor to permit the robber, or assassin to go unpunished, when in our power to see justice executed. The happiness of our families, and the welfare of the community impose a solemn obligation in such cases, to insist on all that satisfaction which the wisdom of legislators allows.

By admitting thus much, do we sanction *resentment*? By no means. A spirit of revenge, which prompts the desire for such redress of injuries as neither God nor man permits; a dis-

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position to return evil for evil with no regard to a higher object than personal gratification, must be unequivocally condemned, as inconsistent with Christian moderation. Meekness does not return railing for railing, it does not feast on the miseries of an enemy—blast his reputation, nor thwart his lawful exertions for the comfort of himself or his family. It *lays aside all malice, guile, hypocrisy, envy and evil speaking*. It disregards the insults of the ignorant and profane. It is patient under suffering—and submissive under divine chastisement. It gives to superiors the respect which their situation demands, and neither envies their honors, nor derogates from their merits. It treats equals with suitable familiarity and civility, and allows to inferiors all the regard to which they are entitled.

2. It includes forgiveness of injuries. Meekness is not inconsistent with the recollection of an unkindness, which is yet unatoned for, and which cannot publicly be forgiven, until reparation is made. Forgiveness supposes an acknowledgment of the injury on the part of the offender, and a willingness to give all the satisfaction in his power. It also supposes the offence to be *designed*—because there is no occasion for forgiveness where the injury is unintentional; and it supposes an injury too serious to be overlooked without some kind of satisfaction.

But it is no virtue to forgive an injury after we have received ample reparation; and it is something worse than negative virtue to insist on *more* than reparation. If a man attack my char-

acter and circulate reports to my disadvantage, which he cannot recall, and afterwards repent of his conduct; though it be beyond his power to restore my reputation, it is doubtless my duty, and will be my pleasure so far as I am governed by a spirit of moderation, to forgive him. In this manner God forgives the sins of men, on their repentance, though they are unable to make the smallest atonement.

This moderation, evincing itself by heaping coals of fire on the head of an enemy, is equally removed from pusillanimity and revenge. It is a peculiar characteristic of that Religion, which many condemn as rigid, and destructive of human happiness; and which others ridicule as an imposture—It needs only to be contrasted with that suspicious and intolerant spirit which prevails in the heathen world, to convince every candid mind of its divine origin.

3. Moderation includes a strict regard to the rule of equity in our intercourse with the world. In every human society, there are mutual and conjoined interests; there are other interests, which are personal and distinct. All these interests must be regarded, and secured by the exercise of equal justice, or no society can long subsist.

Our native selfishness must be moderated, and we shall invariably render to all their dues—*tribute to whom tribute is due; custom to whom custom, fear to whom fear, and honor to whom honor.* We shall owe no man any thing, but to love one another. We shall never drive an unfortunate debtor to despair, nor exact at his hands the re-

muneration allowed by the law, if such an exaction hazards his happiness and usefulness. Cases sometimes occur, in which even good laws operate oppressively, where they give to the creditor more than, according to the rule of equity, he can demand. Christian moderation will lead him to surrender those rights, which he holds by the laws of the land, when they interfere with the rights which another holds by the laws of God.

4. It includes candor in judging of the characters and actions of others. It is very common to judge of an action, before the reasons of it are understood; and to condemn motives, while they are unknown. Scarcely any more decisive proof of the native malignity of the human heart can be advanced, (except the positive testimony of God's word,) than what is derived from the fact, that men are universally disposed to attribute every thing of a doubtful character in the conduct of their fellow men to corrupt motives. Want of candor is an imperfection, that belongs to the whole human family; and perhaps none exhibit the deficiency more, than those who most loudly prate about the loveliness of charity. Candor may be overstrained; and then it is nothing more nor less, than connivance at wickedness. Genuine candor is far from confounding vice and virtue, and far from annihilating the distinction, which God has made, between the saint and the sinner. It does not make the sincerity of opinions the touchstone of their correctness, nor constitute common decency of conduct the criterion of sincerity, and pro-

nounce every decent man a pious man. A candor like this, subversive of all Gospel principles, may happily characterize some heathen philosopher—but not an humble Christian. It may secure popularity among the Gallios of a Christian country, but it will not stand approved before God—there is no *moderation* in it.

God has fixed the standard of piety; conformity to that standard is the only sufficient evidence of a new heart; or, in other words, of a preparation for heaven. When we have ascertained that standard, we are *bound* to test our own feelings by it, and we are at *liberty* to test the conduct of others. Unless we are under obligation to believe ourselves holy, when we discover no conformity between ourselves and that standard, we are not under obligation to believe others holy, when we discover a similar want of conformity in them. Candor requires us to *hope* the best of others, even when we see the worst; but it by no means requires us to believe them Christians, when their sentiments and deportment bear uniform testimony to the contrary.

5. It includes the government of our passions. In their operation in the moral world, the passions are very aptly resembled to fire and air in the natural world. When the latter great instrumental causes of motion are properly confined and regulated, they are useful and necessary to the preservation of animal life. So the former instrumental causes of the soul's operations, when moderated by the fear of God, are sources of spiritual life and

joy. Jesus wept—and was touched with anger, while exempt from sinful infirmity—we, too, may lawfully drop a tear over the grave of departed friends, and indulge pity and indignation, when we observe a sinner, trampling, at the same time, on his own happiness, and the laws of God. *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, &c. Be angry and sin not. Avenge not yourselves, but rather give place unto wrath.* These passages so far from requiring us to extinguish the passions, simply require us to confine them within the bounds of propriety and religion.

Christian moderation requires that our feelings receive a proper direction, and be properly limited—not that they be suppressed. *Indifference* to objects results, not from moderation, but from destitution of passion. To be indifferent to the law and Gospel alike; to view heaven and hell with equal unconcern; may prove that a man has degraded the dignity of his nature, but not that he is a Christian. Show me the man that condemns all zeal in religion as enthusiasm; that regards the salvation of a soul, and the life of a brute, with the same apparent indifference; that estimates the religion of his neighbor, by the want of feeling he manifests; and censures the social worship of God, on any other day of the week than the Sabbath, as the fruit of fanaticism; and you show me a man, whose claims to reason are scarcely more just, than his claims to the Spirit which animates heaven.

Some men are excessively

scrupulous, lest they be *righteous overmuch*, and pursue the present world, with all the passion, with which the seraph strikes the note of praise to his Maker. But when a future world is recommended as an object deserving, at least, equal ardor, they are afraid of offending God by too much zeal. What delirium is this! It is at once, the most common, the most fearful—the most fatal delirium to which man is liable. No matter with how much zeal we strive for perishable riches—but O! 'tis *fanaticism*, to be zealous after riches that moth and rust cannot corrupt. To be *moderate*, when seeking present honor, is a violation of the worldling's laws—and the penalty, is the total loss of the object sought; but to be *indifferent* when seeking the crown of glory, is obedience to those laws, and the reward is—heaven! Miserable delusion! He who serves the world, unless that he may thereby honor God, is chasing a phantom that will lead him to destruction.

Religious zeal never prompts to conduct that is indecorous; though a fastidious taste, which condemns Paul as a fanatic, may condemn as indecent the zeal that resembles his. And we are not disposed to deny, that high joys, and even raptures, may exist while the heart is dead in sin. This is enthusiasm—a counterfeit of what really exists in the fervent Christian. When our passions get beyond the control of judgment, and we are transported by feelings of which we can give no rational account, we of course transgress the laws of moderation, and ex-

pose ourselves to the wiles of the adversary, and dishonor religion.

If it was necessary, at the first publication of the Gospel, that its moral tendency should be clearly illustrated, the same necessity yet remains. Christians should still have their conversation *honest among those who are without*, and calumniate vital godliness: that whereas they are spoken of as evil doers, others may, by their good works, glorify God in the day of visitation. If it is their duty to *rejoice in God always*; it is no less their duty to *let their moderation be known unto all men*. Thus the most cogent arguments will be urged in favor of that system of experimental piety, which is destined in the purpose of God to overturn every system of "philosophy falsely so called," and to prevail *from the rising of the sun to the going down thereof*, and from the northern to the southern pole. S. S.

The following brief comparison of the Calvinistic and Arminian systems is extracted from the Evangelical Magazine, published in London.

THE CALVINISTIC AND ARMINIAN DOCTRINES COMPARED, WITH REGARD TO THE HOPE OF SALVATION WHICH THEY RESPECTIVELY AFFORD TO SINNERS IN GENERAL.

[In a letter to a Friend.]

My dear Friend,

As one sincerely desirous of being instructed in the good ways of the Lord, you ask in your last, 'Does not the doctrine of the Arminians seem to afford greater

hope of salvation to sinners in general, than the doctrine of the Calvinists? I am well aware that Arminian preachers frequently say, 'That they preach free grace to all; but that Calvinists preach free grace only to a few.' They believe, and wish their hearers to believe, that the Arminian doctrine does afford greater hope of salvation to sinners in general, than the Calvinistic doctrine. However, I desire you will impartially consider whether this be not a misapprehension of the matter.

I will take the liberty of appealing to yourself, and all others who have had frequent opportunities of attending the preaching of Calvinists, whether their preaching, in general, tends in the least to discourage penitent sinners, who are convinced of their lost and ruined state, to come to Jesus Christ for life and salvation. Do they not most earnestly and affectionately invite sinners of every description to come? Do they not shew, according to the word, that God does not reject *any* who are *willing* to receive the salvation that is in Christ? Therefore, the doctrine of Calvinists affords the most satisfactory hope of salvation to all who are willing to accept it in God's way. How then does the doctrine of Arminians afford greater hope? Does it afford hope to such as continue impenitent and unwilling to accept of the glorious salvation which is in Christ? Certainly not. Then, I ask again, how does the doctrine of Arminians afford greater hope of salvation to sinners in general, than the doctrine of Calvinists?

I desire you will further con-

sider, whether the doctrine of Calvinists does not afford *greater* hope of salvation to sinners in general, than the doctrine of Arminians? All the hope the doctrine of Arminians affords, depends on the supposed strength of sinners in general to come to Jesus Christ; for they will not allow that God bestows distinguishing grace upon any one more than another. If they were to allow this, they would allow what would amount to as much as Calvinists understand by election: and, indeed, the hope that depends on the strength of a sinner to come to Jesus before he is created anew and born of God, is but a very weak one; for man 'is dead in trespasses and sins;—he is darkness;—his carnal mind is enmity against God;—yea, his enmity is such, that he 'cannot come to Jesus except the Father draw him:' therefore, the doctrine of Arminians does not afford the least hope of salvation to any sinner who believes his state to be such as it is represented in the word of God;—but, according to the doctrine of Calvinists, myriads of the fallen race of Adam have been given to Christ, and these shall all certainly come to him, and have everlasting life. 'He shall see his seed; he shall prolong his days; and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied.'

In a word, the doctrines of Arminians and Calvinists agree in shewing, that God will certainly receive every returning sinner:—they agree in shewing, that 'Every one who asketh receiveth, and he who seeketh

space of iniquity, or sins of findeth, and to him that knocketh it shall be opened;—but the doctrine of Arminians does not afford the least certainty that any one will come to ask, seek, or knock: while the doctrine of Calvinists affords the greatest certainty,—a certainty founded on the promise and faithfulness of the unchanging God, ‘That a people numerous as the morning dew, shall be made willing in the day of his power.’ Therefore, judge you, my dear friend, whether the doctrines of Arminians or Calvinists afford the greatest hope of salvation to sinners in general.

The doctrine of election (as it is held by Calvinists in general) never does any harm to any man. It never has caused the destruction of any; but has caused the salvation of thousands. It keeps none from Christ; but draws many to him, even as many as do come to him. When seven thousand were saved from the almost general apostasy in Israel, in the days of Elijah, by the election of grace, election did infinite good to the said seven thousand who were saved, while it did no harm to the rest. When many thousands of the Jews were saved in the same manner, in the days of Christ and his apostles, election did unspeakable good to so many as were saved, while it made the circumstances of the rest no worse. Therefore, if election does so much good to myriads, while it injures none, here is no room to find fault; but with adoration to admire the riches of God’s grace. It is a certain fact, that God saved Saul, the persecutor. As an unchanging God, he must have acted herein ac-

which is the same thing, he must have saved him ‘according to the election of grace.’ It must be admitted, that this act was a most merciful act with regard to Saul himself; and herein God injured no man living, neither in this world nor the next: he thereby put no impediment in the way of the salvation of any man; and if God injured no man by actually saving Saul *in time*, he certainly injured no man by purposing *from eternity* to save him. The same observation will hold good with regard to every one who shall stand at the right hand of the Judge at last. God’s decree of election is neither more nor less than his eternal design to do good, *and only good*, in the salvation of sinners. Election hath nothing to do with any who perish; therefore, there is nothing forbidding in the election which Calvinists preach. It is not an election that drives sinners from Christ, but that draws sinners to Christ. It appears to me, that all the success which has attended the ministry even of Arminians themselves (and I have no doubt that the ministry of many of them has been attended with great success) is ultimately ascribable to God’s gracious decree of election.

I remain, dear Friend, &c.

J. R.

Llanbrynmair, (Wales.)

For the Panoplist.

ON ENDLESS PUNISHMENT.

SOME persons seem willing to allow, that a long life of wickedness, and sins of great enormity, deserve endless punishment, while they maintain, that a short

according to a previous design; or, smaller aggravation *do not* deserve endless punishment. This is inconsistent. For between the most lasting and flagitious acts of wickedness, and those which are most transitory, and are attended with most palliative circumstances, the difference is only *finite*; whereas between endless punishment, and punishment limited to whatever space, there is an *infinite difference*. Hence if sins of the duration of ages, and of the most aggravated nature, merit eternal destruction, so do the most momentary, and the smallest sins.—Justice can, I believe, make a difference in the degree, but not in the duration, of their punishment, who atone in person for their crimes.

O. E.

ON THE PUNISHMENT OF SIN.

A VIEW of the miseries which sinners endure in consequence of their transgressions, tends to enlarge our sense of the evil of sin, and of the justice of the Deity. The importance of having a correct idea of the greatness of these two things cannot reasonably be denied. Is it not evident, that our sense of sin as an evil, and of divine justice, will be great or small, according as we believe the punishment of sin to be great or small? Now such is the nature of man, that things which he has witnessed long ago, affect him but little, while he is greatly moved with

those which are now in his view. This being the case, can it be proved *by reason*, (I am persuaded it cannot be by Scripture,) that, for the promotion of the two great objects abovementioned, it is not necessary that sinners, dying impenitent, should be forever tormented in view of the saints in heaven? O. E.

ON NATURAL AND MORAL INABILITY.

SOME persons say, that a wish to have religion, or to love the divine character, implies the existence of religion, or love of the divine character. Others deny this, and think they refute the sentiment by saying, that a wish to be in any place is a very different thing from being there;—that a wish to be rich is very different from being rich. But this is not a refutation of the former sentiment. We may indeed wish for many things which it is beyond our natural power to obtain, without obtaining them. But it implies a contradiction to say, that we choose a thing which we have natural power now to have, and yet do not have it.

If a man at one time loves the world from choice, and at another loves the Deity from choice, I would ask whether he chose to love the Deity before he did love him—whether he chose to love the Deity at the same time that he chose to hate him. *The friendship of the world is enmity with God.* O. E.

REVIEWS:

LXI. Sacred Geography: or a Gazetteer of the Bible. Containing, in alphabetical order, a geographical description of all the countries, kingdoms, nations, and tribes of men, with all the villages, towns, cities, provinces, hills, mountains, rivers, lakes, seas, and islands, mentioned in the Sacred Scriptures, or Apocrypha, including an account of the religion, government, population, fulfilment of prophecies, and present condition of the most important places. By ELIJAH PARISH, D. D. Minister of Byfield, Massachusetts. Embellished with a new Map of the principal countries mentioned in the Sacred Scriptures. Boston: S. T. Armstrong, 1813.

EVERY honest and successful attempt to illustrate the Holy Scriptures, and to "render the reading of them more interesting and pleasant," is entitled to the patronage of the Christian public. The work now under review we decidedly think of this class. Such a summary of Scripture Geography, till this appeared, was a *desideratum* in the family library. It has afforded us pleasure to find a blank space, among our books on Sacred Literature, at length filled; and by a literary gentleman whose talents for this species of compilation are already known to the public; and whose retired situation and leisure peculiarly fitted him to execute an undertaking which required so much labor and research.

The reasons which induced the author to engage in this work, are thus stated in his preface.

"Geography has claimed a place in various dictionaries of the Bible. Why then should it not occupy a separate volume? Who is satisfied with the scanty information, found in those works? To the lovers of sacred Geography may not a scripture Gazetteer be a mental banquet? A respectable and learned writer considers the present zeal to acquire a knowledge of Palestine, among "the signs" of the approaching millennium. He says, "The signs of the times all concur to teach us, that we are fast approaching towards the catastrophe of the great drama. We have seen Palestine, the predicted stage on which Antichrist, with his congregated vassals, is doomed to perish, brought forward in a remarkable manner to public notice."* And is it not natural to suppose that a country becoming so interesting to all the world, will be more known, before the grand catastrophe arrives, than it is now? Sodom will Christianity, long banished from the first temples of her residence, long banished from the thrones of the Cæsars, in sackcloth wandering in the wilderness, re-enter Palestine in triumph, raise the ruined walls of Jerusalem, rebuild the temple on Mount Zion, and sway the sceptre on the throne of David; yet scarcely any region of the globe is now so little known."

With commendable frankness and modesty, the author states, that "so far is he from presuming, that this first essay is perfect, that he respectfully solicits any suggestions from his readers, which may improve the work. He determines, that no pains shall be wanting, if his life be spared, to render it as perfect as his abilities permit."

This candid confession, and voluntary engagement, would be sufficient to disarm criticism of

* *Faber.*

its severity, even were there much more occasion for it, than we find in this work. From its nature, such a work must be capable of improvement; and, should the life of the author be prolonged, as we hope it may be many years, a future edition will no doubt receive them.

Embracing a multitude of detached articles of various matter, length, and interest, this compilation does not demand a systematic or detailed review.

We can only point the reader to certain articles of prominent value, as indicating the usefulness of the work, and the fidelity and ability of its compiler. Of this class will be found particularly interesting, (especially as they show in how signal a manner many of the most remarkable prophecies have been fulfilled.) *Noph, Jerusalem, Babylon and Tyre*. In other views, the articles, *Arabia, Egypt, Israelites, Palestine, Promise, land of, Bethlehém, Canaan, Carmel*, are fraught with much entertaining and useful matter, condensed within a small compass, and expressed in a perspicuous style. As a fair specimen of the manner, in which this work is executed, we give the author's description of Ephesus.

"*EPHESUS*, a celebrated city of Ionia, in Asia Minor, situated upon the river Cayster. Among heathen authors, this city was much noted for its famous temple of Diana, which for its extent and workmanship, was accounted one of the seven wonders of the world. It is said to have been 435 feet long, 230 broad, and to have been supported by 127 pillars of marble, 70 feet high, of which 37 were most curiously wrought and all the rest polished. The famous architect who contrived the model employed so much art and curiosity, that it took up two hundred years, or as some histories say 400 years, before it was finished, though it was built at the common

expense of all Asia proper. The first time St. Paul came to Ephesus was in the year of Christ 54; he stayed a few days, and went to Jerusalem, Acts xviii. Some months after he returned and continued there three years; but was obliged to leave the city, *id.* xix, 24; upon a sedition which was raised by Demetrius, a silversmith, whose trade consisted, chiefly, in making little silver temples, or representations of Diana.

"Here St. Paul wrote his first epistle to the Corinthians. Ephesus, above all other places in the world, was noted of old for the study of Magic, and all secret and hidden arts, insomuch that the *Ephesian letters*, so often spoken of by the ancients, which were certain obscure mystical spells or charms, by which they endeavored to heal diseases, and drive away evil spirits, seem to have been first invented in this city. Certain Jews who took upon them to exorcise persons, possessed with a devil, for which they were to have money, having one day performed this office, in the name of Jesus Christ, the possessed fell on them, tore off their clothes, wounded them, and scarce suffered them to escape alive. This accident frightened the inhabitants, Jews and Gentiles; and several persons addicted to mystical arts, publicly burnt their books relating to such subjects, the value of which amounted to about 7,000 dollars, or according to other calculations, to 27,777. Acts xix, 14.

"The apostle in the last journey, which he made to Rome, took Ephesus again in his way, and while he was a prisoner at Rome, being informed that the Christians at Ephesus stood firm in the faith, he wrote an Epistle to them, which, Mr. Locke observes, is not written in the formal way of reasoning and argumentation, but is all, as it were, in a rupture, in a style, far above the plain dialectic method.

"Aquila and Priscilla, with whom St. Paul lodged at Corinth came thence with him to Ephesus, and made some stay there, Acts xviii, 2, 3, 8. Apollos, likewise, came and preached there; and the apostle St. John, passed a great part of his life at Ephesus, and died there, when Timothy was made first bishop of Ephesus by the apostle, who laid his hands on him.

"Of this famous city nothing but ruins now remain. Of the temple of Diana nothing is to be seen, but a few broken pillars. The lofty church of St. John is converted to a Mahometan mosque. Its largest pillar is twelve feet in circuit; this church yet lifts up its head in mournful dignity over surrounding cottages and ruins. In every walk the traveller stumbles over broken columns, subverted temples and palaces. The whole town sou-

tains only 40 or 50 families of Turks, who are herdsmen and farmers, living in low cottages of dirt, covered on the top with earth and sheltered from the extremity of the weather by mighty masses of ruinous walls, the pride and ostentation of former days, and in *these*, the emblems of the frailty and transient vanity of human glory. This handful of miserable outcasts is all which remains of the immense population of Ephesus. Here is not a single Christian family to invoke the name of Jesus. So dreadful an evil it is for professors "to forsake their first love, and not to remember whence they have fallen, and repent." Literally has Christ fulfilled his threatening, against this church, "Thy candlestick shall be removed out of his place," Rev. ii. The description of an eye witness must be interesting. Dr. Chandler says, The inhabitants are a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, inhaling the wreck of their greatness, under the walls of the glorious edifices which they raised, and some beneath the vaults of the stadium, once the crowded scene of their diversions, and some by the abrupt precipice, in the sepulchres which received their ashes. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre. The glorious pomp of its heathen worship is no longer remembered, and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fullness of stature, barely lingers on, in an existence hardly visible. This city was celebrated for the worship of Diana, her image supposed by them to have fallen down from heaven, was small and of wood, but very gorgeously attired; each hand was supported by a bar of gold, and a veil from the ceiling concealed it, except when the service required it should be visible. So sacred was this temple, that the immense treasures were secure for many ages. But we now seek in vain for the temple itself; the city is prostrate, and the goddess is gone. Ephesus had a good harbor, on a gulf of the same name, 40 miles south from Smyrna, long. 27, 58 E. lat. 37, 48 N. *Ricaut, Newton, Thevenot, Wells.*"

The work is well printed, on a large type, and illustrated with a handsome Map of the principal countries mentioned in the Sacred Scriptures.

We recommend this volume to all who love the Sacred Scriptures, to heads of families, and the young particularly, as a useful interpreter of many obscure texts, and as comprising, in a compass within the limits of their finances the parts of Sacred Geography most valuable and interesting to them, which before lay scattered in many scarce and very expensive volumes.

LIV. *The Columbiad, a Poem.*
By JOEL BARLOW. pp. xvi
and 454. 4to. Price 20 Dolls.
Printed by Fry & Kammerer
for C. & A. Conrad & Co.,
Philadelphia; Conrad, Lucas,
& Co., Baltimore. Philadelphia.
1807.

SEVERAL years ago we prepared materials for a review of this poem, but have never before had a convenient opportunity to insert one. As we have lately issued two numbers of the Panoplist a month, we have it now in our power without excluding other articles on hand, to publish what has so long been delayed. These remarks, we are aware, have the aspect of an apology for publishing the review at all. To some of our readers it appears, that we are stepping out of our proper limits, whenever we admit into our pages any articles not strictly religious. But do such persons reflect, that most works of a literary nature have either a salutary or mischievous tendency, in a religious point of view? This is the case, especially, with works of imagination. Productions of this class have generally been among the most powerful corruptors of the human race, Often have

they been the vehicles of all that is detestable in spurious morals, and all that is impious in false religion. A particular attention to the poem before us, in reference to its moral and religious tendency, will, unless we are mistaken, afford much instruction to the genuine philosopher and the contemplative Christian. It will exhibit, in a striking point of view, the weakness and fatuity of the human intellect, when so far debased as to rely on the most childish and absurd hypothesis in opposition to revelation; and so blinded as to grope in the total darkness of Atheism, denying the existence of the Sun of Righteousness, and the light which shines from heaven.

Reviewers are often desirous of passing their sentence on a work immediately after its appearance, lest the decision of the public should anticipate their own. But in regard to Mr. Barlow's poem, though our remarks upon it have been long withheld, we are well convinced that few persons indeed have formed any opinion respecting it from their own perusal. After much inquiry we found one gentleman, who had actually read it through; not, if we recollect aright, from any interest which he found in the work as a poem; but merely that he might understand the various philosophical and atheistical dogmas which it was the great object of the writer to inculcate. It appears, also, that several reviewers, in the prosecution of their arduous labors, have persevered in the examination of this poem from beginning to end. But to the great mass of the readers of En-

glish poetry, it is now, and will ever remain, as utterly unknown as the *Ramayuna* of Valmeeki, or any other Hindoo rhapsody.

We propose now to give a regular abstract of the work before us.

The first book opens with the subject, and an invocation to freedom. Columbus is introduced in prison. He recapitulates the principal events of his past life in a soliloquy, and prays to the departed spirit of his patroness, Isabella. Suddenly his dungeon is illuminated, and Hesper, the brother of Atlas, appears by the side of his couch, and kindly addresses him. Hesper introduces himself as the guardian power of the western world, as having formed that world, and directed Columbus to the discovery of it—and predicts the future fame of the favorite navigator. The chains fall from Columbus, and he walks forth with his supernatural instructor, and ascends a high mountain, which overlooks Europe. America rises to his view. Hesper gives a geographical account of the western continent, which occupies about two thirds of the book. This account is in some parts lively; though deformed with a ridiculous description of a conflict between the Amazon and Sire Ocean, and another between the St. Lawrence and Frost.

Book II. Columbus observes the savages of America—inquires into their nature and character, and whether they had a common origin with the Europeans. Hesper, in reply, enters upon a long philosophical discussion, which must have been dull enough to the hardy sailor. Part of it we shall quote in a sub-

sequent page. Columbus inquires how the western world was peopled. Hesper replies, that storms drove some nautical adventurers from Europe across the Atlantic. and wandering tribes passed Behren's straits—that, after the continent was peopled, cities rose. He points out Mexico and the court of Montezuma—and predicts the cruelties of Cortes—changes the scene to Peru—tells the story of Capac and Oella, the great civilizers of the savage inhabitants. Capac, it seems, first conceived the idea of improving the state of the natives by the cultivation of the arts of peace—he proposes to his wife, Oella, to set up for demigods, pretend to be the children of the sun, travel southward to Peru, demand divine worship, and exercise a salutary control over the ignorant and adoring multitudes. Very opportunely, Oella had learned to spin cotton and make it into white garments. They sat out on their journey; their project succeeded; they wrought miracles; the natives received them as gods, submitted to their sway, abandoned their former cruel religious rites, and worshipped only the sun, and them as his children.

Book III. The story of Capac is continued. He sends his eldest son, Rucha, on an embassy to the neighboring savages who threatened war. The youth converts them to the worship of the sun by kindling a fire with a concave mirror, which reflected the solar rays upon dried leaves. Rucha and his companions are seized by more furious tribes. His particular friends, who had been his attendants, are sacrificed to the gods of the Andes;

but he is almost miraculously delivered by his father, just as he was about to expire on an altar.

Book IV. A view of the state of Europe in times immediately succeeding those of Columbus,—the colonization of America—and a brief prophetic view of the future history of this country.

Books V, VI, and VII, are occupied with the details of American history, especially of the revolutionary war. These details are interspersed with various clumsy fictions, which, instead of enlivening the narration, render it intolerably wearisome. There is, also, a superabundance of philosophical phraseology, of which, however, the ninth book affords the choicest specimens.

Book VIII is a political dissertation on the blessings of peace, the means of securing them, the evils of African slavery, and the advantages of commerce, science, and the arts. It closes with a description of Americans, distinguished by their scientific attainments, or by their progress in the arts of painting and poetry.

Book IX is the most wonderful part of the poem. Hesper gives the genealogy of the universe, which we shall take occasion to examine somewhat particularly. He also gives a history of man from the time that nature produced him out of the mud, through "countless ages" till he learnt to talk, build, write, &c. down to the days of Columbus. To this outline he adds, in answer to the inquiries of Columbus, the reasons for believing, that man will advance in knowledge and happiness, and not relapse into barbarism.

The poem closes with a description of a grand political millennium, which will exist, when men shall have become wise enough to abstain from war, and commit the interests of the world to a federal Congress. This august body will assemble in Egypt, and manage the affairs of the whole human race with integrity and wisdom. The tenth and last book is principally occupied in detailing the preparations for this great consummation.

Having presented the reader with the foregoing abstract, we proceed to examine the merits and demerits of this work, both as an exhibition of genius and taste, and in regard to its moral tendency. It is evident that the author thought highly of his poem in both these points of view. Critics have uttered many oracular sayings, and clashed not a little with each other, in reference to the great moral, which they suppose Homer to have inculcated; but Mr. Barlow is determined that nothing shall be left to the sagacity of the future critic, so far as his great design is concerned. He explains, in his preface and notes, his object, his meaning, and his own judgment of the poem; and enforces in prose all the doctrines which he had developed in verse. The following passage from the preface gives us his views of the plan of the poem.

"I shall enter into no discussion on the nature of the epopee, nor attempt to prove by any latitude of reasoning that I have written an Epic poem. The subject indeed is vast; far superior to any one of those on which the celebrated poems of this description have been constructed; and I have no doubt but the form I have given to the work is the best that the subject would admit. It may be added, that in

no poem are the unities of time, place and action more rigidly observed: the action, in the technical sense of the word, consisting only of what takes place between Columbus and Hesper; which must be supposed to occupy but few hours, and is confined to the prison and the mount of vision."

After stating, that a narrative poem should have a poetical and a moral object, and describing the poetical object of the *Columbiad*, the author proceeds thus:

"But the real object of the poem embraces a larger scope: it is to inculcate the love of rational liberty, and to discountenance the deleterious passion for violence and war; to show that on the basis of the republican principle all good morals, as well as good government and hopes of permanent peace, must be founded; and to convince the student in political science that the theoretical question of the future advancement of human society, till states as well as individuals arrive at universal civilization, is held in dispute and still unsettled only because we have had too little experience of organized liberty in the government of nations to have well considered its effects." *Preface*.

Every person accustomed to weigh language, especially the language of modern philosophers, can hardly mistake the nature of the above described object. If all good morals, and good government, and hopes of permanent peace, are to spring from the republican principle, what need is there of religion? An attentive perusal of the poem will convince any impartial reader, that the design of the author was to decry and explode religion of every kind, and in every form, as a mischievous intruder upon the happiness of men; and to teach us his deliberate and solemn opinion, that men should never look for happiness beyond the present life, and should rely, for the attainment of it here, upon what he

calls by the different names of *freedom, nature, reason, and sober sense*. But we are insensibly drawn into a discussion, which will be more pertinent toward the close of this review.

Mr. Barlow's expedient for preserving the unities has subjected him to the ridicule of all the critics; and it is really laughable enough. The poem contains a history of the world through several successive periods, each containing millions of years, down to the commencement of human improvements; and through many thousand years from that period to the age of Columbus. It contains, also, a particular history of the colonization of America, of the revolutionary war, and of modern progress in the arts and sciences, beside a prophetic display of future events to the complete establishment of the great political millennium. It is surcharged with geography, philosophy and politics;—with all the horrors of war;—and with many dissertations on the nature of man and his destiny. Yet perfect unity is preserved by the contrivance of having all this miscellaneous matter recited and exhibited to Columbus, at a single interview, by Hesper! By the same process of reasoning it might be proved, that the wildest ravings of a maniac, on any given occasion, possess all the unities, as they proceed from one mouth and at one time.

The principal excellence, in any great poem, is the faithful delineation of different interesting characters; especially, if a consistency of character be preserved throughout. But in the

Columbiad no such thing as a distinguishing and peculiar character can be found. Hesper and Columbus are evidently nothing more than Mr. Barlow, or Dr. Darwin, and an inquisitive disciple, conversing together on the state of the world, and the means of improving the condition of man. The only remarkable things about Columbus are, that he often weeps, and sometimes rejoices. He takes the station of a learner, and greedily receives all the incredible revelations of Hesper, as if they were substantial verities. In the *Iliad*, all the principal warriors are so different from each other, that each one is distinguishable from the rest, at a single glance of the eye. No person would ever mistake Achilles for Ajax, Diomed for Menelaus, Ulysses for Agamemnon. But in the *Columbiad*, all the heroes are alike. They simply appear in their regimentals, brandish their swords, and pass off the stage.

The machinery of the poem is composed almost entirely of Hesper, Atlas, and river gods, with a personification of frost, cruelty, and war. Most of these imaginary beings are of a very monstrous and unnatural kind, and suited only to excite disgust. The rencounter between Washington, the god of the Delaware, Frost, and Hesper, is a most extravagant fiction, clothed in a most bombastic style. We shall give the reader some account of it, premising, as in justice we ought, that, in a poetical point of view, it is the worst passage in the *Columbiad*.

To proceed, then, with the story, Washington and his army

attempt to cross the Delaware by night, and step on board their boats for this purpose. The god of that river, highly incensed at such an audacious disregard of his power and dignity, appears in circumstances of great terror and wrath, and plainly and positively assures Washington that he shall not pass the river, and that speedy death awaits him and his followers, unless they desist from their purpose. The American hero beholds the deity and hears his interdiction, but makes no reply. He proceeds, however, with new spirit to accomplish his design. The god loses no time in exciting a terrible commotion in his river; now tossing the boats to the skies, and now grinding them against the flinty bottom, which pretty effectually impedes their passage. Had the fiction stopped here, it would have been simply a repetition of fables a hundred times repeated. But the poet aspires to a loftier flight, and may justly be considered as original in the remaining part of this singular conflict. The river god, fearing the issue, offers a moving petition to Frost, his ancient enemy, stating the exigency of the occasion, and the astonishing fact that the Americans '*brave him to his face,*' and imploring immediate assistance.

"Roused at the call, the monarch mounts
the storm;

In muriat flakes he robes his nitrous form,
Glares through the compound, all its blast
inhales,

And seas turn crystal where he breathes
his gales.

He comes careering o'er his bleak domain,
But comes untended by his usual train;

Hail, sleet and snow-rack far behind him
fly,

Too weak to wade through this petrific sky,
Whose air consolidates and cuts and stings,
And shakes hoar tinsel from its flickering
wings.

Earth heaves and cracks beneath the al-
lighting god;

He gains the pass, bestrides the roaring
flood,

Shoots from his nostrils one wide withering
sheet

Of treasured meteors on the struggling
fleet;

The waves conglaciate instant, fix in air,
Stand like a ridge of rocks and shiver
there.

The barks confounded on their head-long
surge

Or wedged in crystal cease their oars to
urge;

Some with prone prow, as plunging down
the deep,

And some remounting o'er the slippery
steep

Seem laboring still, but moveless, lifeless
all;

And the chill'd army here awaits its fall."
Book vi. l. 155—176.

Every man would have now been frozen stiff, upright on his bench, and with his oar or musket in his hand, if Hesper had not descried the dolorous condition of his favorite army. He hastens to their relief, is greeted with a most opprobrious speech by Frost, returns a resolute answer, and enters the lists for single combat. For his weapon he pulls up by the roots a huge pine, that stood on the bank of the river, and entertains the very laudable purpose of giving Frost literally a *good threshing*. He aimed "*a sweeping blow*" at his antagonist, which Frost had the dexterity to avoid. The blow, however, was not lost, but fell upon the river, which, it must be remembered, was a mass of solid ice, or rather an immense group of ice-hills. Yet this single blow loosened every boat; and with that same trunk, Hesper pounded all the ice into a powder, and then thawed it by

his own heat; perhaps with his warm breath, perhaps by the heat of his passion; but of this the poet does not tell us. The result of his interference is decisive, and the army reaches the opposite shore without further molestation. The progress and issue of the battle, after Hesper seized the pine is so amusing, that we quote it for the entertainment of our readers.

"He wrencht it from the soil, and o'er
the foe,
Whirl'd the strong trunk and aim'd a
sweeping blow,
That sung through air, but miss'd the
moving god
And fell wide crashing on the frozen flood.
For many a rood the shivering ice it tore,
Loosed every bark, and shook the sound-
ing shore;
Stroke after stroke with doubling force he
plied,
Foil'd the hoar fiend and pulverized the
tide.
The baffled tyrant quits the desperate
cause;
From Hesper's heat the river swells and
thaws,
The fleet rolls gently to the Jersey coast,
And morning splendors greet the landing
host."

l. 223—231.

The diction of the poem is disgraced by a vast multitude of innovations in language; by the pedantic obtrusion of scientific terms; by the unmeaning, and now worn-out, phraseology of modern philosophism; and by the extremes of bombast and vulgarity. There are passages of considerable length, however, which prove that the writer had a very good command of our copious language; and that, had it not been for his vitiated taste, he would have written in a pure and dignified style.

We have selected nearly fifty words, which are entirely new; some of them from the Latin; some of them new derivations

from old words; and a considerable number so utterly unintelligible without a vocabulary furnished by the same author, that we can only guess at their meaning. Of words in these several classes the following are specimens: *multifluvian*—*fluvial*—*contristed*—*brume*—*homiciduous*—*numen*—*trist*—*indungeon'd*—*a-north*—*a-south*—*a-west*—*a-camp*—*ameeds*—*a-distance*—*impeasting*—*imphalma*—*gerb*—*torse*—*thirled*—*role*.

The Edinburgh Reviewers find occasion for much merriment, in reciting the violations of purity to which these observations have respect. They say, that this is the first work, which they have seen, of any considerable magnitude, written in the American tongue. These reviewers, however, are far from being infallible. Of the nineteen words which they have selected as a sample, merely, of those which "are radically and entirely new, and as utterly foreign as if they had been adopted from the Hebrew or Chinese,"^a five are found in Johnson's dictionary, one of which is used by Milton in a very celebrated passage. Of the whole nineteen only one is in use in this country; and as to that, we must probably plead guilty of it, as an Americanism. It is, *scow*, a flat-bottomed boat, which we do not find in any English dictionary. The remaining thirteen we admit to be radically and entirely new, so far as our knowledge extends; and quite as new on this side of the Atlantic, as they can be on the other. Where Mr. Barlow picked them up we

^aEd. Rev. vol. xv. p. 20, Oct. 1809.

cannot even conjecture. Certainly he never found them in his native country, where, to borrow an expression from the Reviewers, 'most untravelled readers would need a glossary to understand them.'

Of the twenty new compounds or combinations, selected by the Reviewers, only one is used in this country. This is *millennial*, a word repeated scores of times in the religious magazines which are monthly arriving from England; and, if we could not plead European authority for the use of this word, it would surely be no great stretch of power to consider it as warranted by the perpetual use of *biennial*, *triennial*, &c. to *octennial*, *decennial*, *centennial*, *perennial*, &c. Indeed, the man who should refuse to utter *novennial* or *millennial*, because neither of them is in Johnson's dictionary, while he had no scruple about *quinquennial*, &c. which are found there, would exhibit himself as paying a most ridiculous and mistaken deference to authority; a deference, however, which some men of sense have not reflection, or independence, enough to withhold.

(To be continued.)

LV. Review of Mr. Beecher's Sermon, &c.

(Continued from p. 371.)

THIS part of the discourse abounds with just and striking observations. We copy the portrait of one class, denominated by the author *neutrals*, at full length.

"Many would engage in the enterprise cheerfully, were they quite certain it could be done with perfect safety. But per-

haps it may injure their interest or affect their popularity. They take their stand, therefore, on this safe middle ground—They will not oppose the work, for perhaps it may be popular: And they will not help the work, for perhaps it may be unpopular—They wait, therefore, till they perceive whether Israel or Amalek prevail, and then, with much self-complacency, fall on the popular side.

"This neutral territory is especially large in a republican government, where so much emolument and the gratification of so much ambition depend upon the suffrages of the people. It requires no deep investigation to make it manifest to the candidate for suffrage, that if he lend his influence to prevent travelling on the Sabbath, the Sabbath breaker will not vote for him: if he lay his hand upon tipping shops, and drunkards, the whole suffrage of those who are implicated will be turned against him. Hence many who should be a terror to evil doers, do bear the sword in vain. They persuade themselves that theirs is a peculiar case, and that for them it is not best to volunteer in the work of reformation." pp. 6, 7.

To prove, under his second head, that, notwithstanding all the impediments before mentioned, a reformation is practicable, the author adduces the positive commands of God, armed with fearful penalties. He also appeals to facts; such as the reformation from Popery; the abolition of the slave trade, in England and in our own country; the remarkable reformation of the Jews in the time of Ezra and Nehemiah; and the success of moral societies established at different periods in Great Britain and America. The following short paragraph contains a reproof too eloquent and too just to be omitted.

"A thousandth part of the study and exertion and expense and suffering endured to achieve our independence, would be sufficient, with the divine blessing, to preserve our morals, and perpetuate our liberties for ever. Should a foreign foe invade us, there would be no despondency; every pulse would beat high, and every arm would be strong. It is only when criminals demand the surrender of our

laws and institutions, that all faces gather paleness and all hearts are faint. Men who would fly to the field of battle to rescue their country from shame, tremble at the song of the drunkard, and flee panic struck, before the army of the aliens." p. 12.

Having, as we think, fully established the practicability of a reformation of morals among ourselves, Mr. Beecher proceeds under his third head, to consider some of the ways in which the great work may be successfully attempted. The public attention, he says, must be awakened to the necessity of a reformation, "by sermons, and conversation, and tracts, and news-papers, and magazines." The better part of the community must be reformed.

"In a time of general declension, some who are comparatively virtuous, perhaps professedly pious, yield insensibly to the influence of bad example. Habits are formed, and practices are allowed, which none would indulge in better days, but the openly vicious. Each says of his own indulgence, 'is it not a little one?' But the aggregate guilt is great, and the aggregate demoralizing influence of such license, in such persons, is dreadful. It annihilates the influence of their good example, tempts the inexperienced to enter, and the hardened to go on in the downward road, and renders all efforts to save them unavailing. If we would attempt therefore, successfully, the work of reformation, we must make the experiment first upon ourselves. We must cease to do evil and learn to do well, that with pure hands and clear vision we may be qualified to reclaim others. If our liberty, even in things lawful, should become a stumbling block to the weak or the wicked, it may be no superfluous benevolence, to forego gratifications, innocent in themselves, that we may avoid the appearance of evil, and out of occasion of reproach from all whom our exertions may provoke to desire occasion." p. 16.

"Upon this principle, it is presumed, the General Association of this State have recommended to the District Associations, that they abstain from the use of ardent spirits at their various ecclesiastical meetings; and to the churches that

The rising generation must be religiously educated. The laws against immorality must be promptly executed; and the righteous connexion between sin and shame must be preserved. Each of these topics is discussed by the ingenious author, at considerable length, and with his usual ability. We earnestly recommend the following extract to the serious consideration of our readers.

"To secure then, the execution of the laws against immorality, in a time of prevailing moral declension, an influence is needed, distinct from that of the government, independent of popular suffrage, superior in potency to individual efforts, and competent to enlist and preserve the public opinion on the side of law and order.

"This most desirable influence, as we have before observed, has been found in local voluntary associations of the wise and the good to aid the civil magistrate in the execution of the laws. These associations are eminently adapted to answer their intended purpose. They awaken the public attention, and by the sermons, the reports, and the conversation they occasion, diffuse much moral instruction.

"They combine the wisdom and influence of all who desire to prevent crimes, and uphold peace and good order in society. They have great influence to form correctly the public opinion, and to render the violation of the law disgraceful, as well as dangerous.

"They teach the virtuous part of the community their strength; and accustom them to act, as well as to wish, and to pray.

"They constitute a sort of disciplined moral militia, prepared to act upon every emergency, and repel every encroachment upon the liberties and morals of the state. By their numbers they embolden the timid and intimidate the enemy; and in every conflict the responsibility being divided among many, is not feared.

"By this auxiliary band, the hands of the magistrate are strengthened. The laws are rescued from contempt, the land is purified, the anger of the Lord is turned

it be understood that civility does not require, or expediency permit, the introduction of ardent spirits as a part of hospitable entertainment at social visits."

away, and his blessing and protection restored.*

"If beside these local associations, a more extended concert could be formed of wise and good men, to devise ways and means of suppressing vice and guarding the public morals; to collect facts and extend information, and in a thousand nameless ways to exert a salutary general influence; it would seem to complete a system of exertion, which, we might hope, would retrieve what we have lost, and perpetuate forever civil and religious institutions. Associations of this general nature for the promotion of the arts and sciences, have exerted a powerful influence, with great success; and no reason it is presumed can be given, why the cause of morals, may not be equally benefited by similar associations." pp. 21—23.

The motives to immediate exertion which Mr. Beecher brings forward, in this discourse, are selected with judgment, and urged with becoming earnestness. They are drawn from the magnitude of the interest at stake; the danger of delay; the guilt that we shall contract if we give up our laws and institutions:—from the present and impending judgments of God; from the

incalculable advantages to be achieved by a speedy reformation; from the commands and promises of Jehovah; from the success with which he has crowned efforts already made; from the approach of the millennium, and the judgment of the great day.

We cannot doubt, that such of our readers, as have not seen this discourse, would derive much pleasure from the perusal of extracts far more extended than we can afford to give them. But our object is to *recommend*, not to *supersede*, the sermon. We cannot, however, dismiss it, without borrowing two more extracts. The first portrays in glowing colors, the madness of giving up our institutions, without the most strenuous efforts to preserve them; and the other presents us with a concise, but affecting view of the judgments of God which *we* feel, and of those which we have reason to fear.

* "The writer would not be understood to recommend an indiscriminate attempt, to erect local societies to aid the civil magistrate in executing the laws. In some instances grand juries have done their duty with entire success. In others, the authority of the whole town have met and resolved, and published their resolutions faithfully to execute the laws. Heads of families have associated to restrain and guard their children and servants. Individuals, without the formalities of an association, have met occasionally to converse together concerning existing evils in society, and the proper method of preventing them: resolving to exercise their best discretion to promote a reformation. In other cases; where circumstances dictated the necessity and expediency, regular associations have been formed; and always, when prudently conducted, with decisive effect. The manner of exertion may however be safely left to local discretion. For in whatever shape reformation, in any place, has been seriously attempted it has always succeeded, and with far less difficulty than was anticipated."

"The hand that overturns our laws and altars, is the hand of death unbarring the gate of Pandæmonium, and letting loose upon our land the crimes, and the miseries of hell. If the Most High should stand aloof, and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative woe. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us. And never since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart, the day of judgment has come; the great earthquake which sinks Babylon is shaking the nations, and the waves of the mighty commotion are dashing upon every shore. Is this, then, a time to remove foundations, when the earth itself is shaken. Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming on the earth? Is this a time to run upon his neck and the

thick bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this a time to throw away the shield of faith when his arrows are drunk with the blood of the slain? To cut from the anchor of hope, when the clouds are collecting and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea and island are falling in dismay from the face of an incensed God?

5. "The judgments of God which we feel, and those which impend, call for immediate repentance and reformation. Our country has never seen such a day as this. By our sins we are fitted to destruction. God has begun in earnest, his work, his strange work, of national desolation. For many years the ordinary gains of industry have to a great extent been cut off. The counsels of the nation have by one part of it been deemed infatuation and by the other part oracular wisdom: while the action and reaction of parties have shaken our institutions to their foundations, debased our morals, and awakened animosities which expose us to dismemberment and all the horrors of civil war. But for all this his anger is not turned away, but his hand is stretched out still. On our seaboard are the alarms and the plagues of war. On our frontiers is heard too the trumpet of war, mingling with the war-whoop of the savage, and the cries and dying groans of murdered families. In the south, a volcano, whose raging fires and murmuring thunders have long been suppressed, is now with loud admonition threatening an eruption. In the midst of these calamities, the angel of God has received commission to unsheathe his sword, and extend far and wide the work of death. The little child and the blooming youth, the husband and the wife, men of talents and usefulness, the ministers of the sanctuary, and the members of the church of God, bow before the stroke and sink to the grave.

"That dreadful tempest, the sound of which, till late, was heard from afar, borne across the Atlantic, has at length begun to beat upon us. And those mighty burnings, the smoke of which we beheld from afar, have begun in the nation their devouring course. Nothing can avert the tempest, and nothing can extinguish our burning, but repentance and reformation. For it is the tempest of the wrath of God, and the fire of his indignation." pp. 29-31.

Upon the whole, we wish this timely discourse to be extensive-

ly circulated, among all classes of people;—and the reason is, we think it eminently calculated to do good, by instructing those who need instruction; by reproving the selfish and the supine; by imparting hope and courage to the timid; by confirming the wavering; and by animating the most zealous, in the great work of reformation, to more fervent prayer and more vigorous exertions.

Having presented our readers with a short abstract of Mr. Beecher's sermon, together with such extracts as we flatter ourselves will enable them to form a tolerably correct opinion of its merits, and of the justness of our strictures, we now proceed to say something of the Massachusetts and Connecticut societies for the promotion of good morals. As neither of these societies has existed long enough to offer the public any detail of its operations, we can say nothing, at present, of the wisdom or success of their exertions. That they have been judiciously commenced, however, we cannot doubt, from the well known discretion of the leading characters concerned; and that the expected reports will be highly encouraging we fondly and confidently anticipate.

But although we are not officially informed of what has been done, and cannot hope to be, for some months yet to come, the constitutions of the two societies have been laid before the public. To these instruments we shall invite the particular attention of our readers; and when we have hazarded a few hasty remarks upon some of their prominent articles, we shall go on to make such observations, as our time

and limits will permit, upon the urgent necessity of such a general reformation as is contemplated—the advantages of associating in order to effect it—the difficulties and objections to be anticipated,—and the encouragements which the friends of reform have to proceed in the good work steadily, prudently, and prayerfully.

As the constitution of the Massachusetts society, was published entire, in our number for February last, pp. 419, 420, we shall now merely sketch the outlines of its leading articles. The first article designates its title; the second, its objects; the third, the qualifications of its members, and the manner of their admission; the fourth, the time and place of its annual meetings; the fifth, its officers; the sixth and seventh, their duties; and the eighth, the duties of all its members.

In reviewing this well-framed constitution, our first remark is, that its title is somewhat defective. It designates but a single, limited object; viz. *the suppression of intemperance*; whereas the very next article declares, that “it shall be the object of the society to discountenance the too free use of ardent spirits, and its kindred vices, *profaneness, and gaming*, and to encourage and promote temperance and *general morality*.” But this deficiency is of very little consequence, as it is well known, that the best things are not always honored with the most appropriate names.

We are pleased with the resolution of the society, as expressed in the latter part of the second article, that it “will recom-

mend the institution of auxiliary societies, in different parts of the state upon such a plan, as shall be deemed the best adapted to give system and efficiency to the whole.” Should the society be urgent and persevering in this important recommendation, we presume it will be very extensively complied with; and should it be carried into effect, under the patronage of leading men in the different counties and towns, the most pleasing results may be anticipated.

Effectually to guard against the admission of immoral persons, as members, the society has determined, that no person shall be admitted, unless nominated in open meeting, and approved by the votes of two thirds of the members present, at the time. Before any person, so approved, can become a member, he must pay two dollars for the use of the society.

The duties of the Board of Counsel, as prescribed in the seventh article, will, we are persuaded, be found of vital importance to the benevolent objects of the society. Let this Board be prompt, in making communications to auxiliary societies; let it diligently collect interesting facts from all quarters, and carefully combine them; let it present a luminous digest of these facts, at each annual meeting of the society, to be approved and laid before the public, accompanied by a suitable address;—let this course be pursued, and surely a reasonable hope may be entertained, that a rich harvest of improvement will annually gladden the hearts, and reward the labors, of all the friends of our moral and religious institutions.

The Connecticut society for the promotion of good morals next claims our attention. As many of our readers, probably, have not seen the constitution; and as it will occupy but little room, we shall here present it entire.

"The preservation and improvement of morals, in a community, have ever formed an object of high moment, in the estimation of wise and good men. For the accomplishment of this object, the subscribers have agreed to unite in an association, and to regulate their endeavors to attain it, according to the following constitution.

"Art. I. This association shall be called and known by the name of the *Connecticut Society for the Promotion of Good Morals*.

"Art. II. The object of the association shall be, to promote good morals and discountenance vice universally; particularly to discourage profaneness, gross breaches of the Sabbath, idleness and intemperance; and especially to discourage intemperance.

"Art. III. Any person, sustaining a fair moral character, shall on subscribing this constitution become a member.

"Art. IV. Fifteen members in any meeting, regularly assembled, shall constitute a quorum to do business.

"Art. V. The stated meetings of the society shall be semi-annual, on the Wednesday next following, the meeting of the General Assembly; and at the city, or place, where said Assembly is holden, and in the court room, with the power of adjournment.

"Art. VI. At the annual meeting of the society, in May, shall be elected a President, three Vice Presidents, a Corresponding Secretary, and a Recording Secretary; and also a Committee, consisting of seven persons, to receive and communicate information, to arrange business for the consideration of the society, at their several meetings, and to report, from time to time, the results of such measures as shall have been adopted.

"Art. VII. It shall be the duty of the Committee to meet semi-annually, at the court room, in Hartford and New-Haven, at two o'clock, P. M. on the day preceding each stated meeting of the society, and at such other times, as shall be notified by the chairman of the Committee, with the advice of any two members of the Committee.

"Art. VIII. The members of this society, residing within the limits of each ec-

clesiastical society, in this state, shall meet on the first Monday in July next, and afterwards, on the first Wednesday in April, annually, and by adjournment from time to time, as they may think proper, and appoint a chairman and clerk; and it shall be their duty to devise and adopt such measures, as they may judge most effectual, for accomplishing the object of this association; to carry into effect such regulations as may be recommended by this association; and annually to report their proceedings to the Society's Committee.

"Art. IX. At each semi-annual meeting, an address, or sermon, shall be delivered before the society, by some person previously appointed for that purpose."

The following gentlemen were chosen at the first meeting of the Society, to fill the several offices designated in the constitution: *John Treadwell, Esq.* (late governor of the state,) President; the Hon. *Zephaniah Swift*, the Hon. *Jonathan Ingersoll*, the Hon. *Faithing Reeve*, Vice-Presidents; *Charles Denison, Esq.* Corresponding Secretary; *Thomas Day, Esq.* Recording Secretary; Gen. *Jedidiah Huntington*, *Roger M. Sherman, Esq.* *Sylvanus Backus, Esq.* Rev. *Calvin Chapin*, *Sylvester Gilbert, Esq.* Rev. *Lyman Beecher* and Mr. *Charles Sigourney*, Committee.

Of all the constitutions which we recollect to have seen, of similar societies, the above is the shortest. Whether this should be regarded as a defect, or an excellency, admits of a serious question. It is certain, that a long constitution does not of course, make an efficient and useful society. To multiply and extend articles, beyond due bounds, is, we believe, one way to weaken their force. On the other hand, they may, we have no doubt be too few and too general to answer the ends proposed. Of the two, however, we

should have no hesitation in preferring brevity to prolixity. If experience, which is the best teacher in all these cases, should evince the necessity of more explicitness in the constitution before us, it can easily be amended: or what may seem to be wanting in it, may, perhaps, be better supplied, by such by-laws and regulations, as the wisdom of the society may, from time to time, dictate.

To hit upon the best mode, of introducing members into such a society, is, if we mistake not, a difficult matter. On the one hand, to do it by nomination and vote, may in some cases, be deemed so invidious, as indirectly to defeat the object of the association; while, on the other, to set the door wide open, and say, that any person, sustaining a fair moral character, (without deciding what is necessary to constitute such a character,) may, upon subscribing his name, become a member, may be thought a hazardous allowance. We shall rejoice sincerely, if no embarrassment should arise to the moral Society of Connecticut, from this source. The difficulty, we are persuaded, will be more or less felt, particularly in the first establishment of branch societies. Should this be the case, we would inquire with deference, whether something like the following mode of procedure might not be expedient.

Let each clergyman, in his own parish, avail himself of a suitable opportunity to address his congregation on the importance of uniting, and lending their aid, to bring about a general reformation of morals. Let him not forget to remind them,

that reformers should themselves possess fair and unimpeachable moral characters. Let him state, explicitly, that none but such, can, with the least propriety, become members of the moral society. Let him then earnestly exhort all, who feel sincerely desirous of promoting the great object, to join the society. In this way, we should suppose, might exceptionable characters be deterred from offering themselves, while the strictly moral and religious might be induced to come forward. But this is a matter, in which we would not presume to dictate. We merely throw out these hints for consideration, if they should be thought worthy of it, and hasten to another topic.

The plan adopted in Connecticut of having one general society, which shall extend its branches to every part and corner of the state, strikes us more favorably, than any thing of the kind, that we have seen. It is more simple, and promises, if we mistake not, to be more efficient. One constitution serves for the whole state, so that by subscribing a copy of it, a person becomes at once a member of the general society and of that branch of it, where he happens to reside. This, in the final result, must produce a stronger bond of union, than can be expected to exist, between one central society and a number of auxiliaries. The general society will be led to exercise a kind of paternal care and authority over its members, while the members will naturally feel a sort of filial reverence for the parent, from the combined influence of which the happiest ef-

facts may be expected. God grant, that these expectations may be more than realized!

We have now finished what we propose to offer directly upon the two constitutions which we have undertaken to review. But we shall venture to claim the indulgence of our readers, while we proceed to consider, at some length, a few of the points, on which our preceding observations have a direct bearing. We have all along gone upon the supposition, that there is an urgent necessity for such a reformation, as is contemplated by the moral societies of Massachusetts and Connecticut.

Now if it can be made to appear, that iniquity greatly abounds; that the wicked walk boldly on every side; that the holy and perfect law of God is trampled under foot in our streets; and that many of our most salutary penal statutes are openly and scornfully set at defiance, it cannot be denied, that a reformation is loudly called for. That such is actually the state of things, at the present time, even in New England, we take to be nearly as obvious, as the light of the sun at noon. If it is easy to distinguish night from day, then it is easy to see, that we are a backsliding and backslidden people. Does any one, however, entertain a doubt on the subject, let him ask the fathers, and they will tell him, that they have seen better days; and that there has been a great falling away, within the last thirty or forty years.

Does any one hesitate to admit, that this is a *people laden with iniquity*, let him open his Bible and read, *Thou shalt not*

take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. Be not deceived. Neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Let him ponder these and similar passages well. Then, let him open his eyes and his ears to what is passing around him. Let him visit the wharves, the shops, and the taverns of his neighborhood. Let him go occasionally, a to raising, or a military parade. As he walks abroad, especially in the evening, let him listen to the conversation of men and boys, at the corners of the streets and about the doors of dram shops. Let him approach the circles of the idle and the dissipated, or let him travel from state to state in the public stages. Every day, and every where, almost, will he hear the name of God blasphemed. At one time, he will be shocked by the rough profanity of the vulgar, at another by the courtly oaths of the genteel: now, by the impiety of men hoary with years; and again, by the cursing of their children's children. So true is it, that *by reason of swearing the land mourneth.*

If a doubt can still remain in the mind of any one, whether

reformation of morals be necessary, let him turn his attention to some of the fashionable profanations of the Lord's day, such as sailing for pleasure about our shores, and in our rivers; travelling on secular business; riding and walking abroad for amusement; visiting post offices to learn the news, to send and receive letters, and the like. Let him read over again the fourth commandment of the Decalogue; let him consult the laws against Sabbath breaking, and then let him cast his eye along our public roads, that he may witness the boldness and impunity with which these laws are violated. Let him, on some of the great roads, stand near the temple of God and count the stages and carts and waggons and coaches and other vehicles of business and pleasure, by which the Divine Majesty is insulted, and his people are disturbed, in time of public worship!

If he is not yet satisfied, we intreat him to turn his attention for one moment, to the enormous mischiefs of intemperate drinking. Let him seriously consider the diseases, the poverty, the crimes, the tears, the disgrace, and the deaths, that are annually occasioned by it. Let him think how many persons, for the sake of gain, are daily presenting the cup to their neighbors' lips, and thus leading them on to perdition. Let him look at the dram shops, which may appropriately be called *legion*, the doors of which, like the mouth of the bottomless pit, stand wide open night and day. Let him see how many of the young and the middle aged, eagerly gather round them, and let

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him never forget, that the way to them is *the way to hell, going down by the chambers of death.*

Now if, in view of all these proofs of abounding immorality, any one should deny, that a reformation is necessary, we should not think of convincing him, by any arguments that we can offer. But we flatter ourselves, that on this point, all our readers are agreed, and that their sentiments substantially coincide with ours.

The next thing demanding consideration is, what measures can be adopted to restore the ancient tone of our languishing statutes; to oppose an effectual barrier to the flood that is sweeping away our moral and religious institutions; and to dry up the innumerable springs, from which the frightful inundation derives all its force and terrors. Here, a wide and interesting field opens, which at present, we have scarcely time to enter, much less to explore. We may possibly return to it hereafter, should nothing intervene to supersede the call for such an investigation.

All that we shall now attempt, in reference to the means of reform, and indeed all that, strictly speaking, comes within our province, is to recommend the formation of moral societies every where, by briefly pointing out some of the benefits of associating for the attainment of any desirable object. These advantages have long been thoroughly understood by politicians and philosophers; by the votaries of every science and every art; by merchants, agriculturists and mechanics; in a word, by all men of business, study, and pleasure, and even by children.

It is greatly owing to combinations of talents, wealth, and efforts in literary societies, that the boundaries of science have been so widely extended, and that such wonderful improvements have been made in all the fine arts. It is by associating and acting in concert, that men build temples and cities—win battles, and conquer kingdoms. It is in this way, that almost every plan, of any extent, or magnitude, is executed.

In the first place, it is obvious, that where men cordially unite in any object, much is gained in point of strength, or ability to act with energy and effect. Union is power. *A three fold cord is not quickly broken.* As in a well framed building, each piece of timber supports and strengthens the rest, so does each member of a well-organized society. This point may be advantageously illustrated by an allusion to military affairs. What man, in his senses, would think of contending, single handed, with a host of enemies? How easily might a thousand well disciplined troops, moving together and acting in concert, vanquish ten times the number of unorganized militia. Let men be embodied; let them be formed into companies and regiments; let them be properly disciplined; let them march out, as if animated by one soul, so as to bring their united force and skill to bear upon the enemy at one and the same time, and if necessary, at one particular point—in this way, a few determined friends of their country may accomplish wonders; whereas, if the same men, were to act

singly, and without concert, they would affect nothing.

In like manner, by associating in moral societies, the friends of our invaluable institutions may easily compass objects, which, if the same individuals were successively to attempt, they would only be laughed at. Even allowing, that as much could be done; that as strenuous efforts could be made, to discountenance vice, by fifty persons, for instance, acting separately, as by fifty others, acting in concert, still the effect of their efforts would be widely different. So well do the enemies of our laws understand the advantages of union, and so readily do they associate, that an individual reformer is overwhelmed at once; or if he gains a temporary advantage, he is almost sure to lose it for want of adequate assistance. But let all, who value the precious legacy, which we have received from our pious ancestors, cordially unite; let them march with a firm step, shoulder to shoulder, and the *aliens* will flee before them.

Secondly; by associating for any purpose, all the wisdom that men individually possess is brought into one common stock. This is an immense advantage. Many persons, who mean well, defeat their best intentions by rashness. Many who would fight manfully in the ranks, and under skilful leaders, have not sufficient judgment to direct their own operations. And even the most wise, prudent, and experienced, often feel their need of counsel. All, therefore, may gain much, by associating. A society can, if it chooses, meet often and deliberate freely; and

at such times, every member may avail himself of all the wisdom and experience that the society possesses. If he meets with difficulties, he can state them. If he wants advice, he can ask for it. Before any important measure is adopted, it can be thoroughly discussed. When any step is to be taken, frequent consultation can be had, if needful, as to the most prudent course of proceeding. If some of the members are too ardent, they can be held back; if others are luke-warm they can be stimulated.

Thirdly; the plan of associating for the attainment of any desirable object, is excellently calculated to encourage the timid. Persons who are ready to tremble at the shaking of a leaf, when alone, often face real dangers with firmness, when surrounded by friends, who they know will stand by them to the last. Many we have no doubt, may be induced to act vigorously as members of a moral society, who would not think they could act at all, by themselves. These are our "moral militia," who, if brought into the field alone, would be extremely faint hearted, but if supported by veterans, might rival them in deeds of valor.

Fourthly;—nothing animates, even the most firm and fearless, like bringing them together and marshalling them under the same standard. *As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.* The zeal of one fires the breast of others. By the exertions of a few, many are animated. When some are peculiarly active and persevering, others will naturally feel a spirit of emula-

tion. When it is known, that one society acts with vigor and effect, other similar societies will be encouraged and stimulated. Success will beget confidence. One victory will prepare the way for another, and thus, by the blessing of God, the friends of reform will ultimately obtain their object.

But we must just glance at the difficulties and objections which are to be anticipated. Some, who ought to be found in the ranks, are, we fear, smitten with a kind of judicial blindness. If their houses were on fire, they would soon find it out—if their children were exposed to some contagious and mortal disease, they would instantly take the alarm—if an enemy should approach their dwellings, they would anxiously inquire what could be done. But when immorality is rushing in from every quarter like an overwhelming flood, when our most precious moral institutions are sacrilegiously assailed, they cry peace and safety. They are sure there is no cause for the alarm which many feel and labor to excite. The Sabbath is violated to be sure, but that is nothing strange. Drinking, gaming, and swearing have always been common, and probably, always will be. But if a reformation be really necessary, we have good laws and let them be executed. Thus do they quiet their consciences, and repel every argument, that can be adduced to excite their fears and obtain their co-operation. That some of this character will be left to slumber on, till sudden destruction cometh, is alas! but too probable.

Others lie stretched at full

length, across the path of reformation; not because they are blind to the dangers which surround them, but through mere indolence. It is astonishing, they say, that any body can get drunk, or swear, or habitually profane the Sabbath; and they heartily wish, that all such people would repent and reform. They readily admit that something ought to be done to restrain the immoral, and prevent them from corrupting others. But though they can feel, and reason, and wish, and sigh, they can never be prevailed with to do any thing.

Others again object, whenever the subject of reform is mentioned, that nothing effectual can be done, because public opinion is against it. In answer to this objection, we beg leave to ask, what is public opinion? Is it to be ascertained by counting votes in grog-shops and billiard rooms? Must we take it for granted, that those, who talk the loudest, constitute the majority? If so, then undoubtedly public opinion is against a reformation. But if the sentiments of by far the greatest number of people, constitute public opinion, then it is undoubtedly on the side of reformers; at least in some parts of our country. Great and alarming as is the degeneracy of the times, it has not yet come to this, that a majority of the people in every part of the country, are prepared to justify open violations of divine and human laws.

But admitting that public opinion were actually hostile to a reformation, would not such an opinion endanger the best interests of the community, and if

so, should not every possible effort be made to change it? Suppose that three fourths, or even seven eighths of the people were grossly immoral, would that be a valid reason why nothing should be attempted. If so, how could a corrupt people ever be reformed? Had Josiah acted on this principle, that great public reformation which took place during his reign, would never have been brought about. Had Christ and his apostles acted on this principle, how would the Gospel ever have been propagated? Had Luther, Calvin, and the other reformers, acted on this principle, the fires of the Inquisition would have burnt to this day, all over Europe, and over the greatest part of America. When Mr. Wilberforce, Mr. Clarkson, Granville Sharp, and their few associates, first turned their attention to the enormous criminality of the slave trade, almost the whole British Empire was against them. But this did not deter them from pleading the cause of Africa. With a heroic resolution which has rarely been equalled and can never be sufficiently admired, those immortal philanthropists persevered, till by the act of abolition, the cause of humanity gained a glorious triumph.

But why should we multiply examples. The truth is, that whenever and *wherever*, public opinion is erroneous, it must, if possible, be changed. The man who nobly steps forth in such a case, is a public benefactor. The persons who associate in such a work, will receive the thanks of posterity.

Here it may perhaps be said,

that the "lawless and disobedient" are so numerous and formidable, it is dangerous meddling with them. And is it come to this—to *this* in New England? Must the friends of virtue and piety quake and flee before the wicked? Who are these Sanballats, Geshems, and Tobiahs that will oppose, by force, the great and good work of rebuilding our broken walls? Who are these modern Anakims, these vaunting and uncircumcised Philistines, who, while they trample on our Sabbaths and blaspheme the name of our God, will assuredly crush every association that can be formed to oppose them? In what country were they born—from what terrible race of the giants are they descended? Let them be courageously met, and they will easily be put to flight.

It may possibly be said, that if the public teachers of religion, and the appointed guardians of the laws would do their duty, moral societies would be unnecessary. We reply, if all men would do their duty, there would be less occasion for preaching, or legislation, than there is at present. We must take men and things as they are, not as they should be; and the supposition, that ministers and magistrates can do every thing, is certainly incorrect. Ministers can exhort their people to fear God and keep his commandments, but cannot compel them. Magistrates can do a great deal, to discourage drunkenness, swearing, Sabbath breaking, and gaming, but not all that is necessary. They must be supported. They must be assisted. If you wish them to pursue vice through all

its windings, and drag it forth to execution from all its dark lurking places, you must stand by them, and strengthen their hands, and this, as it appears to us, can be more effectually done by the institution of moral societies, than in any other way.

There is, however, one more objection, which we think it right very briefly to answer. It is this, that such associations will be in danger of having all their operations embarrassed, by the intrusion of artful men, unfriendly to the general object. But how, we would ask, are such characters to gain admittance? When a society is to be formed, let a few persons meet and draw up a constitution, containing among other necessary provisions, one article requiring a major vote to bring in any new member, and it seems to us, that very little danger need be apprehended. Or even, should the door be set open much wider, as it is in the constitution of the Connecticut society, we cannot think that any considerable number of bad men, will be likely to enter. But supposing a few, of exceptionable moral characters and suspicious views, should enter? Can no means be devised, of withdrawing from their connexion? Or, finally, we would beg leave to ask our hesitating readers, if any such there are, will you never associate for any purpose till you can be certain, that every man, who may join you, will be true to the cause? Then, you can have no ecclesiastical societies and no churches. Then, as far as you are concerned, every civil compact must be at an end. Then, if your country is invaded,

if your families are threatened with death by an exterminating enemy, you must, to be consistent, decline marching out with others to oppose him, because in each of these cases, if you act at all, you *may* find yourselves associated with bad men,

Upon the whole, it does not appear, unless we err in judgment exceedingly, that the friends of morality have any reason for despondency, in view of the difficulties which lie in the way of a general reformation. But on the contrary, they have many obvious and animating encouragements to go forward.

God and his law is on their side. If they are faithful, if they are actuated by right motives, they will march under his banner and be covered by his shield. He will impart to them wisdom and discretion, and will strengthen them in time of need.

The laws of the land and the civil arm are on their side. These will be to them like walls and bulwarks. If some of our best penal statutes sleep, they are not dead. If the magistrate's arm is palsied, it is not torn from its socket. And surely, since sad experience proves, that so much can be done to undermine and weaken the most important moral institutions, in spite of the laws and penalties by which they are guarded, it cannot be doubted, that by the help of the same laws, these institutions may yet be strengthened and effectually defended.

The prayers of good people are on the side of reformers. Thousands and thousands are, at this moment, feelingly alive, to the inestimable value of our moral and religious establish-

ments, and we have not a single doubt, that these establishments are fervently remembered by them, in their daily approaches to a throne of grace. If the effectual fervent prayer of a single righteous man availeth much, what may not be expected from the prayers of all the righteous in the land? Nothing gave the persecuting Mary more inquietude, than the prayers of John Knox, the famous and fearless Scotch reformer. She dreaded their efficacy more, according to her own acknowledgment, than she did the strength and military skill of ten thousand enemies! Moreover, the consciences of the wicked are on the side of reformers. Intemperance is universally felt and admitted to be a ruinous vice. Profane swearing, gaming, falsehood and Sabbath breaking, are so manifestly subversive of individual and public happiness, even in this life, that self-condemnation can scarcely fail to accompany indulgence in these sinful courses. That memorable declaration of the royal preacher commends itself to every man's conscience, that *Righteousness exalteth a nation; but sin is a reproach to any people.*

Let then, all the friends of good order and true religion unite and "take courage." Let them set their faces as a flint against immorality, in all its menacing and seductive forms. Let every separating wall between Christians of different denominations be demolished. As in the greater work of Christianizing the world, so in this of defending the outworks of piety at home, let them feel and act as brethren. Too long has the ene-

they been permitted to profit by their jealousies and dissensions. Let them, every where, cordially associate; and let them consider that the great thing after all is to *act*. Men may *talk* and *subscribe constitutions* to their dying day, with little effect, unless they step forward and put their hands to the work. In fact, those who *say* and *do* not rather injure, than subserve the cause which they pretend to espouse.

May the smiles of a merciful God accompany every prudent and faithful endeavor to stem the torrents of iniquity. May the interests of pure and undefiled religion, be every where promoted. May every reformer deeply feel the necessity of possessing a *good*, a *new* heart, as well as a blameless moral character; of loving God supremely as well as laboring to promote the happiness of his fellow men. May the weak and the timid, *was strong in the Lord and in the power of his might*. May the moral societies of Massachusetts and Connecticut, to

which we have thought it our duty to call the attention of our readers, like trees in a good soil, strike their roots deep and shoot their tops high. May their branches be vigorous, flourishing and fruitful. May every good man find himself protected by their strength, and refreshed by their shade. May similar associations be formed in every sister state, and flourish in the same manner. And, finally, as some of the great rivers of our country first receive innumerable tributary streams, then mingle their mighty waters and roll on majestically to the ocean, so may the larger moral societies receive the ever flowing contributions of the smaller; then may these benevolent associations, together with all our Missionary and Bible societies, unite in one vast and flowing tide of influence, to sweep away every thing, that may oppose evangelical morality and evangelical principles, and to fill the land with peace and righteousness, as the waters cover the sea.

RELIGIOUS INTELLIGENCE.

EDINBURGH AUXILIARY MISSIONARY SOCIETY.

THE Address, composed by the Rev. Andrew Lothian, which follows the account of this Society, commends itself powerfully to the understanding and conscience of every intelligent Christian. It proceeded from a mind deeply impressed with the important truths, which it contains. The arguments are pressed home with an ardor and zeal highly honorable to a faithful ambassador of Christ. We have heard from different quarters, that the speech of Mr. Chalmers, published in the Panoplist for November, (part I,) p. 480, is greatly admired. Our readers

will be pleased, we doubt not, with another importunate exhortation, partaking of the same characteristics.

As Mr. Lothian dwells upon many of the same topics of argument, which were discussed by the Committee of the American Board of Commissioners for Foreign Missions, in their late annual address, it is proper to state, that no member of the Committee had seen the address now to be inserted till after their address had been sometime published; nor had any copy of Mr. Lothian's address, as they believe, reached this country. ED. PAX.

THE following is a short account of the constituent General Meeting of the

Edinburgh Auxiliary Missionary Society, drawn up agreeably to the request of the Directors which it records.

Edinburgh, 19th January 1813.—This day the first general meeting of the Edinburgh Auxiliary Missionary Society was held in Bristo-Street Chapel.

The meeting was numerous and respectably attended. The Rev. Andrew Lothian, of this city, was called to the Chair. Having opened the meeting with prayer, he stated shortly the reason and object of the institution. The Society, he observed, was just in its infancy, but commencing its operations with a spirit which he hoped would lead to the happiest results. After congratulating those assembled, and the Christian public at large, on the formation of the Society, and on the very favorable appearance of the meeting, he expressed his wish, rather to hear the sentiments of some of the many others who were present, than to take up the time of the meeting with any farther observations from the chair.

The Rev. David Dickson junior, and the Rev. James Peddie of this city, and the Rev. Walter Danlop of Dumfries, then in succession congratulated the meeting, and the public in general, on the formation of the Society, and favored the meeting with their sentiments at great length, and with very impressive effect. Several other gentlemen, particularly one from London, whose modesty withholds his name, and Mr. William Fraser, &c. delivered appropriate speeches, which were well received on the occasion. The whole assembly were of one heart and one mind, and were manifestly actuated by the spirit of pure Christian harmony, zeal, intelligence, benevolence, and generosity. There is the best reason for believing, that what was said, and heard, and seen, and felt, at this interesting meeting, will be long and happily remembered, and productive of many blessed fruits.

The following gentlemen were unanimously chosen to be the Office-bearers and directors of the Society for this year.

President.

The Rev. Andrew Lothian.

Vice-Presidents.

The Rev. David Dickson, jun.

James Peddie,

George Payne,

Christopher Mowbray, Esq.

William Fraser senior, Esq.

Directors.

Mess. Jas. Paterson, Mess. Alex. Boyak,

Rich. Foster,

Andrew Dick,

Will. Oliphant,

John Noble,

W. Ormiston,

Aroh. Savage,

James Bruce,

Thos. Miller,

David Brown,

R. Plenderleath.

Mr. Adam Black, *Treasurer.*

Mess. Alex. Shiells, } *Joint Secretaries.*
and Joseph Liddle, }

The ordinary routine of business being gone through and finished with perfect unanimity, the thanks of the meeting were, on the motion of Mr. George Yule, unanimously voted to the President, for his conduct in the chair.

The meeting was closed with prayer by the Rev. James Peddie.

The directors of the Society then adjourned to the session-house. There, after finishing the smaller business which required their attention, and after encouraging one another to be active in the important business committed to their care by the constituent general meeting of the Society, it was unanimously agreed, that a short account of said meeting should be drawn up, and inserted in the Magazines and public Papers. It was also agreed unanimously, that an Address, fully detailing the sentiments and views of the Directors, and of the whole Society, and calculated to impress the public, and promote the object of the institution, should be prepared and published in the Magazines, and also in a small pamphlet, along with the Rules of the Society, and the short account of its first general meeting, for the due information of the Public, and as one of the best means of promoting the very important object of the Institution. The president, on the request of the Directors, agreed to draw up said account of the meeting, and also the proposed Address to the Public.

Address to the Public.

In many respects, the present period is singular and interesting. Never were the sciences cultivated with such ardor and success. Society is more enriched and adorned by the arts, than it has been in any former age. The principles of intellectual, moral, civil, political and religious liberty, were never before so fully discussed, so clearly unfolded, or so well understood. In no former age has there ever been such prompt and liberal attention to the condition of the poor, the diseased, the outcasts, the ignorant, and the helpless. It is with wonder and delight that, in these and other respects, we see crowded together, as it were, within the short space of a few years, those honors, felicities, and glories, which were wont to be scattered thinly over many centuries. If we view the other side of the picture, still we must say, that this period in which we live is very singular and wonderful. Improving science has armed ambition with energies before unknown. Refinement in the arts, and the accumulation of their products, have proved a source of very great distress to many by whom they have been cultivated. Glowing zeal for

liberty, insidiously turned aside, from its proper object, has led into galling bondage many who fondly expected to be free. It has strangely happened, that those very improvements in art and science, and those very researches of history, and investigations of philosophy, which promised to compose and to bless the nations, have, on the contrary, woefully inflamed their contentions, and aggravated their miseries exceedingly. By the perverseness of men, and in the just displeasure of Heaven, the milk and the honey have been turned into gall and wormwood. In the east and west, in the south and north, on the sea and the dry land, over all the globe, and for twenty years together, what blood, burning and desolation, what insurrection, convulsion, and revolution, have afflicted the world, and confounded all things! What the wisest foretold has not happened, and what they thought impossible is realized. Princes and peoples, who were expected to hold the balance of empire in the world, have been laid low, and others have come forth suddenly from obscurity to occupy their place. "Jehovah setteth up one, and casteth down another; and doth according to his will, in the armies of heaven and among the inhabitants of the earth." How awful and striking that recent interposition of his providence, by which the arm that seemed invincible has been shattered, and that power before which the world trembled, paralyzed by the deadly cold of a few nights! Still the nations are uneasy and angry. Their need of repose is manifestly great, yet policy and pride seem to be preparing still greater troubles for this burdened and groaning generation. What new events are about once more to confound or to confirm the calculations of statesmen and politicians, time, that great revealer of secrets, will make known in due season. He in whose hands are the times and seasons, holds back the face of his throne, and conceals it by his cloud from our view. Still most certain it is, and most consoling, that when the "judgments of the Almighty are made manifest," Zion is called not to mourn as if her hope was lost, but to rejoice because her redemption draweth near.

In the overthrow of thrones and kingdoms, and amidst the convulsions of the world, she may seem to be laid desolate; but the word of infallible prophecy assures us, that *her streets shall be built again, and her walls*, (not when seasons of tranquillity shall have returned, but,) *even, in troublous times*. All that we have seen for the last twenty years, and all that is now before us, accords remarkably with this prediction. During this period, we have beheld, and we now see, on the one

hand, unparalleled distress of nations, inextricable perplexity in the politics of the world, and men's hearts failing them through fear of what they dread is approaching. *The times are indeed troublous*. During the same period, we on the other hand, have seen, and still see with pleasing emotion, the church of the living God lifting up her head with singular strength and majesty, and with apostolic zeal, union, and love, *holding forth the word of life, the glad tidings of salvation*, to remove distress, perplexity, and fear, from all who dwell on the earth, and to bless mankind with righteousness, and peace, and purity, with rest, love, and glorious liberty, and with assurance of all these for ever. How striking this contrast! how interesting the spectacle! and surely it is just what the prophets foretold, and what the righteous and wise have always desired, and sought, and expected.

The order of those afflicting and consoling events, which have now been mentioned, ought not to be forgotten. When the spring of troubles were but just opened in the heart of Europe, the seals were taken from the fountain of life, and the streams of living water began to flow more freely than before, in our favored Isle. Scarcely had the spirit of discord and desolation commenced his dreadful career, when the spirit of restoring love began those missionary operations, which have so benign an aspect on the condition of the world. In many respects has Britain been peculiarly favored and honored, in the dispensations of Providence. Let others speak of her agriculture and commerce, her manufactures and trade, of the greatness of her wealth, and the extent of her dominion, of her liberty and power, of her rank and influence among the nations, and of many other such topics, on which ignorant pride, and enlightened patriotism have so much room to enlarge, and to declaim; but we will hail it as the highest honor, as the greatest felicity and glory of our country, that in *her first* the spirit of the apostolic age seems to be revived, and from her to be propagating its celestial influence, with great energy and rapidity, over all the earth. It is not long since the sacred spark fell from heaven. While the flax on which it fell was yet but smoking, there were ignorant and earth-born spirits who wished to extinguish it; but *wisdom was justified of her children*. Fuel was soon collected, and the spark blown into a flame. Its glowing influence is diffused over all the land, and portions of the holy fire are on their way to most of the cold and dark regions of the earth.

During the short period which has a-

lapsed since the formation of the London Missionary Society, how many children have arisen to call her parent! In Britain, Ireland and India; in Africa, on the Continent, and in America; in all parts of the world, there have sprung from her, innumerable associations, for the practice and propagation of Christian benevolence, and charity. From that generous spirit which *she first* displayed, have sprung societies for the circulation of religious tracts, and for the suppression of vice; for the education of the poor, and the relief of the diseased; for missions to the heathen, and for giving the scriptures to all people in their own language; and in fine, for every thing which can exalt the character, or enhance the enjoyment of the individual, and for all that can adorn and bless domestic, civil, and religious society, or prepare their members for seeing and sharing forever, the rest and glory of heaven.

It was not to be expected, that the spirit of debate and discord, of party rancor, and schismatical animosity, which had been roused for so many centuries by ignorance and barbarism—it was not to be expected, that this blind and furious spirit would subside at once, and yield without a struggle, to a spirit so truly enlightened and liberal, so singularly catholic and generous, as that which had so suddenly and unexpectedly made its appearance. Yet how rapid has been the decline of the one and the increase of the other! Argument has done much, but events have done more, to put down the empire of ignorance and prejudice, and to dispose Christians of every denomination and of all ranks, to suspend their disputes about smaller matters, at least so far as to unite with harmony, and zeal, and energy, in that great work of faith, and labor of love, which has for its glorious object the evangelizing of the world, and the salvation of mankind. Upon this enlarged, and truly Christian principle, was formed, first of all, The London Missionary Society. All its auxiliaries are founded on the same comprehensive principle. It is also adopted by the British and Foreign Bible Society, and maintained by the great multitude of auxiliary institutions, which have arisen in her train. The same liberal and noble spirit has happily been carried into almost all recent associations for meliorating, in any respect, the physical or intellectual, the civil or political, the moral or religious condition of Britons, and of mankind. How truly divine is this principle! "Charity," saith the only wise God, "is the bond of perfectness." It is the heavenly spring which moves this distinguished age. To the joy of the wise and good, it continues to gather

strength, and to extend its glorious influence. Priests and prelates, judges and nobles, magistrates and ministers of state, princes of the royal line, and our venerable King among the first, have added dignity to their rank, and rendered themselves more illustrious than before, in becoming patrons and promoters of institutions so beneficent and glorious in their object, so divinely forbearing, and so charitably comprehensive in their principle. Against this principle, which in seeking to improve, in all respects, the condition of Britons and of mankind, refused to recognise the shadowy and fleeting distinction between churchman and dissenter, there was raised suddenly, and, for but a short season, a loud and bitter cry. This principle, so manifestly from heaven, and so full of the divinity, that God himself expressly commends it as "the bond of perfectness," was strangely said to be pregnant with great danger to the church, and to the state. It ought to be remembered, for the credit of the age, that the alarmists were few, and that their weight was not great. Some of these unhappy few, it is supposed, have seen their error, and amended their ways: others are, perhaps, ashamed of the awkward predicament in which their party anger had placed them. At any rate, the prevailing and almost universal opinion, is now decidedly in favor of forbearing and uniting charity. Even the remains of the exclusive spirit are, happily, constrained by the characteristic disposition of the age, to become active in their own way, for the instruction of the ignorant, and the relief of the unhappy. "Surely these things come forth from the Lord, who is wonderful in council, and excellent in working!"

In contemplating the events of this singular period, all the considerate, and wise, and good, wonder, adore, and rejoice. They stand still, to behold with devout and joyful amazement, the great Ruler of the universe, working at once destruction and salvation, in the midst of the earth. While they muse and are still, a voice is heard from the excellent glory, saying, "wonder, but go forward; sing of mercy, and of judgment, while the glory of both is before you, but forget not to perform your own part in those great movements which so justly fix your attention, and almost overwhelm you with astonishment." How great the honor and felicity of being called to be workers together with God himself, in the mighty enterprises of his redeeming providence.

We who now address ourselves to the public, wish to yield a cheerful obedience to this divine call. We desire also to carry along with us, as many as possible, in pursuit of "glory to God on high, peace

on earth, and good will among men." Let it ever be remembered, that such is the great object in view. Let it also be well understood, that whatever improves, or tends to improve, in any respect, the physical or intellectual, the civil or political, the moral or religious condition of our own countrymen, or of any portion of the human race, is acceptable to God, approved by wise and good men, and accords, most perfectly, with the divine character, and glorious design of Christianity. The work is one, and it is great. It has many parts, and each of these is important, in its own place and order. Rightly understood, it begins at home. The benevolence and the charity, which neglect the near and known centre of operation, and charge themselves, first of all, with the care of the distant and unknown circumference, have ever been, and ever must be, spurious and abortive. Benevolence and charity, truly Christian, originating in principle and guided by discretion, proceed from assiduous care and labor, to improve, in all respects the condition of our own families, connexions and countrymen; to do, in addition to this, whatever Providence may put in our power, for the general welfare: and, above all, for the spiritual and eternal salvation of mankind.

The London Missionary Society (to which ours is meant to be auxiliary) pursues, as every one knows, this last and greatest object of Christian benevolence and generosity. To this society belong the distinguished honor and happiness of being both the spring and centre of far the greatest part of the missionary operations which are now going on in the world. How delightful is it to see all the Missionary and Bible Societies, all the multiplied, beneficent, and Christian institutions, which, under the blessing of Heaven, have sprung from this prolific parent, look up to *her* with filial affection, and cherish one another with fraternal love! We regard the prosperity of each member as contributing to the health, the happiness, the success, and the glory of the whole family, and especially of the venerable and most useful parent institution. The object of all these is ultimately and substantially the same; and each of them leads, in its own place and measure, to the attainment of that object. We call on no man to desert any one of those kindred and noble institutions, that he may join himself to another. It is our own intention to support as many of them as our time and other circumstances may permit, and our desire is, that others may feel it to be their duty and their happiness to act on the same principle.

Notwithstanding all that is done and all that is doing by so many other societies,

still there is need, and still there is room, for many such institutions as this of the Edinburgh Auxiliary Missionary Society. *Men full of the Holy Ghost, and wisdoms* are wanted to be missionaries, and funds for educating, sending forth, and supporting them, are required; and such societies, under the blessing of Heaven, seem well calculated for furnishing both to the parent institution. It ought to be well understood, and powerfully and practically felt, that Bible societies, however numerous, active and useful, can never supersede the employment of missionaries. Bible societies prepare the scriptures for circulation, and this is an important branch of the great work. But how many tribes of the earth have no written language at all, into which the scriptures can be turned for their use! Where the people have the happiness to be so far advanced in civilization as to possess a written language, still in many places, the great majority cannot read that language. If, even in England, more than two thirds of the poor and laboring classes cannot read the Bible in their own tongue, what must be the case among ruder and more neglected peoples? Where the people whom we wish to instruct in the knowledge of our holy religion, possess no written language, who but missionaries, conversing personally with them, can reduce their rude speech to writing, and so render the word of life into it, as that it may, when read, be intelligible to the poor savages? And even when all this is done, who, but a missionary, residing and laboring among them, shall teach them to read the precious book themselves? Where the language of a people is recorded in books, it may be possible to send them the divine word from a distance, in their own tongue; but still some kind stranger, some Christian missionary is needed, or the book can be of no use to the unlettered multitude. To be of use, it must be read. If the learned among themselves have not taught them to read even the pretended religions which they wish to maintain, will they teach them to read the Christian scriptures which they desire to suppress? Nay, even when the oracles of God are in their hands, when they have acquired the capacity of reading them, and when they read, wishing to be acquainted with the contents of the sacred book, there can be no doubt that such inquirers would still feel themselves in need of farther assistance. If the ancient question were put to any such heathen reader, *Understandest thou what thou readest?* the same reply which was given of old might be expected still, *How can I unless some one teach me?* We rejoice greatly, that debased Hindoos in the East, and oppressed slaves in the West,

that unlettered Hottentots in the South, with savage Esquimaux and Canadian Mohawks in the North, now read the word of life in their own tongue. But it remains a fact full of instruction, and never to be forgotten, that, in all these, and many other such cases, the pious, patient, and persevering labors of missionaries prepared the way. The inspired writers, be it also remembered, first *spoke* to the people the great things of God, and presented *themselves* before them as the living epistles of Christ, written, not with ink and pen, but by the Spirit of the living God; and then *wrote* to the same people, to be kept on perpetual record; the sum of the things which they had addressed to them before, with all the rousing eloquence of the living voice, and all the persuasive influence of holy fervor. How can the people believe on him of whom they have not heard? How can they hear without a preacher? and How can any preach to the heathen if none be sent? Faith cometh by hearing, and hearing by the word of God, not merely *written* or *printed*, but also *spoken* in his name. The same lesson seems to be suggested by the order in which it has pleased Divine Providence to unfold events in this important crisis of the church and of the world. First the missionary spirit was called forth; and when it had been in active and widely extended operation for a while to prepare the way, then Bible societies arose to follow in the train of missions, and to send, under missionary care, the word of life in their own tongue to every people under heaven. Whether, therefore, we consider the nature of the work, or the example of the inspired writers, or the order of events in Divine Providence, our support appears to be due, first of all, to those missionary operations which break up the ground; and then to Bible societies, which prepare the seed, and send it out to the field prepared by others, for its reception.

God has honored that society which we invite you to assist, with peculiar tokens of his favor. These, in our opinion, establish her claim on our peculiar attention. As a parent, she naturally and justly takes precedence of her children. She attracts regard by her liberal spirit. Her ardent zeal and matured experience inspire confidence. By her extensive engagements and ever-increasing efforts in all quarters of the world, and by the measure of success with which not a few of her undertakings are already crowned, our hopes are sustained, expanded and enlivened. The known inadequacy of her funds to those great and noble enterprises in which she is engaged, makes a very powerful appeal to our Christian benevolence and generosity. That noble

and generous confidence in the spirit and principle of the Christian public, which has induced some of her first and chief members to advance a large portion of their property that her benign operations might rather be extended than contracted—this, it must be seen and felt, puts in a strong demand on our good-will to the heathen, and on our gratitude to their generous friends. All these, and other circumstances, do, in our opinion, call loudly on us and others in all parts of the kingdom and of the world, to come forward with alacrity in aid of this institution, which has already done so much good, and which presents the fairest probability of being, by the favor of Heaven, an unspeakable blessing to Britons and to mankind. Jealous rivalry is utterly unworthy of our great cause. We trust that no such feeling shall be either manifested or felt in any quarter. But generous emulation in seeking the salvation of ruined men, the triumph of Christianity in all the world, and, in these, glory to God of the most exalted kind, and in the highest degree,—emulation of this description, is one of the noblest, most active, and useful principles. To feel in ourselves, and to behold in others, its energetic and happy influence, is a thing most devoutly to be desired. If the institution of our society shall rouse such emulation, less or more, into holy activity, we shall rejoice, and others will reap advantage.

We have thought fit thus to unfold our sentiments and views at considerable length, and our hope is, that the exposition may be found both seasonable and useful.

And now, brethren, suffer a word of exhortation. We address you, not in our own name, or in our own authority, or on a subject of small importance, or in a case of light responsibility. We speak in the name of the divine Savior; on the authority of Jehovah, the Creator, Ruler, and Judge of the world, on a subject of ineffable and everlasting importance. The gain or the loss attached to compliance or refusal, is for eternity, and is too great to be stated in the language of men, or brought within the comprehensive grasp of our feeble powers.

What, say you, shall we cast into the sacred treasury? Think not that money is the only contribution that is needed, or that will be accepted. Personal labor in the great work, is of prime importance. But for this, talents and endowments of the noblest kind are necessary. Vigor of body and of mind, habits of close study and discriminating observation, a disposition to count all things but loss for the glory of Christ in the salvation of men, willingness, if it should so please God, to be of

ferred at any time, in any way, in any quarter of the world, on the sacrifice of the Christian faith. *Men thus full of the Holy Ghost and wisdom*, will ever be regarded, by our Parent Society and by God, whom they wish to serve in the Gospel of his Son, as the most noble and acceptable offering to the missionary cause. Cherish the gifts and graces which may seem suitable; and pray without ceasing to the Lord of the harvest, that he would send forth laborers in the blessed work, into all parts of the world.

Comparative few are qualified, disposed, or at liberty, to cast into the missionary fund such an offering as that of which we have just spoken. Well, let us suppose that you are opulent; give then of your abundance, with a willing and grateful heart. Thus shall you lodge your stock in the funds of a *kingdom which cannot be moved*; and, when all else shall have passed away, in the final conflagration of the earth and its works, this abundance, which in grateful love, you shall have cast into the fund for Christian missions, will remain your rich treasure in heaven for eternity. Say not, you have a family for which provision must be made, and a rank in society which must be supported with honor; say not, that already you have given much, and are pledged to give more to many other noble and necessary institutions of Christian benevolence and charity; but remember rather, that of what you possess, you are only the stewards; that the Great Proprietor of all instructs you to be liberal, and will call you to account; that there be who scatter, and yet, through the blessing of Heaven, increase, while there be who withhold more than is meet, and through the curse of Providence, it endeth in penury.

We know that the number of the wealthy, though they were all liberal, is small; but we know also, that the number of those, who, though they have not much, can yet spare a little, is very great. The multitude of small contributions soon swells into great sums. Suppose that the inhabitants of this city and its vicinity, amount to a hundred thousand. Let but one in *ten* of this number be found able and willing to contribute one penny sterling a week, and the annual amount will be two thousand, one hundred, and sixty-six pounds, three shillings and four pence. If but one in *twenty* give so trifling a sum, still the yearly amount will be one thousand and eighty three pounds, one shilling and eight pence. One penny sterling a week for one in *twenty* of the inhabitants of Britain and Ireland, would yield sixty-five thousand pounds a year; and this is more than six times the amount of the annual contributions to the funds of

the London Missionary Society. It appears then, that hitherto there has not been, at an average, more than *one out of a hundred and twenty* who has paid so much as one penny sterling a week into the funds of this so much celebrated Missionary Society! We are amazed and ashamed, that, in such a country, and for such a purpose, the amount of contributions should be so small. Surely it is time for all who feel any concern for the credit of our country, and for the honor of the Christian profession, for the salvation of mankind, and for the glory of Christ, to bestir themselves according to their ability, their opportunity, and their influence. Let pastors stir up their people, parents their children, masters their servants, and friends, connexions, and neighbors, one another, and let this be done, at once, by instruction, exhortation, and example. Let punctual contribution, and persevering prayer, be always combined. If there be a few who can, with truth, say, "Silver and gold have we none," still let them add, with the wise and good of ancient times, and of all ages, "for Zion's sake will we not hold our peace, and for Jerusalem's sake will we not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, till all nations shall see their excellence, and all kings rejoice in their glory."

Some, we trust, will soon devote themselves to missionary labors and privations; others, we hope, will give liberally out of their abundance; and many contribute regularly a small sum out of the little which Providence may put in their power. All Christians, we expect, will pray without ceasing, that God would bless their own humble endeavors, and call forth the exertions of others, and speedily make "his way known on earth, even his saving health among all nations." Let it not be forgotten, that it is the duty, the happiness, and the glory of the one sex as well as of the other, to be so employed.

The means then, brethren, let it be remembered, of doing the greatest good to others and to ourselves, to the people of our own times, and to the generations that shall arise, are, by the kindness of Providence, at our disposal. The obligations by which we are bound to use them, are of the strongest and most sacred kind. A great movement is commenced among Jews and Christians, Mahomedans and Heathens. The Supreme Disposer of all persons, things, and events, is "shaking the heavens and the earth, the sea and the dry land." It seems as if the glory of the Redeemer were about to be so "revealed, as that all flesh may see it to-

gether." The promise is recorded of old, that the "Messia" shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." Many centuries ago he has ratified this precious promise in his own blood. Jehovah is faithful and omnipotent; his counsel must stand, and his promise be accomplished. The glorious work will proceed, by whomsoever it may be neglected or opposed. "Woe to all who remain at ease in Zion," and woe to every one who shall oppose the righteous, the peaceful, the pure, the universal empire of her prince. But hail, happy people, in whose hearts the reign of heaven has commenced. Ye will labor, heart and hand, to have it established over all the earth. Knowing that your time is short, you will be the more active while it shall continue. If you fall asleep before the triumph of the Christian religion be uni-

versal in the world, in death itself you will remember with joy, that God lives to fulfil his word, and to bless the nations. When the shout shall be raised on earth, that the kingdoms of the world are become the "kingdoms of Jehovah, and of his anointed," the blessed sound will reach your celestial habitation. With angels and redeemed men, and with emotions which cannot be uttered or conceived on earth, you will break forth in these glorious and triumphant strains, "Hallelujah, for the Lord God omnipotent reigneth; salvation to him who sitteth on the throne, and to the Lamb; we will be glad and rejoice for ever."

Go then, "be strong, quit yourselves like men, and, happily assured, that your labor cannot be in vain in the Lord, work the work of God while it is day, daily remembering that the night cometh in which no man can work." Amen.

MISCELLANEOUS INTELLIGENCE.

DUELLING.

THE following General Order of the Duke of York, Commander in Chief of the British Forces, is important as it marks a new era in the history of duelling.

GENERAL ORDERS.

The Murder of Lieutenant Blundell.

House Guards, Sept. 10, 1813.

THE Commander in Chief is persuaded, that the late Trial of Ensign Edward M'Guire, 6th West-India Regiment; Ensign James Gilchrist, 6th West-India Regiment; Lieut. Anthony Dillon, 101st Regiment; Ensign Daniel O'Brien, 101st Regiment; for the heinous crime of murder, has excited the liveliest interest and anxiety throughout the army. His Royal Highness has therefore been pleased to direct, that the following Letter, which he has received from the Lord Viscount Sidmouth, one of his Majesty's Principal Secretaries of State, shall be published in General Orders:—

"*Whitehall, Sept. 8.*—In obedience to the commands of the Prince Regent, I have the honor of acquainting your Royal Highness that it is his Royal Highness's gracious intention not to order the sentence upon the four officers of the Army, who were capitally convicted at the last Assizes at Winchester, of the murder of Lieut. Blundell, of the 101st Regiment of Foot, to be carried into execution, but to grant them the Royal Pardon; and I think it incumbent upon me, at the same time, to lay before your Royal Highness a copy

of the evidence adduced upon the trial of those Officers; from which it appears, that the original disagreement between Lieut. Blundell and Ensign M'Guire, arose from a trivial cause; that no attempt was made to reconcile the parties, but on the contrary, that, instead of those efforts, which if properly and seasonably exerted, might have had the happy effect of preventing the meeting which led to the fatal result, great pains were most unwarrantably taken to promote and instigate it. This observation, I am bound to state, refers more especially to Lieut. Dillon, who, from his rank in the regiment, and his standing in the army, was peculiarly called upon to exercise his influence and authority for a purpose very different from that to which they were applied.

"I deem it my indispensable duty to submit this representation to your Royal Highness, and I do so in the full persuasion, that your Royal Highness will be pleased to cause such steps to be taken upon this painful occasion, as the circumstances of the case shall, upon consideration, be found to require.

(Signed)

"SIDMOUTH."

While the awful sentence of the law was pending, the Commander in Chief abstained from expressing any opinion on this most distressing occasion. His Royal Highness now feels it incumbent on him to take that part, which a due regard to the discipline and character of the army demands.

The Commander in Chief is sincerely rejoiced that the clemency of his Royal

Highness the Prince Regent, acting in the name and on behalf of his Majesty, has been graciously extended to these Officers, and has prevented their suffering an ignominious death.

The offence of which they have been guilty, cannot, however, in a military point of view remain unnoticed.

On a due consideration of all the circumstances attending this transaction, the Commander in Chief is induced to think that of all the parties concerned, the unfortunate officer who lost his life, and the yet more unfortunate one by whose hand his comrade fell, are the least culpable; they appear not to have been actuated by any personal animosity, but to have been instigated and governed by the advice of others.

The Commander in Chief is greatly concerned to observe, that no such palliation can be adduced in the cases of Lieut. Dillon, Ensign Gilchrist, and Ensign O'Brien.

Their interference was equally uncalled for and unnecessary, and tended not as might have been expected, to settle the trivial difference which existed between their brother officers, but to magnify its importance, and to instigate them to the measure which had led to so fatal a result.

The Commander in Chief, therefore, has it in command to convey to all these officers the highest displeasure of the Prince Regent, for conduct so unmilitary and disgraceful; and to notify to them, that they are no longer officers in his Majesty's service; but his Royal Highness being disposed in this decision to attend to the distinction which appears in their conduct, and observing that Lieutenant Dillon, who, from his rank and standing in the army, ought to have set a different example, has throughout taken the most prominent part in these outrageous proceedings, and greatly influenced the conduct of Ensigns Gilchrist and O'Brien, is pleased to limit the declaration of being incapable of ever serving his Majesty in any military capacity, to Anthony Dillon, late Lieutenant in the 101st regiment.

The Commander in Chief directs, that this order shall be entered in the Orderly Books, and read at the head of every regiment and corps in the service. He hopes it will prove an useful and impressive lesson to the young officers of the army, and a warning to them of the fatal consequences of allowing themselves to be misled by erroneous notions and false principles of honor; which, when rightly understood and leading to its legitimate object, is the brightest gem in the character of a soldier.

By his Royal Highness the Commander in Chief's command.

H. CALVERT, *Adj. Gen.*

A GOOD SYMPTOM.

WALTER FOLGER, Esq. having been found guilty of sending a challenge to Mr. A. Nesbit his son-in-law to fight a duel, the Constitutional Court at Columbia, (S. C.) lately sentenced him to pay a fine of \$300, to be imprisoned two months, and to enter into a recognizance in the sum of \$1,000 to keep the peace for six years.

FOREIGN ARTICLES.

By a paper of Mr. H. Campbell's in the last Philanthropist, he makes it appear, that, in the following years, the poor's rates and pauper's in England and Wales, were as under;

	<i>Rates.</i>	<i>Paupers.</i>
In 1688,	1,665,362	18,628
1776,	1,593,163	257,725
1785,	1,943,639	294,786
1803,	4,113,164	1,039,716

He deduces therefore, from the preceding data, and from the present price of the quartern loaf, in 1812, a rate of 1.16, 452,656 and 2,079,432 paupers, exclusive of beggars, &c.; being an increase, since 1688, of fifteen millions seven hundred and eighty-seven thousand two hundred and ninety pounds on our Poor Rates; and, on our Paupers, of two millions sixty thousand eight hundred and four.

Mr. Patrick, in his Chart of Ten Numerals in Two Hundred Languages, adds the following observations:—"Melancholy is the fact, that, if the population of Christian Europe be 180 millions; that of Christian America be 20; that of Christian Africa 3; and of Christian Asia and Tartary 10; the total is merely 213: while Pagan China, Japan, Cochinchina, and Chinese Tartary, boast of 400 millions of souls; India of 100,000,000 Heathens; and Siam, Ava, Aracan, Asam, and Nepal, of an additional 50,000,000."

Didot, the famous French printer, lately published "a Memoir on the properties of a new diving-machine called a *Trilon*," by which a person may, 1. Remain in the water as long as he pleases. 2. He may descend into the water to as great a depth as the column of water displaced by his bulk permits. 3. He may use his arms and legs and body at pleasure: he may walk or labor with ease, at that depth to which he has descended. 4. He runs no hazard: he may give notice when he thinks proper to those who, on the surface attends his operations. 5. He is not enclosed in the machine, which is but small, and does not prevent his entering into fissures, or narrow clefts. 6. The sea being often dark, as Halley

informs us, he may carry a lantern down with him to the depths of the sea, to enlighten the sub-marine grottoes, or the holds of vessels, into which he may have penetrated. 7. The machine is not costly. The principal novelty in this machine is the adoption of artificial lungs, by which the difficulty hitherto found of breathing in the sea is remedied.

LITERARY NOTICES.

FOREIGN WORKS.

ENGLAND Safe and Triumphant, or Researches into the Apocalyptic Little Book and Prophecies, connected and synchronical; by the Rev. Frederick Thurston, M. A. 1 vol. 8vo. 17. 1s.

A few plain Reasons why we should believe in Christ, and adhere to his Religion; by R. Cumberland, 2s. 6d.

The Wilderness and Solitary Place Glad for the Light of the Gospel; a Sermon preached at St. John's, York, for the benefit of the Bible Society; by the Rev. J. Richardson, M. A. 2s.

A French Translation of Bogue's Essay on the New Testament, 2d edition. 12mo. 3s. 6d.

The Savior honored in his People; a Sermon before the Bedford Union; by W. Jay. 8vo. 1s.

A Sketch of the Sikhs, a singular Nation, who inhabit the Provinces of the Penjah, situated between the Rivers Jamna and Indus; by Sir W. Malcolm. 8vo. 8s. 6d.

An Account of the Inquisition at Goa; by S. Dellon. 8vo. 6s.

The Second Annual Report of the Society for the Support of Gaelic Schools, With an Appendix respecting the present state of the Highlands and Islands of Scotland, the Operations of the Committee, &c. 8vo. 1s.

The Two Great Instruments appointed for the Propagation of the Gospel, and the Duty of the Christian Public to keep them both in vigorous operation. A sermon preached before the Dundee Missionary Society, on Monday, the 26th of October 1812. By the Rev. Thomas Chalmers, Kilmany. 1s.

Reflections on the Unitarian and Trinitarian Doctrines; pointing out the errors of both, and explaining the true nature of the Divine Trinity; by Robert Hindmarsh, author of Letters to the late Dr. Priestley. 2s.

Remarks on the 68th Psalm. Addressed more particularly to the Consideration of the House of Israel; by G. Sharp. 1s.

Reasons for supporting the Society for promoting Christian Knowledge, in pre-

ference to the New Bible Society, by the Rev. S. Danbury. 2s. 6d.

The Trials of the Slave Traders, Samuel Samo, Joseph Peters, and William Tufft, tried in April and June, 1812; before the Hon. Robert Thorpe, L. L. D. with two Letters on the Slave Trade. 2s.

DONATIONS TO SUPPORT MISSIONS AND TRANSLATIONS.

Dec. 3. From a lady in Fitchburg, by Mr. S. T. Armstrong,	\$1 40
4. From Mr. S. T. Armstrong,	3 15
10. From a friend, by the Rev. Dr. Morse, for missions,	10 00
— — — — — for translations,	10 00
13. From the Auxiliary Foreign Mission Society of Middlesex, (Con.) from Richard Ely, 2nd, Esq. Treasurer, remitted by the Rev. Mr. Chapin.	105 00
15. From the Foreign Mission Society of Boston and the Vicinity,	90 00
	<hr/>
	\$320 56

ORDINATION.

ORDAINED, on the 8th inst. as pastor over the New North Religious Society in Boston, the Rev. FRANCIS PARKMAN. Sermon by the Rev. Mr. Channing, from Eph. iv, 11, 12.

OBITUARY.

DIED, at Norfolk, (Con.) the Rev. ANNY R. ROBBINS, in the 52nd year of his ministry, aged 73.

At Columbia, (S. C.) S. C. HALLY, Esq. late Treasurer of that state.

Near Baltimore, Capt. WM. TOWN, burnt to death in the conflagration of his house.

At Angelica, (N. Y.) from the fall of a tree, as he was passing along the road, JOHN MULLENDER, Esq.

At Nantucket, on the 25th ult. Miss LYDIA CARTER. She was that day 18 years old, and the same evening was appointed to her marriage.

On their passage from Hallowell to Boston, Mr. THOMAS NORRIS, aged 43, and four other persons, perished in consequence of the packet's being overset.

TO CORRESPONDENTS.

A. Z. would irritate Arminians, we fear rather than convince them.

THE
PANOPLIST,
 AND
MISSIONARY MAGAZINE.

No. 12. DECEMBER, (PART II.) 1813. VOL. IX.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

**LECTURES ON THE EVIDENCES
 OF REVELATION.**

No. XVIII.

HAVING finished the observations, which I proposed to make on the several parts of Mosaic history; I will now make a few others concerning the Writer of this history; premising, however, that I shall not attempt to give a complete view of this subject.

1. *It is incredible, that those, among whom the Pentateuch was written, and to whom, immediately, it was published, should not have known by whom it was written.* For

First; Books in the period of the world, to which the Pentateuch must certainly be referred, were extremely uncommon; and were, therefore, almost of necessity attributed to their true authors. There is, perhaps, not a single instance, in which a writing, sufficiently important to obtain general currency, was not ascribed to the real author. Productions of this nature were so few, and so valuable, were objects of so much distinction, and so much curiosity, as to render it almost absolutely certain, that the author would be discovered, even if he should wish to be unknown.

Secondly; *Books, of a very extraordinary character for tal-*
 VOL. IX.

ents, would be more certainly attributed to their true authors, than those of an inferior nature. It would have been more difficult for the writers of the *Iliad*, and the poems of *Hesiod*, or the books of *Zoroaster* and *Confucius*, to be concealed, than for those of an ordinary character. But the Pentateuch is a work, which, throughout, discovers talents, inferior to none, hitherto found in the world.

Thirdly; *The case would be rendered more difficult, I think I may say, impossible, when writings became peculiarly interesting to those, among whom they were published, by their nature and tendency.* The Pentateuch was more interesting to the *Israelites* than any other work ever was to any other nation. It contained the whole history of their nation, and their municipal and ecclesiastical laws. On each of these accounts it was of importance to that people; on all of them united, of the highest conceivable importance. It ought to be observed, that each particular was pre-eminently interesting in its own nature. The laws were incomparably superior in their wisdom to any others, which existed; and are, even now, extensively the substance of every enlightened code. The religion was in a still higher degree distin-

quished; both because the religions of all other nations were more weak, and wicked, than their laws; because that of the Pentateuch was believed by the *Israelites* to be a revelation of the will of God; and because, in the moral nature of its doctrines, and precepts, it is unquestionably the truth. The history was more flattering to this people, than any other history to any other people. It exhibited their ancestors as the friends and favorites of *Jehovah*; and themselves, as his chosen and peculiar people; his, in a solemn and everlasting covenant; which, they were assured, would never be forgotten. At the same time it furnished ample reasons why all this should be believed. Accordingly it was believed and without a question.

Fourthly; *It is impossible, that the founder of religion and of the civil society, in which it exists; and the former, and promulgator of the laws, by which that society is governed; should not be known, and remembered.*

The names of *Minoas*, *Lycurgus*, *Draco*, *Solon*, and *Zoroaster*, could not have been unknown, or forgotten, because these men sustained the characters, which I have mentioned. Accordingly, they were distinctly known by every man of common sense, who lived under the laws, by which they were framed. What was true of these men must with the same absolute necessity be known, and remembered, concerning *Moses* by his nation. The facts, which distinguished him as a lawgiver, the nature of the laws, and the circumstances, in which they were made, placed him, to the eyes of his country-

men, and of mankind, in a point of view entirely singular. The nation had been led by him out of *Egypt* from a state of deplorable bondage. They were conducted by a circuitous, and most difficult, route to the land of *Canaan*. It will be observed, that I am not now to insist upon the miracles, which professedly accompanied their journey. During their Exodus, i. e. between their escape from *Egypt*, and their arrival at *Canaan*, their laws, both civil and religious, were given, and established; because they certainly were in full operation, when they were in *Canaan*. The laws, also, were their only laws; the very laws, which have been recognized by the people, to whom they were given, from that period down to the present hour. Their polity, and their religion; separated them, absolutely, from all the nations of the earth; and plainly induced them to believe themselves superior to every other nation. The man, by whose wisdom, contrivance, and influence, they were thus distinguished, could neither be unknown, or forgotten. The book, in which these regulations were found, could not fail of being attributed to its true author.

Fifthly; *There is nothing, contained in these books, which could induce the author to conceal his name.*

Every thing, contained in the book, is honorable to the author's talents, to his tenderness, to his patriotism, to his morals, and to his piety. The actions, attributed to him, are honorable, splendid, and wonderful. The station, in which he acted, was that, which is most coveted by

man; and the manner, in which he discharged the duties of it, was such, as would gratify the highest demands of ambition, and in a singular degree fulfil those of virtue. On what possible grounds, then, can he be supposed to have concealed his name: particularly, when the composition of the book was not less favorable to his character, than the actions, which it records?

2. *The Pentateuch cannot have been a forgery, written after the time of Moses, and attributed to him.*

Concerning this subject I observe

First; *That the books themselves are, to a great extent, especially the last of them, a direct address to those, for whom they were written, as being eye and ear witnesses of a great part of the facts, which they record.* These persons are declared to have been present at the miracles, wrought in Egypt; in the Red Sea, in the wilderness, particularly at Mount Sinai; and at the entrance of Canaan.

Secondly; *The books declare, that the laws were given to them, and all the civil and religious institutions, which they contain.* These laws and institutions were, beyond denial, the laws and institutions by which the *Israelitish* nation was actually governed. Of course they were introduced at some time, or other. Had the books been written after the time of *Moses*; the generation, during whose existence they were published, would certainly know, that they had never been governed by such laws, and never known such institutions. The language of the books, therefore, would at every period, subsequent to the declar-

ed period of their introduction, bely itself, and preclude the possibility of its reception as a genuine work of *Moses*.

Among these institutions, there were several of so obvious and extraordinary a nature, that all men must have known whether they had been observed by them, or not. Such are circumcision, the passover, the Sabbath, the national fast and thanksgiving, and various others. It is impossible, that the time, when these were instituted, should not be known. But they are all declared in the Pentateuch to have been in existence, antecedently to the entrance of the *Israelites* into Canaan. That the book, which, at any date after this event, first declared their institution, particularly a book, written in this manner, should be received, as the work of *Moses*, is impossible.

Thirdly; *The respect, in which Moses was uniformly held by his nation, would make any attempt to foist upon them a work, as his, particularly, a work of such public, and supreme, importance, in the highest degree difficult; not to say impracticable.* Whatever was claimed to be the work of *Moses* would certainly awaken the most thorough investigation, and for its reception demand the highest supposable evidence. Most men, to say the least, would have been unsatisfied, and incredulous, without such evidence. Their disbelief could not but be known; and would descend to those, who came after them. But the truth is, and would have disbelieved them.

Fourthly; *These laws, whenever introduced, must have been contrary to those, which were in existence previously to their in-*

roduction. This fact would have rendered it exceedingly difficult to have introduced them at all. The laws, and the religion, of every nation under heaven were less disagreeable to the human mind, than those of the *Jews*. Their religious ritual was, in many respects, very humiliating, expensive, and self-denying. The year of Jubilee; the emancipation of servants; the relinquishment of debts; and the prohibition of cultivating their land at certain seasons; must, whenever they were first introduced, have violated some of the strongest prejudices of the human mind, and many preceding laws, and customs, strongly established in the national attachment. Without some extraordinary means of changing the former customs, without very great influence on the part of the lawgiver, and without singular veneration on the part of the people, a change, involving such things as these, together with the abrogation of laws and customs, which had long held a place in the affections of the nations, could not have been accomplished. But not only was there no person, concerning whom these things were recorded, to effectuate this change, but the change itself is not found upon record. Nor is there any hint, to whom it may be attributed: although the nation was possessed of a regular and uninterrupted series of historical records, written by a public officer, appointed for that purpose, and acting immediately under the eye of the government.

Fifthly; *Among the events, which are declared to have taken place before the eyes of those, to*

whom these laws were published, there were many Miracles. Several of the laws were founded on such miracles. Such particularly was the law concerning the passover: such was the decalogue: such indeed were most of the other laws. Now it was impossible, that these laws should be promulgated with a single hope, or even a possibility, of establishing them among those, who seem to have been present at these miracles, unless they were actually present. But from the nature of the laws themselves they could not have been established, unless the miracles, to which they were attributed, were really wrought. It deserves to be remarked, that no other grounds of their establishment have been alleged.

3. *It is incredible, that any forger should have written concerning Moses, and concerning many other persons, and subjects, the things, which we find in the Pentateuch.* For

First; He records the failings of his ancestors; of his friends; of his nation; and of himself; as freely, as other men record the virtues of themselves, and those with whom they are particularly connected. This cannot be explained on the supposition, that the Pentateuch is a forgery. A forger, who wrote a book with an intention to give it credit, and currency, by attributing it to a person, so highly respected as *Moses* was by the *Israelites*, and published it among that nation, would certainly have accorded with all their prejudices in his favor. Particularly, he would have exhibited the character, and actions, of *Moses*, only in the most advantageous light; and

would never have represented him as transgressing in such a manner, as to be forbidden to enter the promised land on that account. Nor would he have dared to make *Moses* say such humiliating things concerning the ancestors of the *Israelites*, or such scandalous ones concerning their nation. Nothing of this nature could have been admitted into a book, which was an imposture; and was to make its way into public credit, and favor, by any means, except its truth.

Secondly; *No impostor could counterfeit the simplicity, and artlessness, which prevail every where in the Pentateuch.* Truth has a native air, which cannot, I believe, be counterfeited. This air runs through both the style, and the sentiments, of the Pentateuch in a degree, no where rivalled, unless in the Gospels; and prevails alike in the narration, the laws, the eloquence, and the poetry, of that extraordinary work.

Thirdly; *It may well be questioned whether an individual, since the time of Moses, has been able to write in this manner.* The various talents, found in this book; in the poetry, the history, the orations, and the laws; are scarcely less extraordinary than the miracles, which are there recorded. I know not where the man is to be found, who could have written the 28th and 33d chapters of Deuteronomy; the 1st chapter of Genesis; the story of Joseph, the Decalogue; or the history of its promulgation; or devised the religious and political systems, contained in this wonderful work. If we compare these things with the greatest

efforts of the heathen sages, poets, and orators, we certainly have no reason to believe, that any of these distinguished men could have written the Pentateuch. If they could not, who could?

Fourthly; *No man, who was able to write this book, can be supposed capable of a forgery.* The person, who possessed the talents, displayed in this book, would have claimed to himself the honor, to which they would have entitled him. The person, who could originate the doctrines, precepts, and sentiments, of morality and religion, published in it, can scarcely be supposed capable of deception. He, who could originate from the mere conceptions of his own mind the character, and actions, of *Moses*, must either have enjoyed the very means of forming it, which *Moses* himself had; or have been incomparably superior in his powers to every other human being.

Fifthly; *The laws, and religion, of the Pentateuch were actually received by the Israelites.* But no nation ever did, or could be supposed to, receive a system of laws from a forger. No nation would receive its laws and religion from a person unknown. If the Pentateuch be a forgery; it must certainly have been written after the time of *Moses*; and the writer must, of course, have been unknown. The intention of the writer was, in this case, to persuade the community, that *Moses* wrote the book. In this case, every man of common sense, particularly, every man, already possessed of office, and influence, would have all his prejudices, as well as his understanding,

roused to the most critical inquiries concerning a subject of this mighty importance. In these circumstances, it is impossible, that the impostor should escape suspicion; and incredible, that he should escape detection. The whole community would be interested against him; and not an individual, in his favor; because all would be called on in the most solemn manner to forsake their former religion, laws, and manners; things rarely given up without a violent struggle, and never without deep reluctance. Yet we have no other account of such a struggle, or such reluctance, or of the introduction of these laws, and this religion, except what is contained in this book.

Sixthly; *The book itself proves, that it was written at a very early period of Society.* The style is observed by the best Hebrew critics to be such, as proves it to have been written at the earliest date of Hebrew writings. The manners, the state of society, the situation of surrounding nations, and all the other facts recorded, are such, as can be attributed to no other age. But a forgery of this nature, at the time, or soon after the time of *Moses*, could not have escaped detection.

Seventhly; *The Israelites possessed a regular series of historical records from the time of Moses down to the Babylonish captivity: and every one of these records is so connected with the rest, as irresistibly to prove the truth of the whole.* It is impossible to contrive so long continued, and so perfectly consistent, a series of events, respecting a

nation. Besides, these records, from the style, in which they were written, and the manners, facts, and circumstances, which they exhibit, prove themselves to be written at subsequent, and very different, periods. What one forger could not contrive is more evidently impossible for two, ten, or twenty. A series of writers, thus employed, would be merely a succession of laughing-stocks.

Eighthly; *Were we to dismiss this impossibility; we should be obliged to confess, that no forger, or series of forgers, would ever devise such facts, as those, which we find in the Pentateuch, or the rest of the Israelitish history.* No forger, who intended to give currency for his book, would recite facts, so disgraceful to his own nation, nor to the principal personages of his history. The design of every forger is to recommend himself, and his book; and therefore labors, of course, to make it as palatable, as may be, to his readers. But the history of the *Israelites* is often scandalous, in the highest degree, to their character. Almost every distinguished person in it, also, and *Moses* himself among others, is disgraced by facts, which nothing but a scrupulous adherence to truth could have prompted any man to preserve. No forger can have written in this manner.

Ninthly; *Among all the revolts, seditions, and revolutions, of this nation, not an individual rebelter or demagogue, ever questioned the genuineness, integrity, or authority, of the Pentateuch, or the authority of Moses, as the national lawgiver.* Had there been the least room to question either of

these things; it is incredible, that they should not have been questioned. Could it have been done with success; nothing would have contributed so much to lessen the authority of the existing government, or to advance the influence of those, who wished to overturn it. When we remember how prone this people were in every age of their national existence to renounce their religion, and turn to idolatry; and how entirely they would have felt justified, if the authority of these laws had been overthrown; we shall easily perceive, that nothing could be so ardently wished, nor, if practicable, more certainly done, than the subversion of the Pentateuch. *Jeroboam*, particularly, when he drew off the ten tribes, would unquestionably have found this a most convenient instrument for the support of his government; and the Israelites, for the justification of their revolt from *Rehoboam*. Yet neither he, nor they, ever thought of this mode of advancing their respective designs. The only argument, used with them, was the inconvenience of worshipping at *Jerusalem*, on account of the distance of their habitations.

4. *Moses laid up his copy of this book in the Ark*. As this fact is declared in the book itself; and as the book was published to the whole nation; so remarkable a thing could not have escaped the attention of any individual, interested at all in the public concerns. If the book was actually laid up in the ark; it was done by *Moses* himself. If it was not laid up in the ark; it must have been known. The first high priest, who read the

story, would have announced the falsehood to the world. But it was actually found in the ark by *Hilkiah*, the priest, in the days of King *Josiah*.

5. *Moses, in every age of the Israelitish nation, from the first existence of that nation to the present hour, has been acknowledged by every Israelite to be the author of the Pentateuch*. If *Moses* was not the author; this fact is not only inexplicable, but beyond measure astonishing. Who could determine the point if the Israelites could not. *Lycurgus* is acknowledged, without a dissenting voice, to have been the lawgiver of the *Spartans*; *Minos*, of *Crete*; and *Solon*, of *Athens*. Why? because the *Spartans*, *Cretans*, and *Athenians*, have universally agreed in declaring, that such was their character. The testimony, of this nature, in favor of either is less perfect than that, in favor of *Moses*; while his pretensions to be the lawgiver of *Israel* are supported by many other arguments, and those of the greatest weight, which cannot be adduced in behalf of their claims. Why should we refuse the more various and decisive evidence; and assent to that, which is manifestly inferior?

6. *All the existing heathen testimonies lend whatever force they possess, to prove this fact*.

Trogus Pompeius mentions *Moses* as the leader of the exiled Israelites; as going into *Damascus* with that people; and as residing at Mount *Sinai* for a time.

The *Orphic hymns* mention his being born in water, and receiving two tables from God.

Polemon mentions the depart-

ure of the *Israelites* from *Egypt*, and their settlement in *Palestine*.

Diodorus Siculus mentions, that *Moses* worshipped the God *JEHOVAH*.

Manetho, *Lysimachus*, *Charemon*, say, that the *Israelites* sprang from the *Assyrians*; lived in *Egypt* as shepherds; were employed in servile labors; went through a part of *Arabia* into *Syria*; were accompanied by some *Egyptians* into *Palestine*; and there followed institutions, contrary to those of the *Egyptians*.

Manetho, says that the *Israelites* were under the rule of a *Helioholitan*; a person of great influence; who advised them not to worship the sacred animals, nor the gods, nor to intermarry with the *Egyptians*.

Strabo, *Chalcidius*, and *Longinus*, also testify to the character of *Moses*: as does *Numenius* and several others.

The *Samaritans*, whose copy of the *Pentateuch* was taken antecedently to the *Babylonish* captivity, are an immoveable witness to the genuineness of that book; and to the universal acknowledgment, at that period, that *Moses* was its author.

I have now finished the arguments, which I have wished to allege, on the present occasion, in proof, that *Moses* was the author of the *Pentateuch*. It is but just, however, to mention, that there are many others, which have not been hinted at. These, I presume, will be thought sufficient; and probably, more than were necessary. For others I must refer you to writers, who have treated the subject at length.

ON THE DOCTRINE OF THE TRINITY.

(Continued from p. 458.)

AND now, what says the Holy Scripture, in fact, respecting the doctrine in question?—It urges to a belief in the unity of God, and makes this the fundamental truth of all the religion, which it inculcates. It speaks still, in such a manner respecting God, that if one believes its assertions to be correct and true; he cannot refuse to acknowledge a certain plurality in the Godhead. It names, severally, Father, Son, and Spirit, as persons different from each other, and ascribes to each real divinity, in a manner not to be mistaken. It contains several passages, where it comprises together that which is asserted in particular places of this kind, and teaches us to reverence the Father, Son, and Holy Ghost, as only one God.

It does not need special proof to show, that the fundamental doctrine of Scripture is, that there is no more than one God. This was the very doctrine by which the Jewish people were to be distinguished, and were actually distinguished, from all other nations, who were devoted to polytheism. *Moses* not only says, *Hear, O Israel, the Lord your God is one Lord*, Deut. vi, 14; but he commands the precept to be written on the phylacteries of every member of the Commonwealth, that the recollection of it should be perpetually present, and that it should never be liable to be forgotten, *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength*. This is the pre-

cept on which he builds the fundamental rules of all his moral instruction. Because no one is what Jehovah is, the true God; because no one like him possesses infinite perfections; because no one has done, or can do, what he has done to men and for them; no one has any pretension to love, honor, respect, and confidence like to that which we owe to him.

Moses, in his civil and religious laws, makes the assertion, that there is any God besides Jehovah, a capital offence, which could not be pardoned, but must be punished with immediate death? He most earnestly opposed, by a multitude of weighty and well adapted arrangements, the remotest occasion of worshipping any other God, beside Jehovah alone. The peculiar name itself of the only God of Israel, the name *Jehovah*—an appellation deemed so holy and awful by the people, that one scarcely ventured to use it at all, much less could he be induced to appropriate it to any other being—served to preserve in its purity the belief in the unity of God. The other divine names which were customary in the Hebrew language, were communicable; i. e. according to their etymology, they designated something; which, in a confined and inferior sense might be applied to beings not divine. For instance; *Eloah, the object of reverence*; *Adonai, the lord*; *Schaddai, the mighty*; *Elion, the exalted*; *Zebaoth, the lord of hosts*; *the angel, the star, the heroic warrior*; and so of others. But it was doubtless the design of God, when he chose the name *Jehovah*, to designate himself by

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it as a being who is peculiar, and neither has, nor can have, any one like him; and to give to the people, whom he chose for his worship, a word, which when repeated would remind them of himself alone.

As in other things, so in maintaining the unity of God, the Jewish prophets faithfully copied after Moses. Isaiah, for example, puts into the mouth of God, (whose prophet he wishes to be acknowledged.)—of *Jehovah* the God of Israel, the declaration, *I am the first and the last, i. e. from eternity to eternity, and besides me there is no God*; (xliv, 6.) *I am the Lord, and there is none other. There is no God besides me*; (xlv, 5.) Many other places of the same nature need not be mentioned.

The same doctrine we find transferred abundantly to the New-Testament. There, the worshippers of one God only, i. e. the Jews, find no occasion to impeach the disciples of Christ, for departing from the fundamental doctrine of their religion. There, it appears to be the grand design of the Teacher of Christianity, to convert all the nations of the earth from their idolatry, to the worship of one God. There, Paul represents it plainly as the common and undoubted conviction of all Christians, that there is *one God and Father of all, who is over all, and through all, and in all*—Eph. iv, 6.

If that could be proved, which has been so often asserted, and has occasioned such horrible blasphemy of Jehovah, namely, that Jehovah, according to the representations of the ancient Jews, and their writers supposed to be inspired, is not the Su-

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preme Being, but only the national god of the Jews, and therefore subordinate to the Supreme God, and being intrusted with the particular oversight of them, exacted the worship of this nation, then might a portion of the passages, cited from the Old Testament to prove the unity of God, be rendered more doubtful. Most of the heathen, it is true, did regard their gods in this manner. The Romans, although they interdicted the worship of strange gods, by the penalty of capital punishment, did not, however, decide against the claims of those strange gods to be divinities. They regarded them as the demons, the guardian spirits of other nations, which these nations were bound by traditional custom to worship. For the same reason, they required that Roman citizens should worship Roman gods, according to the custom of the country, and renounce foreign gods, and foreign worship. This way of thinking continued until the Romans, by their extensive conquests felt themselves to be the lords of the world, and therefore, possessing a right to regard all the tutelar divinities as their own.

But to impute these representations to the Jews, and their sacred writers, is evidently to forget the idea which they attach to the word Jehovah, and through their writings to introduce a different one. According to the representations of the Old Testament, Jehovah is the God, who exists from eternity to eternity, who made heaven and earth, and to whom not merely one nation, but the whole race of men owe their origin and existence. He is the Omnipresent, who fills heaven and earth, is far from no one, is

near to all; the Almighty who alone does wonders; the universal Preserver and unlimited Ruler of the whole creation. It is he, who declares all the supposed gods of the nations to be massy idols, and himself alone to be entitled to worship. It is he, who not only gives commands to other nations besides Israel, by his prophets, but assures us that he is the original author of their prosperity and adversity: he led the Philistines out of Caphtor, and the Syrians out of Kir, as he did the Israelites out of Egypt; Amos ix, 7. He never speaks of idolatry among the heathen as an indifferent thing, or in any measure lawful; but always with abhorrence. He will be worshipped by the whole race of men;—all knees must bow to him, and all men acknowledge him as the only God: It is on this ground, that his tabernacle and his temple are provided with an outer court for the heathen; and this for a visible proof, that he is not the God of the Jews only, but also of the Gentiles; as Paul has asserted, and before him Amos, in the place just quoted. Hence, also, in the delineation of the charming prospects of future, brighter, and better days, one of the promises always is, that a time shall come, when all the world shall know, love, worship, and fear him alone. These representations are not compatible surely with the idea, that Jehovah is only the God of the Jews? They are suitable for him alone, who is Supreme; whose tender mercies are over all the works of his hands; who provides sustenance for all, upholds all things, governs all nations, has the whole earth under his feet,

and is the original author of the existence of all men. It is therefore proper for God, for weighty reasons which to him appear sufficient, to elect a nation to the enjoyment of special privileges; and because he has designs with respect to them different from his designs toward other nations, he can make it known by the special foresight of his Providence, that those designs shall be accomplished by him. It should not therefore be wondered at, that the only true God, at a time when only one nation acknowledged and worshipped him; while all the others were sunk in the most stupid idolatry, calls every nation his own, and himself their God. And does not the Old Testament describe as the object of Jewish worship the same God of the Jews, whom Jesus asserts to be the only true God, his Father, and the object of Christian worship? Were it possible to overlook this in all the other declarations of Christ, yet his words, John viii, 54, could leave no doubt, that Jehovah the God of Israel, and no other, is the God whom he taught to reverence: *My Father honors me, of whom ye say that he is your God.* Hence, whoever does not acknowledge the Jehovah, who is revealed in the Old Testament, for the only Supreme Being, accuses Jesus not only of honoring a false god but of teaching his disciples to honor him; and rejects and blasphemes, the God of Christians, the Father of our Lord Jesus Christ. This is the Jehovah, who is represented in the same manner in the Old Testament and the New, as the only infinite and Supreme Being.

But it is time to return from this digression.

Notwithstanding all the peculiar care of the Holy Scripture in establishing the doctrine that there is but one God, and sedulously preserving this truth pure and unshaken, and every where inculcating it as the fundamental doctrine of all which it teaches; it still contains many expressions which necessarily lead any one, who does not regard it as the most self-contradictory of all books, and who entertains some reverence for its decisions, to conclude that there must be a certain plurality in the Godhead. To these expressions belong those divine names, which, appropriately, according to their grammatical form, designate the plural number. That the reason of such plural forms consists barely of this, that the Hebrews generally expressed any thing of a high and exalted nature by the plural number, is an objection which cannot be established. No one can produce from the whole of the Old Testament any convincing proof, that such a Hebrew idiom as is pretended was ever in existence. And can such an idiom be proved from any other quarter?—Many circumstances serve to make the plural appellations of the Deity very striking. Very commonly, every where, is the plural noun *Elohim* connected with a verb of the singular number, which reads as if we should say in our language, *The Gods create*, and not *create*. Passages also occur, in which *Elohim* is connected with verbs of the plural number; for example, 2 Sam. vii, 23. The only God of Israel is, in Josh. xxiv, 19, call-

ed in the Hebrew, *Sancti*, the *Holy* (plural); in Deut. v, 23, *viventes*, the *living* (plural); Psal. lviii, 12, *judicantes*, *judging*, (plural); Eccl. xii, 11, and Isai. liv, 5, *the Creators*. Frequently, this same God, who so greatly desires to make his unity known, speaks of himself in the plural number: as Gen. i, 26, *Let us make man*; Gen. xi, 7, *Let us go down*; Isai. vi, 8, *Whom shall I send? Who will go for us?* In these passages, nothing is spoken of such works as God co-operates in with his creatures; nor in those ancient times, was it customary among kings and princes as it now is, to speak of themselves in the plural number. The custom originated in the use of the Latin language for public documents, where it was very common to speak thus in the plural number. That no such custom existed anciently, is proved by the whole record of the Persian monarch, Darius, which Ezra has incorporated in his book, chap. vi, 3—12.

Supposing now, that some should object, and say, that this proof is too much of a grammatical nature, and not sufficiently convincing; yet this cannot be said of many other passages, which very clearly, and beyond mistake, teach a plurality of the Godhead. In the Old Testament, mention is often made of an Angel, or Messenger of God, in the most peculiar and appropriate sense of this word; of a Messenger who is distinguished by certain peculiarities from all other angels; of an angel, to whom belong the titles, the attributes, and the majesty of God, Exod. xxiii, 20, 21; who is called, *the angel of God's pres-*

ence, Isai. lxiii, 9; and the *angel of the covenant*, Mal. iii, 1.

Now let it be remarked, what the Old Testament says of this exalted Messenger of God. When Sodom and its suburbs are to be destroyed, he appears first to Abraham, then to Lot. It is said respecting him, Gen. xix, 24, *Then the Lord*, i. e. this same angel, *rained fire and brimstone from the Lord*, i. e. a different person from that, who caused it to rain. He is the angel of the Lord, whom Moses saw in the burning bush; Exod. iii, 2, Accordingly, v. 4, he is the Lord and God; v. 6, he says of himself, *I am the God of Abraham, of Isaac, and of Jacob*; and in v. 7, he is called Jehovah again. At the Red Sea, the angel of Jehovah, who went before the camp of Israel, removed and went behind them, Exod. xiv, 19; and according to ver. 24, and chap. xiii, 21, it was Jehovah who did this. It is a declaration of God particularly repeated, (Exod. xxiii, 20—32) that his angel should go before Israel. Yet he, who went before Israel, is in numberless instances called Jehovah; is worshipped, and demands worship; and to him is the tabernacle consecrated, being made for this purpose. He it is, who will be acknowledged as the only God of Israel, as the true God. He appears to Joshua; calls himself the leader of the Lord's host; and Joshua prays to him; Josh. v, 14. He is seen by Gideon, Judg. vi, 12, 20, 21, 22; is called Jehovah, on this occasion; v. 14, 16; and permits offerings to be made to him, v. 18, which, when he appears again, he accepts from Manoah the father of Samson. Here it is plain, that

this angel of Jehovah cannot be a human prophet, or a created angel peculiarly so named; but that he is in fact a divine person; he is Jehovah himself. And yet the messenger of Jehovah, is different from that Jehovah whose messenger he is, who promised to send him, and who did send him. Several passages of the New Testament disclose this fact, according to which the very same person of the Godhead was the leader of Israel, who in later times appeared in the flesh for the redemption of men; 1 Cor. x, 4, 9, John i, 11.

So, likewise, not only the New Testament mentions a Son of God, who bears this appellation as one which in a peculiar sense is appropriated and belongs to him alone; but this name also occurs in the Old Testament; Psal. li. 7, 12—Prov. xxx, 4. These are the passages, no doubt, from which the Jews, who were cotemporary with Jesus, drew the conclusion that the Messiah must be acknowledged as the Son of God.

The Wisdom, which is introduced as speaking, Prov. viii. one must acknowledge to be a divine person, unless he does violence to the whole passage. That an attribute of the Deity should be personified in so poetical a manner, might well be supposed if the writer had been a Greek, accustomed to deify virtues and attributes, or a mere imitator of the Greeks; but surely this cannot be supposed of a Jew—of a Solomon who well knew that idolatry sprung from such personifications;—of a Scriptural author, by whom God

designed to oppose polytheism. Let one, moreover, reflect, that John wrote his gospel in Greek—a language, in which it would have been contrary to idiom and use, to employ a word of the feminine gender, as an appellation of a person of the masculine gender; and consequently, that he had no other Greek word of the masculine gender, by which he might express the Hebrew word *Chochma*, *Wisdom*, except *Logos*. If one observes, that in the beginning of John's Gospel, nothing more nor less is said, sentence after sentence, concerning the *Logos*, than what is said, in the above-mentioned chapter in Proverbs, by Solomon respecting the Wisdom whom he introduces as speaking; then no extorted meaning of the idea which the apostle will express by the word *Logos* is needed, and no anxious inquiries after the sources from which he drew this appellation of the Son of God. Thus it is not doubtful, what that Wisdom is, which speaks of itself in so exalted a manner, in the work of Solomon. *Chochma* and *Logos* is one and the same; it is the appellation of the Son of God—who is Son of God and God also—though separate in some sense from the person with whom he was, before the foundation of the world.

(To be continued.)

EXPOSITION OF 1 COR, XV, 29.

The following exposition is taken from a letter written by a distinguished layman, who is understood to have made the Scriptures his study for many years, to a clergyman of his acquaint-

ance. We have taken the liberty to make a few slight abbreviations.

ED. PAT.

Oct. 1813.

Dear Sir,

I HAVE chosen for this letter a subject that is more within your province than mine. *Quisquis sua arce peritus*. The 29th verse of the 15th chapter of the 1st Corinthians is deemed an obscure one. I understand it in a sense which satisfies me; but I find, that the few commentators, whom I have consulted, understand it in other senses. I will subjoin the verse, and explain what I conceive to be the meaning of it, in a short paraphrase.

"TEXT. *Else, what shall they do, who have been baptised—for the dead, if the dead rise not at all. Why are they then baptised for the dead?*

"COMMENT. The apostle doubtless intended to include, in this verse, an argument to support the doctrine he was endeavoring to establish. That sense of it, therefore, is probably the true one, which gives the most strength and *fitness* to the argument. His meaning will perhaps be more perceptible, if certain parts of the verse be transposed, as follows: *Else, what shall they do, who, if the dead rise not at all, have been baptised for the dead—Why are they then baptised for the dead?*

"As thus read, the converse of the proposition is plainly this: That they are not baptised for the dead, if the dead are to rise; but that they are baptised for the dead, if the dead are not to rise. So that the question, whether they are baptised for the dead or not, depends on the

answer to the question, whether they are to rise or not.

"PARAPHRASE. But Christ is risen and he will certainly raise our dead bodies from the grave. If it were not so, what are the believers to do, who in a confident hope and expectation of a resurrection, and as an assurance of it, have been baptised, and thus have become professed disciples of Christ? Baptism initiated them into his covenant and promise to revive, and re-unite their bodies with their souls after death; and to bless them with everlasting life in a future state. If there be no such revival, no such re-union, no such future state, their baptism, and faith, and hopes in the Gospel, are vain and nugatory. What are they to do? What can they do?

"They who were baptised into Christ, were baptised into his death. They were buried with him by baptism into death. They were planted together into the likeness of his death. And why? Certainly as an assurance, that they should be planted in the likeness of his resurrection. Divest baptism of a reference to a resurrection, and it will have no other remaining reference but the one to death and the dead.

"If the dead rise not at all, (as some among you say,) then, or on that supposition, all who have been baptised, are in fact baptised for the dead; i. e. for their own dead bodies, for their dust and ashes; for that is the only future state, in which they will be and remain for ever. For what reason, or to what purpose, on that supposition are they baptised for their dead bodies?—dead, and

never to rise again? What effect can baptism, or promises, or covenants operate on or for them, after they shall have passed into a state of utter and never-ending insensibility? Is it for such a future state that our bodies are baptised with water, and our souls with the Holy Ghost?

"You know, that I preach and declare to the Jews and Gentiles, that Christ *is* risen, and that he will raise the dead? Unless I were sincere in this, should I persist in preaching it at the hourly risk of my life?

"If the dead are never to rise, what advantage or reward can I expect or receive for the persecutions and sufferings, which I willingly incur and endure, on account of my avowed and zealous adherence to Christ? Did I believe that *this* is the *only* world in which I am to exist, should I not endeavor to find and enjoy all the good and all the gratifica-

tion which this world affords? It is natural for those who neither expect good nor evil beyond the grave, to say; *Let us eat and drink for to-morrow we die.* Nothing can be more manifest, than that, if in this world only we have hope in Christ, we, his persecuted apostles and followers, are of all men most miserable.

Be not deceived into doubts of a resurrection. You were not baptised for eternal sleep, but for endless life after death; and your baptism is a pledge to assure you of it. If you reject one of the assurances, or declarations, or promises of Christ, as fallacious, how are you to rely on the rest? Listen not to such teachers, lest their evil examples and communications should seduce you into opinions and practices repugnant to the principles and institutions, which are enjoined and established by the Gospel."

MISCELLANEOUS.

The following interesting account of a child, the son of Dr. Brodhead of New-York, is taken from the Christian Monitor, and is particularly recommended to the attention of children.

CHARLES HOWARD BRODHEAD was a child of no common promise. His temper was affectionate—his mind vigorous—his deportment sprightly and playful, but dutiful to his parents and respectful to all persons. His habits were strictly and exemplarily moral, especially in his regard to truth. He was punctiliously tenacious of his word, and noticed every departure from their word in others, how-

ever slight and incidental. For the last two years of his life, he discovered a closeness of observation, a maturity of judgment and extent of understanding seldom found in the most promising children of his age. He thus excited in his parents and friends reasonable expectations that his manhood, if he should be spared, would be respectable and useful in a high degree. But it pleased God in his righteous and holy providence to cut him off from the land of the living in his eighth year. He died the 6th of March 1813, aged 7 years, 7 months, and 5 days.

For about three months before his death he was observed to be more attentive to serious things, than he had ever been before. In January last, he was attacked with the measles, which left him in a weak state. During the first stages of his convalescence he told his mother he wished to have a little Hymn-Book in which there was a hymn beginning with these lines:

"Tell me mamma if I must die
One day, as little baby died?"

His mother asked him where he had seen the book? He replied in school. Whether he knew the title? But he did not. He recollected nothing save these lines. The book after inquiry was found to be *Hymns for Infant Minds*, by the author of *Original Poems for Infant Minds &c.* and published in Boston, by S. T. Armstrong. The hymn which had arrested his attention was the 21st. Of this little volume he was very fond, and while his health would permit, read in it every day. His mind now appeared to be more than usually affected with religious impressions. One Sabbath morning his mother read for him, *Hervey's Meditations* among the tombs. He wept profusely at the description of the child's tomb, and was thoughtful for some time after. That he was attentive to family worship was evident, for he would sometimes make remarks to his mother about the chapter which was read or about something which he had noticed in prayer: and at other times ask the meaning of passages which he did not understand.

During the whole of his last

sickness which was a painful one, he manifested the greatest resignation to the divine will. Though he would sometimes talk of "getting well," yet he never expressed a desire to recover. On the contrary when asked if he was willing to die? answered uniformly, "Yes, to go to Jesus."—If he was willing to leave his dear parents to go to Jesus? "Yes," with the greatest composure. He was exceedingly averse to medicine, and discovered great peevishness when he was urged to take it, until the third day of his illness. Then his temper in this respect evidently underwent a great change; for he received whatever was given him afterwards without any hesitation or difficulty. He submitted to repeated bleedings and the process of cupping without a murmur, nay, with cheerfulness. Whilst his body was suffering from these painful operations, his mind was active, for he observed many little things, which escaped the notice of others in the room and made them the subject afterwards of appropriate and pleasant remarks.

To the servant man, who expressed his willingness to die, if he thought he was as good as he, the boy answered, "Well, be good and believe in the Lord Jesus and you need not fear." When his mother came up stairs afterwards, the servant being gone, he said, "I believe R— is a Christian." Being asked why he thought so? he answered he had been talking with him, and added, "I believe he is a Christian."

On the Friday morning of the week, when he was taken down

with his last illness, he read the 23d Psalm, requesting his mother to mark it. Perceiving that she was affected, he said to her "Don't weep for me." In the afternoon he wished her to read it to him. She asked him if he knew who the rod and the staff was, that he might lean upon; he answered, "the Lord Jesus Christ." She read for him also the 41st hymn in the little volume already noticed, entitled, 'A Child's Prayer in Sickness.' He stopped her twice to ask the meaning of some words, and, when she had finished, he said, "That just suits me."

That afternoon he gave his Hymn Book as a bequest to a cousin with this address: "Here E—, remember me by this book; read the hymns; remember what you read; they have been useful to me." To a young person residing in the family, he gave Janeway's token with his advice to use it right. He spoke to others of the family in a pertinent and pointed manner, recommending to all, attention to the one thing needful.

Being asked if he thought he was a sinner? he said "Yes." Whether he thought the blood of Christ could cleanse him? "Oh yes."

(On another occasion when asked what kind of a place heaven was? he answered a place of glory. What were the employments of the saints? singing Hallelujahs. If he would like to be there, singing Hallelujahs? "Yes, but if I should go to hell"—and stopped without completing the sentence. This was the only instance in which he discovered any thing like a doubt with respect to his happy death. To

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a lady who asked him, if he was in great pain, he answered, "Yes, but the blood of Christ cleanseth from all pain."

The following account was furnished by one of those young ladies who kindly and affectionately aided the parents and friends, in administering to the wants of this afflicted, but comforted child. She had long been intimate in the family and therefore the child knew her well and was familiar with her. She embraced the opportunity which a night spent in watching by his bed-side gave her of conversing with him. "My dear Howard," said she, "you appear to suffer a great deal; and if I could, I would willingly bear a part: but your Heavenly Father will not put more upon you than you are able to bear. No I know he will not. You ought to feel thankful that God has given you such a Savior, who can and will alleviate your pain and soothe your dying pillow." "Yes I do." "You love that Savior?" "Oh yes: don't you Miss —?" "Yes I know you do." "Where dear boy do you rest your hopes?" "On the Lord Jesus Christ." "Are you not afraid to die?" With a smile he replied, "Oh no." "Has death no terrors to you?" "No, Jesus Christ can support me." "When you think of dying, do you not feel any regret at leaving your parents and friends?" "No." A pause. "None." "Then you expect to find a better friend in heaven than any you have here?" "Yes in the merits of Christ." "Who has told you dear boy that there is a better world?" "God tells us so every day in his Bible." "You love to pray?" "Yes;

every body ought to love to pray.' 'If God would give you your choice, which would you prefer, to remain with your father and mother, or go and inhabit one of those mansions which are prepared for the Children of God?' 'I would rather live with Christ in one of those mansions.'

During the night in which the above conversation took place, the child repeated these lines:

Once did the blessed Savior cry
Let little children come.

After experiencing considerable pain from the application of drafts to his feet, he exclaimed, in the words of the catechism which he had been taught 'Suffering punishment might indeed free from punishment but would give no right to eternal life.'—Three times successively he repeated 'justified' and then added, 'being justified freely by his grace through the redemption that is in Christ Jesus—not by good works.' He once said, 'Christ is also very God,' using the words of his Catechism.—The young lady who has kindly furnished the above interesting detail once heard him sigh and inquired, 'What dear Howard?' he answered, 'Grace here, and eternal life hereafter.' She asked him if his uncle came, what he should pray for? he answered, 'Pray that I may go to heaven.' 'Would you not like him to pray that your life might be prolonged?' 'Just as God pleases.'

On the Lord's day morning preceding his death he was informed of the death of a very dear and particular friend of his parents, and asked if he would

like to go with him to commence his sabbath in glory? he said 'Yes.' 'Would you like to go now? this day?' 'Yes.' This morning he requested that family worship might be performed in the room where he was confined. After a portion of Scripture was read, his mother told him, that he need not kneel in prayer as he was too weak. He answered "Catherine Haldane went upon her knees. I am not so weak as she was." The account of Catherine Haldane he had often read and was much pleased with it.

After this, his mind began occasionally to wander. In his lucid intervals he said many things pertinent and sensible, which showed his thoughts were engaged about spiritual matters. Among other things he repeated distinctly, "Being justified freely by his grace through the redemption that is in Christ Jesus."

For the last two or three days he was so enfeebled and so full of pain as to be unable to say much even in his lucid intervals. Yet he still occasionally displayed both knowledge of what was passing around him and feeling towards his relatives. During the whole of the last day of his life he was speechless and apparently insensible, struggling with constant convulsions.

He expired on Saturday, towards evening, in such a gentle manner, that for some time it was unknown that he was no more.

Thus throughout his sickness he discovered striking evidences of a gracious state, and has left to his parents and friends a well-grounded hope that he has gone

to rest. In his case that Scripture has been literally fulfilled. "Out of the mouth of babes and sucklings thou hast perfected praise." In himself, he was by nature a child of wrath, but the Lord by his grace made him an heir of life. This is the Lord's work and it is marvellous in our eyes. How encouraging are such instances to believing parents that their labor of love and work of faith towards their offspring, shall not be in vain in the Lord. And what a lesson do they teach children! a lesson both interesting and important. Interesting, because it exhibits the operations of the grace of God upon the heart of a child, and important, because without the experience of that grace in their hearts not one of them can be saved. May every child that reads this little narrative, be persuaded and enabled by the Holy Spirit to embrace Jesus Christ, and rest upon him alone for salvation.

For the Panoplist.

AN ALARMING FACT.

Mr. Editor,

THE multiplication and enlargement of distilleries, in this country, has been regarded with a favorable eye by some, on account of the saving of expense for imported spirits, which they are supposed to occasion. I believe, Sir, that a simple recurrence to the impost, upon foreign distilled liquors, would be quite sufficient to confute this supposition. It would appear, I am pretty confident, that for a number of years previous to the first embargo, the annual increase of

importations was much greater, than the proportional increase of our population. But it ought, according to the supposition, to have been much less, because it is certain, that during the same period, the annual product of our distilleries was prodigiously increased.

Not, however, to enlarge at present, upon this general view of the subject, I beg leave to state a single well authenticated fact, which may stand in the place of a whole volume of reasoning to prove, that the consumption of foreign spirits is not very likely to be decreased, in the long run, by the daily and nightly labors of our own distillers.

Some few years ago, a respectable merchant removed from C—— into a distant part of New England and set up a store where he has continued in business from that time to the present. Being on a visit, not long since, at C—— and conversing with a friend, upon the mischiefs of intemperance, he made the following truly humiliating and alarming statement. That when he first commenced business where he now resides, there was little, or no ardent spirits of any kind manufactured in his neighborhood, and of course, little, or none consumed by the inhabitants, except what rum they purchased of him and other merchants: That distilleries have since been established, and the people have gone very generally and extensively, into the business of cultivating potatoes and selling them to be made into whiskey: that men, women and children, have gone extensively, too, into the free use of

the poisonous liquor. That when the crop of potatoes comes in, the usual way is, for families to exchange their potatoes for whiskey, of which, they first reserve as much as they think will be necessary for the year, and then sell the remainder to the merchants: that after drinking what they had reserved, they begin to buy back what they had sold, and continue so to do, till about the next potato harvest, when it is *all* bought back and consumed: that the next resort, to carry the people through their harvest, is rum: that during the short time which it lasts, he has actually sold more rum, than he used to sell, during the *whole year*, and that other merchants inform him they have done the same!

Thus, by making and drinking whiskey, is rum *saved there*—till late in the year, and then, what used to serve for twelve months, is drunk in a few weeks!! This is one of the most alarming facts that I have any where met with, but I have no doubt, that many of a similar character, might be laid before the public. Would not your correspondents, Mr. Editor, render a very important service to the cause of religion and humanity, by turning their particular attention to the collection of such facts, and sending them to you for publication? Z. X. Y.

Subjects in the department of Sacred Literature, for discussion by the members of the Junior Class, at the last annual examination of the students in the Theological Seminary at Andover.

1. What was the primitive language of man?

2. Were the Scriptures originally written in the Samaritan or Hebrew characters?

3. What is the proper translation and interpretation of Gen. iv, 7?

4. On the nature and value of the Samaritan Pentateuch.

5. Remarks on those classes of words, which it is peculiarly difficult to translate.

6. Are the Hebrew vowel-points very ancient, and of divine authority?

7. Translation of Ps. xix, vs. 1—9, with a brief commentary.

8. On the importance and use of the Septuagint Version.

9. Sketches of the history of the *received text* of the New Testament.

10. On the means of accomplishing the best critical edition of the New Testament.

11. When and in what language did Matthew write his Gospel?

12. At what time, and for what particular purpose did John write his Gospel?

13. What is meant by the phrase, *ἡ ἀρχὴ ἦν μετὰ τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος?*

14. What are the most effectual means of gaining a spiritual knowledge of the Scriptures?

The following are the theological questions, assigned for discussion to the Senior Students in the Theological Seminary in Andover at the late Examination, Sept. 1813.

1. Can man be the subject of holiness without the renovating agency of the Holy Spirit?

2. What is the nature of saving faith, and how does it differ

from that, which unrenewed sinners may have?

3. What concern has the righteousness of Christ and the faith of believers in justification before God?

4. What proof does the Bible afford of the certain perseverance of all believers?

5. How may the principal objections against the doctrine of perseverance be answered?

6. Is the doctrine of perseverance calculated to promote inconstancy or sloth?

7. Is it proper that a pardoned sinner should continue to confess his sins and pray for forgiveness?

8. Is there any reason to think that the sins of believers will be made known at the Judgment day?

9. Was the Covenant, which God made with Abraham, substantially the same with that, on which the Christian Church is founded?

10. What is the relation which the children of believers sustain to the church?

11. What are the advantages of Infant Baptism?

12. What are the principal difficulties, which ministers of the Gospel must expect to encounter?

13. What is the Scripture doctrine of the Millennium?

14. Have we reason to expect that Christ will make his personal appearance on earth in the Millennium.

15. What reasons are there for attempting to Christianize the pagans?

The following theological questions were assigned to the Middle Class.

1. Does the Bible contain any doctrines which are contrary to reason?

2. What is the great end of the divine administration?

3. Is there any philosophical objection against the doctrine of Christ's incarnation, or the union of the human and divine natures in the person of the Redeemer?

4. What is the unity of God; and is the Scripture doctrine of the Trinity inconsistent with it?

5. What is meant by the Sonship of Christ?

6. What is the death which the divine law denounces against transgressors?

7. What is the connexion between Adam and his posterity?

8. What are the discriminating marks of physical and moral ability, and inability, or of the things usually denoted by those terms?

9. What is the proper ground of religious faith?

10. In what sense were the sufferings of Christ vicarious?

11. Does God exercise absolute sovereignty to God in the salvation of sinners?

12. Is regeneration a gradual or instantaneous change?

13. How does the affection of the regenerate differ from that of the unregenerate?

14. Is it consistent with Scripture and reason to suppose that any prophecies have a double sense.

15. Is Universalism a necessary result of the Scripture doctrine of atonement?

16. Is there any solid objection against the use of creeds?

17. What furnishes the grand encouragement to ministers to preach the Gospel?

Subjects assigned to the Senior Class, in the department of Sacred Rhetoric.

What is the end of sacred eloquence?—and what are some of its chief properties?

What is the law of language?

What advantages or disadvantages attend the eloquence of the pulpit, compared with that of the bar and senate?

What style is best adapted to promote the ends of preaching?

How are the composition and the delivery of a sermon related to each other?

What properties render a sermon easy to be remembered?

What are the different kinds of evidence to be employed in reasoning; and how should arguments be conducted in sermons?

For what purpose, and in what manner, should a preacher address the passions of his hearers?

What is good taste; and why should it be cultivated by a preacher?

What are the most common faults in the structure of sermons?

What qualities constitute a good delivery?

Why is *piety* an indispensable qualification of a Christian preacher?

From the Christian Observer.

THE Ode of Habakkuk, says a Hebrew critic,* is a truly sublime one; in which Jehovah is described as coming forth in

judgment against Judea, and all the neighboring countries; whose measure of iniquity being full, Nebuchadnezzar is raised up as the rod in the hand of God, and Jehovah comes forth in power and great glory, as in war against them. All nature trembles before him: the mountains shake, and with their altars upon them, bow themselves at his feet: the rivers, their symbolical divinities, are dried up; the sun and moon, so long the rivals of God, stand abashed at his presence, stop in their career, and then flee before him: the nations, their worshippers, are scattered like chaff; and nothing can abide the majesty of his presence, whose brightness eclipsed the heavens, and filled the earth with his glory.

It appears to me, Mr. Editor, that much admired chapter, called the *Prayer of Habakkuk*, stood originally in *lines*, or hemistichs, as some other parts of the Divine poetry are arranged in the Hebrew copies at this time. I have attempted a translation of this prophetic ode from the original Hebrew, in exactly *seventy* lines, according to the years of the Babylonish Captivity; and have endeavored to exhibit the whole of it in language more descriptive, and I flatter myself conformable to the sacred original, than you will find in the common version.

I am, &c. T. Y.

ODE OF HABUKKUK.

O LORD, I have heard of thy fame:

O LORD, I was afraid at thy work:

* Mr. Julius Bate, author of a Hebrew Lexicon.

In the drawing nigh of the years, revive it;
In the drawing nigh of the years, make it known;
In wrath remember mercy.

God came from Teman,*

And the HOLY ONE from Mount Paran:†

His glory covered the heavens,

And the earth was full of his praise.

His brightness shone as the light,

Bright beams issued forth from his place.

And there was the pavilion of his strength.

Before him went a fiery stream,

And thunder-bolts went forth at his feet;

He stood, and measured the earth;

He beheld, and gave bounds to the nations:

The eternal mountains were scattered.

The perpetual hills did bow themselves.

His ways are everlasting!

I saw the tents of Cushan‡ under affliction,

The curtains of the land of Midian§ did tremble:

Was the LORD displeased against the rivers?

Was thine anger, O LORD, against the floods?

Was thy wrath, O LORD, against the sea,

That thou rodest through with thine horses,

And with thy chariots for victory?

Thou didst openly display thy bow;

The bows charged at thy word,

Thou didst cleave *them* as the earth with rivers!

The mountains saw thee, and shook;

The inundation of waters passed through:

The deep gave his voice,

And lift up his hands on high:

The sun stood still———

The moon stayed in her course!

At the light of thine arrows, they went forward,

At the shining of thy glittering spear.

Thou didst march through the land in indignation,

Thou didst thresh the heathen in anger:

Thou wentest forth for the victory of thy people,

For victory with thine Anointed;

Thou woundedst the head of the house of the wicked,

Thou didst raise it even to the foundation thereof.

Thou didst strike through with his bows,

With his bows, the head of his villages.

They came out as a whirlwind to scatter me,

Their triumph was to devour the poor,

To devour the poor secretly.

* A country in Arabia.

† Heb. *The Mount of Glory*: because there God appeared to Moses and glorified it with his Divine presence.

‡ Ethiopia

§ A country bordering on the Red Sea.

Thou leddest thine horses through the sea,
Through the heap of great waters!

I heard it, and my body trembled,
My lips shuddered at the sound,
Rottenness entered into my bones,
I was in dread, and trembled
Where I should find a rest,
A rest in the day of trouble;
When he cometh up upon the people,
When he shall invade them with his troops!

Although the fig-tree shall not blossom,
Nor fruit be found in the vine;
Though the labor of the olive fail,
And the fields yield no meat;
Though the flock be cut off from the fold,
And there be no herd in the stalls:
Yet I will triumph in the LORD,
I will rejoice in the GOD of my salvation.
The LORD GOD is my strength,
And I will make my feet like hind's feet;
He will make me to walk upon my high places
With my songs of victory.

**CIRCULAR LETTER OF CHARLES-
TOWN ASSOCIATION FOR THE
REFORMATION OF MORALS.**

SIR,

THE Standing Committee of the Charlestown Association for the Reformation of Morals have lately had under consideration the enormous abuse of the bounties of Providence, which is now taking place among us, in consequence of the distillation of grain, potatoes, and cider, into various kinds of ardent spirits. Feeling it to be their duty, as friends to good morals and the prosperity of the community, to do every thing in their power towards awakening attention to the magnitude of this evil, they have directed us as their Chairman and Clerk to address a circular letter on the subject to other similar associations, and to individuals in different parts of the country.

As a nation we have been favored, during the past season, with a very abundant former and latter harvest. All the productions of New England have been peculiarly plentiful and excellent in their kinds. While the considerate and pious were expressing their devout acknowledgments for these unmerited blessings, and were congratulating themselves and their country on the prospects of abundance for the coming year, they were surprised and distressed to find, that these blessings, so recently bestowed, and so necessary to the sustenance of man, had begun to be very extensively perverted and abused—that the precious fruits of the earth, in immense quantities, were purchased up to be converted into unwholesome, intoxicating and poisonous liquor. The immediate effect of this ungrateful and unnatural pro-

ceeding has been to raise the price of rye, Indian corn, barley, potatoes, and cider, within a few weeks, to nearly double the former price. There is great danger, that, instead of enjoying plenty in consequence of an abundant harvest, a general scarcity will ensue, accompanied by the increase of drunkenness, and the host of vices which follow in its train.

It ought not to escape observation, that those who consume domestic spirits, not only injure their health, impoverish their families, and contract odious vices, but are the means of distressing the innocent and industrious, by increasing the price of the necessities of life. The evil of a high price of provisions is considerably enhanced at present, by the fact that multitudes of persons are thrown out of their customary employment, and cut off from all their ordinary means of obtaining a subsistence. At such a time, it is peculiarly to be lamented, that distilleries are multiplying, and that many enterprising persons are engaging in this mischievous species of manufacture. It is ascertained that in one of these distilleries as much grain can be consumed in a month, as would furnish bread for two hundred families in a whole year. An intemperate man can drink in gin or whiskey the spirit of a quantity of grain, which would much more than supply himself, his wife, and his children with bread.

It is needless to dwell at length upon the evils of drunkenness, a vice both prevalent and alarming—a vice against which large portions of the communi-

ty have arrayed themselves, and the increase of which might be justly deprecated as a great calamity.

If one of the most abundant harvests ever known in this country shall be abused so as to be directly promotive of wickedness, is there not serious reason to fear, that God will withhold in future the ordinary increase of our fields, and visit us with a famine which such an abuse has so direct a tendency to provoke? How can we ask for a blessing upon the labors of our husbandmen, if the fruit of their labors is to be transformed into the means of poverty, wretchedness, and sin?

Probably many well-meaning persons, having entered upon the distilling business, without much reflection: But we would ask them seriously to consider, whether they are not now called upon to make a sacrifice of gain to the public good? and whether it is justifiable, under any circumstances, to change a large proportion of the breadstuffs of a country into a loathsome poison intended for general use?

The proper remedies for the evil here described it may be somewhat difficult to ascertain, and more difficult to apply. Whatever the remedies may be, union and co-operation in applying them will be necessary, and as no time should be lost, permit us to suggest for your consideration the following as among the remedies which have occurred to our minds.

Ought not petitions to be immediately prepared, circulated in all parts of the country, signed by all the friends of good morals, and forwarded to Congress early

in the ensuing session, praying that honorable body to lay a tax upon all domestic distilled liquors so heavy as to afford a rational prospect of diminishing the consumption?

In addition to this measure, is it not the duty of the well-disposed part of the community to associate in Moral Societies, and thus do every thing in their power to discountenance drunkenness and every approach to it, and particularly to discountenance the use of domestic spirits?

Finally: Should not extraordinary pains be taken to impress upon the minds of people the magnitude of the evil, which is the subject of this letter?

Earnestly soliciting your immediate attention to the above inquiries, and hoping that vigorous and united exertions may prove successful in preventing much evil and accomplishing much good, we are, Sir, very respectfully, yours, &c.

JEDIDIAH MORSE, *Chairman.*
Charles Cleveland, *Clerk.*
Charlestown, Nov. 1813.

DEATHS OF SEVERAL EMINENT SERVANTS OF GOD.

REV. HENRY MARTYN.

ON or about the 16th of October, 1812, died at Tocat, in Asia Minor, on his way from Persia to England, the Rev. Henry Martyn, Fellow of St. John's College, Cambridge, and Chaplain to the East India Company.

By this mournful event, society has lost one of its most beneficent members, learning one

of her brightest ornaments, and Christianity a devoted champion.

To give even a brief sketch of Mr. Martyn's character and apostolical labors, would scarcely be practical within the limits of our obituary; yet this we should have felt it our duty to have attempted, had we not been informed, that a biographical memoir of this eminent servant of God has been undertaken by a person fully competent to the work.

Such a publication cannot fail to be highly interesting to the religious public, at a period when every Christian mind is turned to the promulgation of the Gospel in India. All who have this glorious object at heart, and who knew Mr. Martyn's capacity and zeal to promote it, will be gratified to learn that his manuscripts* are preserved, and that means have been taken to secure their safe transmission to England. An inventory of his papers and effects was made at his own request two days be-

*Amongst these manuscripts is a work written against Mahometanism, by Mr. Martyn, during his residence in Shiraz, in consequence of a challenge from one of the most learned and temperate of the Persian doctors there. The Persian began the controversy. Mr. Martyn replied what was unanswerable, and then subjoined a second more direct attack on the glaring absurdities of Mahometanism, with a statement of the nature and evidences of Christianity. The Soofis then as well as the Doctor desired a demonstration, from the very beginning, of the truth of any revelation. Their request was complied with; and as this third treatise contained an examination of the doctrine of the Soofis (the Vedanti school of Persia,) and pointed out, that their favorite tenet was substantiated by the Gospel, and by that only, it was read with interest, and was made the means of convincing many.

fore his death, and these, together with a certificate of his death from the Governor of Tocat, were safely delivered to Mr. Morier, the British consul at Constantinople, by a Tartar and a Persian servant, who attended him to the last. It is much to be regretted, that from these persons none of the immediate circumstances attending his last hours appear to have been collected. At least, they have not yet been communicated by Mr. Morier, who confines himself to the observation that "as he was in an ill state of health when he departed from Tabriz on the 1st of September, it is to be presumed that the heat of the weather, the fatigue of the journey, and the want of medical assistance in those parts, by a particular direction of Divine Providence, were the cause of his dissolution." What was the state of Mr. Martyn's mind in the near contemplation of eternity, will appear from the following extract of a letter written from Tabriz at the commencement of his last illness, and addressed to a clergyman of the Church of England, to whom under God he owed his first religious impressions.

"You will have learnt that I have applied for leave to come to England on furlough: a measure you will disapprove, but you would not, were you to see the pitiable condition to which I am reduced, and knew what it is to traverse the continent of Asia in the destitute state in which I am. If you wish not to see me, I can say, that I think it most probable you will not; the way before me being not better than that past over, which has

nearly killed me: I would not pain your heart, my dear brother, but we who are in Jesus have the privilege of viewing life and death as nearly the same, since both are ours; and I thank a gracious God that sickness never came at a time when I was more free from apparent reasons for living. Nothing seemingly remains for me to do, but to follow the rest of my family to the tomb."

To comment on the resignation to the Divine will expressed in this passage, would be to weaken its effect. In explanation of the last sentence, it may however be observed, that Mr. Martyn having some time before lost both his parents, and two married sisters, had at the time of writing this letter just received intelligence of the death of his elder brother, the last survivor, himself excepted, of his father's family.

The distress of this brother's widow, and nine children, reduced by their father's death to absolute want, seem to have weighed heavily on his mind. In another part of the same letter he expresses his earnest solicitude for their welfare, and his gratitude to those who had befriended them in their late trying affliction. In compliance with his dying wishes, and (may we not believe) in answer to his dying prayer, several of Mr. Martyn's friends have stepped forward to rescue this numerous family from the anxiety and indigence in which they are now involved. The University of Cambridge has not been backward on this occasion: and St. John's College, of which Mr. Martyn was a member, has lib-

erally headed a subscription for their benefit. Still, however, the sum collected bears a small proportion to their necessities, the eldest son being alone provided with, permanent employment, and the two elder daughters only partially maintaining themselves by needle-work, whilst the six younger children are at present incapable of contributing to their own support. It is hoped, that for these children presentations to schools may be obtained, when their case is made known to those who admired the character and deplore the loss of their late uncle. The ages of the younger girls are ten, eleven, thirteen, and sixteen; those of the boys, five and eight. Henry, the elder of these, is of a weakly constitution, and therefore less fit to be apprenticed than his younger brother; but his mind bids fair to profit by the advantages of a liberal education, if such should be bestowed on him. Further particulars may be learned by application to Mr. Hatchard, 190, Piccadilly, to whom also subscriptions may be sent. An account has likewise been opened for the same purpose at Messrs. Down, Thornton, and Co. Bartholomew-lane, London, and the names of the Rev. Charles Simeon and Mr. John Thornton, who have undertaken the management of the subscription.

The Editors of the *Christian Observer*, in the number for August last, pp. 527, 528, have the following paragraph to illustrate the power of the Holy Spirit in changing the human character.

"The once violent and sanguinary Saul is characterized in

his new state by a meek and patient endurance of wrongs. Or, if we may refer to instances in modern times, and shall not be thought to violate the sanctity of a grave on which the tears devout will never cease to fall—the grave of Henry Martyn—a man whom the holiness of his life, and the circumstances of his death have invested with a species of Martyrdom; we shall venture to state a case not less demonstrative of the omnipotence of true religion. His temper, then, was originally irritable, and easily inflamed into a high degree of passion. Such was at times the excess of his anger, that on one occasion he threw a weapon at one of his intimate friends, which passed close to his heart and penetrated the wainscoat behind him. All who were present stood aghast at this narrow escape from the fatal consequences of passion; and his friend exclaimed—"Martyn, if you indulge these tempers, you will be hanged for murder." But widely different were the designs of Providence. It pleased God to touch him, by the sacred influences of his Spirit, and this once irritable and headlong man became one of the mildest and meekest of human beings. Exposed to considerable opposition and provocation on account of his strict profession of religion, he was seen to encounter and defeat it by a quiet constancy, and sweet endurance, almost peculiar to himself. He almost literally, when smote on one cheek, turned the other; and, when stripped of his cloak, bade them take his coat also. Those, who can now recollect his revered image, cannot separate

ate it from that meek and quiet smile, which was but a faint index of the patient soul within. He is gone to his rest. But his memory leaves a precious odor behind it. "E'en from the grave" may he teach, what it was his living labor to inculcate, the boundless power of Divine grace to transform the sinner, and to sublimate the saint. If the tribute of praise from those who loved him were permitted to mingle with the applause of heaven, and to constitute a part of his present joy, he will not regret to see this monument erected to signalize the triumphs of the Spirit of God in his own person, and to animate his successors in the battle in which he fought and conquered."

REV. THOMAS ROBINSON.

WE have the melancholy duty of announcing, in this number, the sudden and lamented death of the venerable Mr. Robinson, Vicar of St. Mary's in Leicester.

Mr. Robinson's health had been gradually declining during the last three years, and more rapidly during the last six months. Early in December he was seized with an attack of apoplexy, from which he appears never to have entirely recovered, although he resumed the greater part of his wonted labors. On the Sunday preceding his death, he performed the full service of his church in the evening, and preached with more than usual animation and vigor. It was the Sunday previous to the Leicester Assizes; an event which he had been accustomed to improve with peculiar energy and success. His text was taken

from James v, 9, "Behold, the Judge standeth before the door." He mentioned the case of some unhappy criminals whom he had been visiting in the prison, and his sermon seems to have excited much interest in many of his hearers.

On the Monday and Tuesday he visited the prisons, and preached in the Borough Gaol, of which he was the Chaplain, on the Tuesday morning. He made several private visits on the same day, and delivered his usual lecture in the evening. His discourse was on the important subject of justification, from the third chapter of the Epistle to the Romans. He was remarkably full and perspicuous in his statement, but had not his usual liveliness and force. He had complained of drowsiness, languor, and incapacity during the whole day, and after preaching, acknowledged that he was very poorly, and remained quite silent. In the morning he rose better than he had been for some days, and transacted business with the Secretary of the Bible Society; arranging the several particulars of the approaching Anniversary Meeting, and indulging much of his accustomed pleasantries.

He had just finished the act of shaving himself, which he performed immediately after conversing with the Secretary, when he suddenly dropped the razor from his hand; his countenance, words and manner betrayed much confusion and emotion of mind; and after resting for a few moments in his chair, he was conducted without difficulty to his bed, on which he laid himself quietly down, and closed his

eyes never to open them more in this world. He lingered for eight hours, but never shewed any signs of sense after he had retired to his bed. He died at five o'clock in the afternoon, on the 24th of March, in the 64th year of his age.

In the death of Mr. Robinson, society has lost one of its most useful and active benefactors, and distinguished ornaments; and the church of Christ one of its ablest, most faithful, and most successful defenders. In every relation which he sustained, his removal has made a void which will long be most deeply and severely felt. His country, his county, his town, his bereaved family, his mourning people, have lost a father, a friend, a counsellor, a guide; under God, their support, their comfort and their joy. Seldom has any man's death been more widely, more cordially, or more justly lamented. The town of Leicester became one general scene of distress and mourning as the tidings of his death spread through it. But in many other parts of the kingdom, where Mr. Robinson's name was well known; indeed, it may be said, throughout the whole island; a portion of kindred sympathy has been excited and expressed.

His funeral took place on the Monday following his death, and was marked by the attendance of an immense concourse of persons, amounting as has been supposed to four thousand; and by the deep and unaffected anguish which appeared to pervade every spectator. In the language of a most eloquent speaker on this sad subject, "the whole town seemed to have been

moved from its foundations," to testify its sorrow. Each individual of the multitude which was present found it difficult to tear himself from the consecrated spot in which his remains were deposited.

His funeral sermon, which consisted chiefly of a view of his life and character, was preached in the evening of the day after his interment, by the Rev. Edward Vaughan, Vicar of St. Martin's and All-saints, in Leicester, from Galatians i, 24. The concourse of attendants on this occasion was even greater than on the preceding day.

Mr. Robinson may be considered as one peculiarly favored in his death. If he was not permitted to bear that testimony to the truth and efficacy of religion in his last moments, which may in some circumstances be desirable; his transition from the vigorous exercise of his faculties to his eternal state was so rapid as to bear in some degree the appearance of a translation rather than a death. Like one of old, he died before his eye was dim. His life was his testimony, and his pulpit might also seem the chariot by which this father in Israel ascended into his rest.

We have authority to state, that a memorial of his life and ministry will be prepared by Mr. Vaughan, who has been favored with his intimate friendship for years, and towards whom Mr. Robinson was accustomed to express a parental regard.

DEATH OF DR. BROWN.

ON Lord's day, June 14, 1812, died at Calcutta, the Rev. David

Brown, senior chaplain of the Presidency, in the 48th year of his age. Mr. B. was appointed to a colonial charge in the New Church, Calcutta, in the year 1788; he performed also gratuitously, for many years the duty of the Old Church. When the new college at Fort William was established by Marquis Wellesley, he was appointed Provost; and when the Auxiliary Bible Society was instituted in 1811, he was chosen Secretary. He has left a numerous family and a respectable circle of friends, to feel and lament his loss.

A funeral sermon was preached at St. John's Church, on Lord's day morning the 21st, by the Rev. D. Cornie, from Ps. xxxvii, 37, "Mark the perfect man," &c. In the evening another funeral discourse was preached in the Old Church, by his successor therein, the Rev. Mr. Thomason, from John iv, 35, &c. "Say not ye, there are yet four months to the harvest," &c. On the same day the Rev. Dr. Marshman (Baptist Missionary,) delivered a funeral sermon at the Chapel, from Luke xii, 37, "Blessed is the servant whom his Lord," &c. Mr. Brown was highly respected as a sincere Christian, and as a faithful, diligent minister of the Gospel. The cause of missionaries among the heathen has lost in him a steady, judicious, and active friend.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

Death of Mr. Brunton.—It has pleased God, in his adorable

providence, to afflict this mission with the death of the Rev. Henry Brunton, its head, and pastor of the church at Karass.

His constitution, worn out by severe fatigue and other causes, sunk under an illness, with which he was seized in the beginning of February: and after suffering the most excruciating bodily pain, for several weeks, he expired on the 27th of March last.

In thinking of his removal, the directors have reason to say, that mercy has been mingled with judgment. For had it taken place, either soon after the establishment of the mission, or before the translation of the New Testament into Turkish was finished, the interests of the settlement would, in all probability, have received a wound, from which they might not have easily recovered. But the experience which the other missionaries have acquired, together with the increased safety of the settlement, by the German colonists, will, by the divine blessing, qualify them, in some measure, for conducting the affairs of the mission, till a new superintendant be appointed: and the translation of the New Testament, the printing of which is now nearly completed, will furnish them with the most powerful weapon against heathen idolatry and vice—a weapon which might not have been ready for use, for a long while to come, had Mr. Brunton been sooner removed.

Death of Shellyvy.—This learned Effendi, of whom mention has frequently been made in the communications of the missionaries, died of the plague in November last. About two

weeks before his death, he visited Karass, and spent the greater part of a day in conversation with Mr. Brunton. He is reported to have declared his belief of Mohamedism, for which he was greatly reproached, and loaded with opprobrious epithets by the people. On one occasion, when shown a passage of the Koran, which at least seems to assert, that Christ was put to death, he appeared willing to receive it in its literal sense, but always found difficulty in reconciling it with others, by which it is plainly contradicted. Yet he often said, that if the missionaries believed that Christ had died for their sins, he believed likewise, that he had died for *his*; and that he had therefore the same interest in him that they had. He frequently read the Arabic New Testament in the night time: and once, his own son, who is also dead, was so enraged at him for doing so, that he instantly assembled the whole village against him, and threatened to burn down his house, if he continued, or repeated this practice. He often discoursed to the people from the New Testament, but left out the places in it that are offensive to the Mohamedans; and though a man of sound judgment, he was extremely superstitious with regard to dreams, with several of which, especially concerning Christ, he was sometimes greatly perplexed.

Katagerry was still in Georgia, when the missionaries wrote last, and there was but little prospect of his soon getting free from military service. His attachment to the missionaries, however, and to the cause of

Christianity, continued unabated: and he was using every means in his power, to communicate such religious knowledge as he possesses, which is by no means inconsiderable, to the Mohamedans and heathens, with whom he has occasion to converse.

State of ransomed children.—“James Peddie and John Abercrombie,” the missionaries say, “are the most promising of all the ransomed. The former has learned the Shorter Catechism with the proofs; the latter is learning the Shorter Catechism; and both of them have made considerable progress in writing English, and have begun Arithmetic. They also can read a little of the German language. Along with John Mortloch they read a portion of the Bible in English every forenoon, and the Turkish New Testament in the afternoon, regularly spelling the words of two or three verses.”

The rest of the children are not so far advanced, but most of them can repeat the Catechism in Turkish, on which they are examined every afternoon. Before they leave school, each day, they repeat the Lords prayer, both in Turkish and English, the 23d psalm, and the 64th paraphrase. Several of them can repeat other psalms and portions of Scripture; the hymns subjoined to their spelling-books: and in particular James Peddie has committed to memory several chapters of the Bible.

Andrew Hunter, Walter Buchanan, J. T. Davidson, Melikhan his wife, and Haz are baptised. The first two were accustomed to work for Mr. Brunton: the others are free and support

themselves. J. T. Davidson has a number of cattle, and Haz likewise has two cows.

The two German children carried off by the Korbardians in

October last, have through the interference of the Russian governor been restored to their parents.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

THE following abridgment of the periodical accounts of the Moravian missions, is taken from the *Christian Observer*.

ED. PAN.

WE have before us the Periodical Accounts of these Missions, from No. LIX. to No. LXIV. inclusive, from which we shall proceed to give such extracts as may be likely to interest our readers.

1. Labrador.

These numbers contain an account of the state of the Labrador missions for three successive years, 1810, 1811, and 1812.

Hopedale, July 25, 1810.—"We entreat you, dear brethren, in the most cordial manner, to present to the venerable British and Foreign Bible Society, our most fervent thanks for their kindness towards our poor believing Esquimaux, in having sent them such a valuable present as the Gospel of St. John and part of that of St. Luke, printed in their own language. May our gracious Lord and Savior, richly reward them for it, and enable them to make known His saving word, by distributing it throughout every land and nation, to the glory of his redemption. When our Esquimaux are all at home, and we appoint a meeting to distribute these books, there will be great joy manifested among them, and many a prayer will arise from their very hearts in behalf of the Society."

"Our proper calling to make known the Gospel to the Esquimaux nation, has remained most important to us, and we have sought to improve every occasion to represent to them the love of Jesus, and what He has done and suffered to redeem us, and to procure for us eternal life and happiness. He again granted His power to attend our feeble ministry. As to our Esquimaux flock, we can declare with truth, that we have seen the most manifest proofs of the faithfulness of the good Shepherd, and with what love and patience He leads them and preserves them from deviating again into the broad way.

VOL. IX.

Even when one or another of them lost his first love, and became, for a time, lukewarm, we had the joy to see them soon brought to reflection, and the love of Jesus rekindled in their hearts. On such occasions, they would come to us and weep, and lament over their indifference and coldness towards their Savior, who, out of love to them, had suffered such bitter pains and torments, and died the death to save them. Weak and insufficient as they feel themselves, we can say of most, that they cleave unto and seek grace and help from our Savior. And as He becomes more precious to their souls, and his help indispensably necessary for their happiness, they seek more to enjoy His peace through a sense of the forgiveness of their sins and deliverance from the power thereof. They delight to turn to him in prayer, and feel the comfort of being heard and answered.

"Young and old have most diligently attended all the meetings of the congregation, and, as they often declared, never without a blessing. Our communion-days were truly festival days to us and them; the presence of Jesus was most sensibly felt on these occasions, and many tears of thankfulness flowed from their eyes. During their absence in summer, they have regularly held their evening and morning worship in their tents. Their joy on receiving the new Esquimaux hymn books, printed and sent out last year, was inexpressibly great, but we did not receive them till the 13th of March, from Nain. We wish our dear brethren had been present at the distribution, to see the fervent gratitude with which they were received. They entreated us with tears to express their thankfulness to their fathers and brethren in the East, for this present, and for the trouble they had in putting it in print; and added, that they would not forget to pray to Jesus to bless them richly for it. We are frequently surprized and delighted to find how the Spirit of God explains to them more and more the spiritual meaning of the holy Scriptures, and of all the words of Christ, contained in them and in the hymns. They often express their astonishment,

that they had so frequently heard and read this and the other Scripture, and yet never understood its real meaning till now.”*

Our Esquimaux congregation consists of 56 communicants, 12 candidates, 13 baptised, not yet communicants, 10 candidates, 38 baptised children. In all, of 109 persons. Thirty-six un-baptised, chiefly children, live on our land. In all, 145 persons inhabitants of Hopedale.”

Nain, Aug. 14, 1810.—“At the close of the year 1809, 91 persons lived on our land; of these, 62 belong to our congregation, consisting of 18 communicants, 18 baptised, not yet communicants, 20 baptised children, and six candidates for baptism.”

Nain, Sept. 26, 1811.—“Our Esquimaux congregation consisted, at the close of the year 1810, of 67 persons, 5 more than at the close of the last year. Of these, 20 are communicants. Besides these 48 persons, including children, live on our land. In all, 115 persons; 24 more than at the close of last year.

“With the necessities of life, our Esquimaux have been more abundantly supplied, than we ever remember. Their success in procuring provisions last autumn was tolerable, and they have besides caught many seals in nets; so that they have not only had a sufficiency for their own consumption, but were able to assist their brethren at Hopedale, whose supplies have been but scanty. We joined them in thanks to the Lord for this favor.

“In your kind letter you express the joy it would give you if the brethren, who live in our neighborhood and frequently visit us, would hear and receive the Gospel. You will rejoice with us: when you learn that we have hopes that this will be the case; and that a beginning is already made. Our neighbors at Nokkasusuktok, who came frequently during the winter to trade with us, were reminded, both by us and our Esquimaux, of the necessity of conversion; and Jesus was proclaimed to them as their only Savior and Redeemer. He has blessed this testimony, so that their principal leader removed to Nain in February last. This man seems to have been prepared by the Spirit of God for his conversion. He complained bitterly of the load of guilt he felt, on account of his sins, and expressed his fervent wish that our Savior would deliver him from them. We assured him, that,

if he was anxious to be freed from the power and guilt of sin, Jesus was ready and willing to cleanse him from all unrighteousness; that He had come for this purpose into the world, had suffered and shed His blood, and died for our transgressions. We have good hopes of this man, and his removal hither has not failed to create much sensation among his neighbors; another family has come to us, and one to Okkak. Besides these, two families from the north are with us at present, but we are not certain whether they will remain here or remove to Okkak. Should they remain here, the number of our inhabitants would be increased by twenty-five souls; and consequently amount to 140 in all. For so many, our church, which has been crowded during the winter, would be too small; and God grant that it may be too small for the souls who attend it with real hunger and thirst after salvation; how gladly should we propose the enlargement of it.”

“The harmony of the Four Evangelists, printed for us in the Esquimaux language by your Society, and the Gospel according to St. John, presented by the Bible Society, were received with much joy by the Esquimaux.”

“We beg you to present our most grateful acknowledgments to the Bible Society for their willingness to print more integral portions of the Holy Scriptures for us. We intend to translate almost the whole of the New Testament, in order to have it printed at once: it will, therefore, be some time before we can avail ourselves of their kindness.”

Okkak, Oct. 9, 1811.—“With regard to the principal object of our dwelling in this country, we bless the Lord that he has graciously owned the preaching of the glad tidings of salvation, and accompanied it with power and the demonstration of His Spirit. Often was His presence so powerfully felt, that hearts and eyes overflowed. This was particularly the case, when, from time to time, individuals have been joined to the church by holy baptism, and when we partook of the Holy Sacrament of our Lord's body and blood in fellowship with our dear Esquimaux communicants. On such occasions we have often thought how great the delight of our brethren beyond the ocean would be, could they behold this congregation gathered from among the heathen, rejoicing with heart and voice in God the Savior. During last winter five adults have been baptised into the death of Jesus, and two became partakers of the Holy Communion for the first time. Ten have been admitted as candidates for baptism; and three, who had been baptised as children, have been solemnly received into

* The view of the state of the congregation at Hopedale is nearly the same with that which is given of the other two settlements at Nain and Okkak, so that it will be unnecessary to repeat it.

the congregation. Seven infants have been baptised; three baptised children, and one baptised adult, have ended their race here below.

"The schools of the adults and children have also been particularly blessed by our Lord, and we hope that many of the scholars have not only advanced in learning, but also increased in grace. On the whole, we have reason to rejoice at the growth of our Esquimaux congregation in the knowledge of our Savior, and their own hearts, in which they have made pleasing progress, which it is our duty to acknowledge to our Savior's praise."

Okkak, July 27, 1812.—"We can, thank God, meet your wishes, by informing you, that He has preserved us in health, and in the bonds of brotherly unanimity and love; strengthened us in our labors, and vouchsafed to us His divine presence, both when assembled as a family, and when met in His presence together with our dear Esquimaux."

"There are, indeed, exceptions, but we can truly say, that among the very considerable number of Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions; thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the holy Sacrament, though at the peril of their lives. The baptised, and candidates for baptism, also testify to us, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favorite occupation in leisure hours, consists in singing verses and reading in the books which you have sent them. Their Christian deportment has this natural consequence, that the Esquimaux, who live with them, but have not yet joined us, are excited to wish to become equally happy and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal Himself to their hearts, as their Savior; nor have we been without proofs, that His grace has reached the hearts of several of them.

"The schools, which have been kept without interruption during the winter; have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch up-

on, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favors. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone, (however small in comparison with His great work upon earth,) to the building of His Jerusalem below, how great will be our joy."

"The number of Esquimaux, who live with us, amounts to 253, of whom 116 belong to the congregation: 6 adults and 7 children have been baptised, 3 admitted to the holy communion, 1 became candidate for the same, 1 was received into the congregation, 12 admitted as candidates for baptism, and 3 re-admitted."

Nain, Aug. 8, 1812.—"With respect to the adults, we have again abundant cause for thankfulness, in reporting what the Lord has done for them in the year past. The greater part are advancing to a more perfect knowledge of themselves, and the power of His grace, and afford thereby a proof to others of the necessity of conversion. The schools have been attended during the past winter not without blessing, to which the books printed in the Esquimaux language, and sent to us by you, have contributed much."

"We cannot precisely state the number of Esquimaux who dwell on our land, as some of them purpose removing to Okkak, and one family from the heathen has come to us. The whole number may be about 150. As the highly respected British and Foreign Bible Society, has again intimated their willingness to print part of the Holy Scriptures in the Esquimaux language, we accept their offer with much gratitude, and shall send, by the return of the ship, the Gospels according to St. Matthew, St. Mark, and St. Luke, which our late brother Burghardt, was still able to revise, requesting you at the same time to salute the Society, most cordially on our behalf, and to assure them of our great esteem and veneration."

Hopedale, Aug. 22, 1812.—"With thanks to Him, we are able to say, that the walk of most of our Esquimaux has been such as to give us heartfelt joy. Our Savior has led them, as the good Shepherd, in the way of life everlasting, and by His Spirit, taught them to know, that, without Him, they can do nothing good. They set a value upon the word of God, and desire, in all respects, to live more in conformity to it. The love of our Savior towards them excites their wonder, and they sometimes complain with tears, that they do not love Him, and give joy unto Him, as they ought, for His great mercy vouchsafed unto them. The word of His

cross, sufferings, and death, melts their hearts, and causes them truly to repent of and abhor sin, which nailed Him to the cross, and to mourn and cry for pardon. Instances of this blessed effect of the doctrine of a crucified Savior, we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept with all possible punctuality and diligence."

"At the conclusion of the year our congregation consists of 88 Esquimaux brethren and sisters, of whom 31 are communicants. One hundred and twenty-two persons lived on our land. We have no addition from among the heathen, none having resided in our neighborhood."

We have been more copious in our extracts from the account given of the state of the missions among the Esquimaux, from a desire to exemplify, in a case which might be deemed almost hopeless, the effect of genuine Christianity in civilizing the barbarous and elevating the base and abject. Nor is this effect visible in their advancement in moral and religious knowledge alone, but also in the common arts of life, and in the prudence and foresight which lead them to guard against the occurrence of those famines to which their ungenial climate peculiarly exposes them. In general, not only are their own wants well supplied, but they are able from their abundance to supply the wants of their savage and less provident brethren. How exactly has the picture drawn by Cowper, of the Greenlanders, been realized in this instance.

"The wretch who once sang wildly,
danc'd, and laugh'd"—

"Has wept a silent flood; revers'd his ways;
Is sober, meek, benevolent, and prays;
Feeds sparingly; communicates his store;
Abhors the craft he boasted of before;
And he that stole, has learn'd to steal no more.

Well spake the prophet, Let the desert
sing;

Where sprang the thorn, the spiry fir
shall spring;

And where unsightly and rank thistles
grew,

Shall grow the myrtle and luxuriant yew."

Having already given an account of the Brethren's Missions in *Labrador*, we will now proceed to give extracts from the accounts received from the

CAPE OF GOOD HOPE.

Gruenekloof, June 10, 1809.—We received from the President, Mr. Van Rhyneveld, a most valuable present, consisting

of two carts, fifteen spades, and other tools."

July 8.—"Five persons were added to the candidates for baptism, and two to the candidates for the communion, Susanna Jaeger and Louisa Voster. The former is an old woman, and speaks good Dutch. She may truly be said to live in communion with God, and to walk worthy of the Gospel. On this occasion, she expressed herself thus: 'I say unto Him, Thou art my father in heaven, and I am thy child on earth. Thou art infinitely rich, and I am exceedingly poor; give me what I stand in need of.' She received the message of her being added to the candidates with great emotion. Louisa Voster is young, but very infirm, and extremely poor. We have now and then assisted her a little, to prevent her being starved with cold and hunger, during her frequent attacks of the rheumatism, and often wish we were enabled to furnish her and other poor people here, with some coarse flannel or other woollen dress to cover their nakedness. She was so overcome with gratitude on being informed of her being appointed a candidate, that she could only answer with her tears."

29.—"We received a second present of a very fine cow and calf from the Governor, and pray to God to bless him for all his kindness towards us."

August.—"In the beginning of this month, we encouraged all the men in the settlement to go to work and make a drain to lead the water off our fields into the valley, by which not only the cattle will be prevented treading down the springs, but their gardens preserved from inundations after heavy rains. On the 7th and 8th they began and worked very diligently, under the direction of a missionary. But as another and larger drain was necessary to be cut, the benefit of which would also be ours, we agreed with twenty men, to give them their victuals during the work. They got bread and milk for breakfast, pumpkins and soup for dinner, and potatoes for supper, and though we had it not in our power to provide them with meat, they were perfectly content, and we felt great satisfaction to perceive how diligently and peaceably they completed their work, in a spirit of real love and gratitude towards us. They soon found what great advantage this improvement was to their grounds, for on the 9th, it rained so hard, that the quantity of water from the mountains flowing together into our kloof was astonishing, but the drains carried it off without damage."

"We received again a letter from the English dragoon at Saldanna Bay, accompanying the Exposition of Christian Doc-

grine lent him to read. He expresses his gratitude, and the benefit received from its perusal; and adds, that another dragoon, whom we found on our first arrival here, on guard, and who was at that time an unconverted infidel, had not heard our exhortations in vain, but that they were coming up, like good seed sown in prepared ground, and that he was seeking grace and pardon in our Savior. 'It gave us great pleasure to hear something of this man, and, in general, that there are many lovers of Jesus in the regiment.'

Oct. 2.—"We had the unexpected pleasure to see his Excellency Lord Caledon, our Governor, coming into our house. He very condescendingly inquired about all our concerns, with the kindness of a father. He then went on foot to the dwellings of the Hottentots, most of which he entered, took notice of their internal arrangements, and proceeded to view their gardens, with the improvement of which he expressed great satisfaction. After his return to our house, he conversed much with us on the progress of the mission, and took leave."

4.—"Four persons were admitted as candidates for baptism, and five were appointed to be baptized."

13.—"Old Catherine Mathieu, who understands Dutch with difficulty, came to a sister and said, 'Ever since last Sunday I have had a troubled heart. I therefore came to tell you so, and that though I do not understand all the words spoken at church, yet I perceive that my heart feels them, and drives me to them. O do hope that God will bring me to the same place to which he has led those five persons last Sunday,' meaning their being baptized. 'Surely my Father in heaven did not bring me and my husband and family to this place from such a great distance for nothing; and though some of my family are still far off in the country, yet I think more on God than on my children.' Both she and her husband are persons of very exemplary behavior, and in right good earnest seek the salvation of their souls. May the Lord preserve them, and bring them to his fold, that so one straying sheep after the other may be delivered from the fangs of that enemy of mankind, and his head be crushed in this country."

November 1.—"Catherine Mathien having been admitted to the class of candidates for baptism, was the first time present at their meeting. She wept during the whole discourse, and afterwards said to the missionary, 'I now see and understand, and receive it as a hungry man does his bread, that the Caffres, Bushmen, and we Hottentots, have all got but one great God and Heavenly Father. He dwells in heaven, and that great light in heaven

(meaning the sun) shines round about him, that he may distinctly see what both Caffres, Bushmen, and Hottentots, are doing. My husband is an old captain, and often told me about the great God, and also about the devil and death. I used to say, 'that place where so many Caffre kings, and captains of Bushmen and Hottentots have landed safe after death, will do for me, and I shall find room there.' However, if I now could get back again to the low country, I would tell them something else. How I thank God that he has brought me to my teachers, and I thank my teachers for their words. Others may do as they please: I will not be ruled by them. If they do not wish to be saved, God is not in fault. I shall not follow their example any more."

November 3.—"Having made a survey of part of our boundary, we sat down on the declivity of a hill, to partake of the dinner we had brought with us, and afterwards found, in a space of about fifty square yards, upwards of seventy of the most beautiful flowers, the greater part having bulbous roots, which the Hottentots use both for food and medicine. The variety of shrubs and other larger plants is here so great, that to a person not acquainted with the Cape, an account of them might appear incredible. All of them have fine flowers, and make the whole country in this season of the year, appear like a garden."

"We found, during our walk, two Hottentot women busily employed in opening ant-hills. On inquiry, they informed us, that in the centre of these hills, they find a species of large, white-winged ants, which they eat, and are said to taste like the best fat. We suppose them to be the young insects. The ant-hills are about two feet in height, and six in circumference, and are built of clay."

September 21.—"Was the funeral of Gottlob Hendricks. He was one of the oldest inhabitants of this place, and baptized in March, 1808, by Brother Marsveld. His whole behavior proved that he had obtained forgiveness of sin and reconciliation with God, and lived in communion with Him. He was a man of few words, but whenever any one spoke with him of our Savior, he then could not find words sufficient to express his thanks and praises to Him for the grace bestowed upon him. During his last illness, his firm confidence and faith were manifest in all he said. He would frequently exclaim: 'I long to be at home with my Savior, who died for me, and has forgiven me all my sins. I am His, and shall be with Him forever.'"

Oct. 3.—"In a class of the men, they were asked, whether they lived together in peace and Christian friendship, and

could speak freely with each other of their souls' concerns? Several were found to live in such religious communion: but one said: 'I have no such friend, except in my wife, who has always been a help to me, and often led me into the right way. Yes, I will confess that I have received many a blessing by her conversation.' The Missionary answered: 'I rejoice to hear this, and hope, therefore, that you live very happily together in every respect.' He replied: 'That would indeed be very desirable, if it were with us as you suppose. But a man will be lord in his own family. Even if the wife is right, and he is wrong, she must not know it, but do as her husband pleases. It is by this that our peace is frequently disturbed.' He had hardly pronounced these words, when all the men joined him and said: 'Yes, brother, you are right; a man must be lord in his own house.' Brother Kuester took occasion from this circumstance, to explain to them from the word of God, how husbands ought to behave to their wives—to love them even as Christ loveth the church; and how again the wives ought to submit to the husbands in love. Hereupon they expressed themselves convinced, that being now Christians, the rules laid down in the Bible ought to regulate their conduct as children of God. They confessed their deficiency in this respect, promising to pray the Lord to grant them the grace to conform more strictly to his word and precept."

Oct. 15.—"Fifteen persons were added to the candidates for baptism, among whom was Tromp, of the Tambukky nation. Yesterday and to-day we had 43 persons, besides slaves, and other servants, as visitors, and were not a little straitened how to provide for so large a party. It was a mixed company. Among them were several principal officers from Capetown, several military men, and merchants; but all without exception, conducted themselves with the greatest propriety, and insisted upon paying for their accommodation. They were present both at the forenoon service, and in the afternoon, when five Hottentots were baptized by brother Bonatz. The transaction was accompanied with a most powerful sense of our Lord's gracious presence, and even strangers were deeply affected. They afterwards declared themselves astonished at the great devotion, and hearty compunction they had noticed in the Hottentots."

"As soon as it was over, our friend Mr. Von B. a privy-counsellor, came to one of the Missionaries and said: 'Permit me to go into your room, that I may give vent to my feelings.' He then exclaimed, 'O what real happiness do you, my dear friend, enjoy among your brethren and

sisters. May God Almighty continue to bless your labors among the Hottentots with abundant success! Never has my heart felt what it did this day. Happy are these poor Hottentots, who have the favor to live with, and be instructed by you; for it is indeed true what they sing: 'The Lord hath done great things for us.' This venerable old man has always been our true friend from the beginning."

"We were likewise surprised to see several Mahometans present at church to-day; for, in general, they affect to hold the Christian religion in most sovereign contempt. One of them accosted our Hottentot servants in these words: 'What I have seen and heard this day at your church, I shall never forget while I live. Were I not a slave, I would leave all, and move hither to you. O ye Hottentots, you are most fortunate to be thus favored. If you do not make good use of it, you can never prosper.'"

After an account of the earthquake, which occurred at the Cape, in Dec. 1809, and of the religious impression produced by it, some of the observations of the Hottentot converts are given. Among others,

"Renata expressed herself as follows, 'I was working in the harvest, and there was not always such behavior in the Baas's house as was proper in a Christian family, but the Lord preserved me from harm. However, since the earthquake, my baas has been quite still, and reads diligently in the Bible.' I said to him: 'God in mercy gives us warnings, that we may amend our lives.' A Christian woman whom I well knew, was gone to the Capetown, and was there during the earthquake. As soon as she returned, she came to me, shed many tears, and said: 'I will now be converted, my dear Renata, and turn from the sins and wicked practices I have hitherto delighted in, if only God will receive me yet in mercy.' I encouraged her to do so, and assured her that God would pity her, and grant her forgiveness and salvation, if she earnestly sought His favor."

In the course of the year 1809, the number baptized at Grueakloof, was twelve, and eighteen men became candidates for baptism. The congregation consists of twenty six persons, and the settlement of one hundred and fifteen. At Guedenthal, sixty-one adults were baptized and sixty-seven became candidates for baptism. The Hottentot congregation consists of six hundred and thirty-five persons, of whom one hundred and fifty-one are communicants, and one hundred and twenty-one candidates for baptism; ninety-one more than last year. The settlement contains one hundred and ninety

dwelling, and eight hundred and sixty-seven inhabitants.

Jan. 6, 1810, being Epiphany, we celebrated this memorial day with our congregation, in the usual manner. The Lord, the Savior of the Gentiles, was with us to bless us. After the morning meeting, we read to our people several letters from their brethren and sisters of the Greenland nation, by which they were much edified. In the afternoon, sixteen adults were baptized, and a boy and girl, baptised as children, solemnly received into the congregation. These receptions always made a deep impression both upon the children and the adults; and they are all earnestly exhorted, never to lose sight of the covenant made with the Lord in baptism, but to pray Him to maintain it, and Himself to number them with his people."

"On the 18th and 19th in the evenings, we heard, in various directions, among the knalls, very lively and beautiful singing, and some brethren going, unobservedly, to listen from whence it came, found that companies of children were singing hymns of praise to our Savior. This was a practical comment on the words, 'Out of the mouths of babes and sucklings, thou hast perfected praise.'

21st.—"In the evening, a poisonous serpent was discovered entering Brother Kuchnel's door, and we were thankful that it was discovered and killed in time. This is the month in which these reptiles appear in the greatest numbers, and it is needful to be very cautious, not to get a bite from one of them. Lately a sister walked with two of her children upon the grassplot in our yard, and had very nearly trod upon a serpent lying in the grass, if it had not been discovered by a Hottentot.

"To-day a Hottentot brought home the skin of a wolf, which he had shot in the mountains. In the night, the otters pay us their visits; and now and then, in the daytime, a sly baboon is seen lurking and peeping about with a view to steal."

Feb. 2.—"One of the missionaries was sent for to see a baptized Hottentot, Agnes, who for some months past, has labored under a consumptive disorder. Being asked what she wished for, she answered, 'Dear teacher, pray for me, that my faith in my Lord and Savior, Jesus Christ may not fail, and that I may die happy. I am so weak, and suffer so much pain, that I often forget to turn to Him for help. But yet I am convinced that he does not forget me. I long to depart, and be with Him, but, dear teacher, I recommend to you my two sisters. O that they may become the property of Jesus. My eldest brother is yet a slave of sin, and my youngest not much better, and I am afraid they

will yet leave Gnadenthal.' She was directed with all her complaints and concerns to the Lord, who could comfort her about every thing oppressive to mind and body, by a sense of his love and peace. She expressed her thanks, and grew more composed.

3d.—"Two persons were admitted to the class of candidates for baptism. One of them was a Caffre woman. When, previous to their introduction, was asked them once more, whether they would give us their right hand in token of its being their sincere intention to devote themselves with their whole heart, unto the Lord, and to obey His word, and their teachers in all things, the man, who is a Hottentot, said; 'Yes, but first my dear teachers must assure me, that they will pray for me, that God may give me strength to perform what I promise on this day, that I may make the right use of His grace, for I am very weak, and have no power in myself.' Being assured that we should do it, he gave us his hand with much emotion."

The 61st Number of the Periodical Accounts contains a very interesting detail of the deliverance of the Missionary Schmitt, and a Hottentot from the jaws of a tiger. The Hottentot was first seized, and much torn about the face. Schmitt coming up to rescue the poor man, the tiger quitted the Hottentot and seized the missionary by the arm, which he severely bit and lacerated. But the missionary, exerting his strength, fixed the tiger to the ground, where he held him crying out for help, till a Hottentot with a gun, who was at a small distance, ran up and shot the tiger through the heart. The wounds inflicted by the tiger, especially on the missionary, were so severe as to have nearly cost the sufferers their lives. Both however were perfectly recovered in about six or seven weeks.

—We proceed with our extracts.

"Gnadenthal, March 15, 1810,—
"Catharine related, that she had made an agreement with several other communicants, that they would meet in the evenings, to converse with each other about what the Lord had done for their souls, and to join in prayer for the increase of His work in this congregation, and in all places where His word is preached. She added, that the children were peculiarly the objects of their prayers, and especially her daughter, who is still among the heathen. During the course of the conversation, she related a most horrible instance of the barbarity with which she was treated by a boor's wife, who seemed determined to destroy her and her daughter, immediately after its birth. The cruel wretch tore it from her arms, and threw

it to the dogs, but they refused to touch it: she then beat the mother so unmercifully, that she was left for dead. After some hours she recovered so far as to be able to crawl on her hands and feet to the place where her infant lay, and found it still alive. Having even then heard that there was a God, she cried aloud to Him to deliver her out of this dreadful distress, and he heard her. Both she and her child got well, and she now only wished to live to glorify the name of her Almighty Deliverer."

April 2.—"Hans said; 'I have not only been the slave of every vile lust, but I was a great thief, stole oxen and sheep, and killed them. O how shall I thank our Savior, that He has changed my heart, and given me to know something of the power of His bitter suffering for me.'"

"William related; that he had helped to build the first church here at Gnadenthal, and that he then hoped he should be one of the first to be baptized in it; 'but' added he, 'it is all my fault, that I am only yet a candidate. I have, however, now resolved to give my whole heart to our Savior, and to live only for Him in the world.'"

"Sabina said; 'Formerly I thought that the Hottentots had no God, but now I know that God was manifest in the flesh, and came to save all mankind. I long to be saved by Him and made an heir of eternal life.'"

"Betje observed, that she had been long absent from Gnadenthal, but never found any rest elsewhere. Her husband had however opposed her return, till the Lord directed matters so that she could again enjoy the benefit of living here, and she was now determined to live unto Him who had done so much for her."

March 29.—"Seventy-seven persons who had been baptized, and admitted to the holy communion since Easter last year, met, as usual on this day, to give thanks unto the Lord for the mercies bestowed upon them, and to renew their covenant with Him and each other, by His grace to walk as becometh a people devoted to God."

May 2.—"We discovered that one of our cows had been bitten by a venomous serpent, and was seemingly in a dying state. We sent for one of those women who understand the art of extracting poison, and by the means she used the poor creature recovered."

"In these days we were visited by two English officers and a gentleman belonging to the government in Bengal. The latter shewed himself to be a true lover of the Lord Jesus, and his kingdom on earth. He seemed much pleased with our settle-

ment, and staid three days with us, during which he read the Periodical Accounts with much satisfaction.

"To-day, Benigna a poor straying sheep, returned to us, intreating to be again permitted to live in this place. It was an awful sight to see this poor creature return, not only sick and emaciated, but even deprived of the power of speech by the consequences of the wicked life she had led since she left us. Her daughter, a young woman about twenty years old, spoke for her. She told us, that she had been long unable to say more than yes, or no. In the evening she went to the chapel, and afterwards into the house of one of the chapel-servants, where she sat quite still for a considerable time. At length on being asked by her friend, whether she knew where she was, she replied distinctly, to the surprise of all present; 'Yes I do; I am again with my dear teachers, at Gnadenthal, and I mean to go tomorrow and tell them, what an abominable sinner I have been. I hope they will forgive me and I trust the Lord Jesus will have mercy upon me. Then burst into a flood of tears, and all the family were so much affected, that they all wept together. May the Lord have mercy upon this poor, unfaithful woman, and grant her pardon and peace of conscience.'"

June 20.—"We began, about this time, to distribute the Dutch Testaments* received from the British and Foreign Bible Society, among our Hottentots. We are sure, that if the worthy members of that benevolent society had been present to see the tears, and hear the humble and joyful expressions of thankfulness for this precious gift, and the prayers offered up for the blessing of God to rest upon those who had so kindly considered the spiritual wants of even the most distant nations, they would have thought themselves well rewarded for their generosity to these poor people."

27th.—"A young Hottentot woman came to-day and related, that some time ago she was so angry with God and her teachers, that she resolved to get away from Gnadenthal as far as ever she could travel, and then she might put in practice whatever her sinful heart suggested, without any control. 'I therefore,' said she, 'set off one day, full of these evil thoughts, and when I got out into the open field, I saw two of the school girls, who had been to fetch sticks, sitting on the grass. On approaching them I found they had one of the new books, a Testament, and were

* The missionaries had just received 250 Dutch, and 30 German Testaments, and 20 German Bibles from the British and Foreign Bible Society.

reading aloud. Just as I passed them, they read, 'Away with Him, away with Him, crucify Him.' These words went into my heart like lightning; it seemed as if I had pronounced them myself against our Savior. I cried to him to have mercy on me, and to forgive me my many sins. Of course I returned to Guedenthal."

Gruenkeelof, Minch 25th, 1810.—

"Lord Caledon, with an officer in company, honored us with a visit. He had intended to be present at the church service, but, from wrong information as to time, came too late. After some friendly conversation, his Excellency went into the kr-al, or village, and took notice of the improvements. He was so kind as to promise to appoint a commission, to settle about our boundaries, and to give us a plan of our land, that all disputes with our neighbors might be prevented. At taking leave, he presented us with 100 rix dollars towards the mission. We bless God, that He has given us such a benevolent Governor, who truly seeks to promote the welfare of the whole colony."

May 3.—"We received to-day, a most valuable present, from the British and Foreign Bible Society, consisting of 50 Dutch and 20 German New Testaments, with 5 German Bibles. The day following, Brother Schmitt gave to four of our best readers in the school, Testaments, adding, that they were sent by friends in England, with best wishes that they might all devote themselves to Him of whom this precious book testifies. The children received them with tears of gratitude, and prayed the Lord to bless the venerable society abundantly, for remembering them in their poverty. We have since observed, with great pleasure, that this valuable present of Testaments has awakened both in children and adults, an eager desire to learn to read, and many of them, by renewed diligence, are making good proficiency."

(To be continued.)

MIDDLEBURY COLLEGE CHARITABLE SOCIETY.

It is with great pleasure, that we lay before our readers the following Address and Constitution of the abovementioned Society. Its design is in a high degree benevolent and deserving of public encouragement. A similar association has been formed at Yale College, the particular provisions of which we are not able to state.

ED. PAN.

ADDRESS.

A NUMBER of gentlemen, having associated themselves under the title of the Middlebury College Charitable Society, estab-

lished for the purpose of liberally educating indigent young gentlemen for the Gospel ministry, think proper to call the attention of the public to the objects they have in contemplation, and respectfully to solicit their countenance and co-operation.

Nothing, it is hoped, has influenced the members of the society as an inducement to form this association, but a sincere desire to promote the temporal and everlasting benefit of mankind. The thought that nearly one hundred towns in this state, and probably about the same proportion in the adjoining states, are destitute of preachers of any description, was to them a subject of very serious reflection. The evil, they knew, did not usually arise from inability in the people to support preaching, but from an absolute scarcity of the heralds of the cross. They feel, that where there is no public dispensation of divine truth, where the doctrines and precepts of religion are not regularly and forcibly inculcated, the inhabitants will soon become corrupt in their principles, and grovelling in their moral practices; they will daily be rendered more worthless members of society on earth and more unfit to enjoy the happiness of heaven.

If morality is of any consequence to the world, if religion is of any moment, if it imposes any restraint in prosperity, if it affords any consolation in adversity, if it takes away the sting of death, and confers immortal felicity beyond the grave, it certainly is of infinite importance to raise up young men with the design of their becoming devout and useful oligymen.

No method presents itself to the society so likely to be effectual to this end, as that of giving encouragement to young gentlemen of apparent piety and belonging to some Christian church, in obtaining a collegiate education. To such persons only, as may be seen by perusing the accompanying articles of the constitution, the monies raised by the exertions of the society will be religiously appropriated. None, let it be repeated, except those who are hopefully the followers of the blessed Redeemer are to derive any benefit from the funds of this establishment. But as the endeavors of the society must be very circumscribed (though we have no doubt of their effecting all in their power,) unless extended beyond the limits of Middlebury, we feel it a duty to call on gentlemen abroad for their assistance in carrying the laudable purposes of this Institution into more full operation. And as the clergy may have more influence in concerns of this nature, than any other order of men in the community, we cannot help addressing a few words particularly to them.

Reverend and Respected Sirs,

As the views of this Society are so important to mankind, and so intimately connected with the holy duties of your profession, we calculate confidently on having your aid and your prayers for their promotion. You have not in general much money to bestow, but you have it in your power to look up young men who are suitable objects of the society's charity; and you can easily be the means of forming female Cent Societies and other auxiliary institutions. You can thus be instrumental in digging many a valuable diamond from the earth and having it polished for the Master's use. And will it not afford you some satisfaction, when you have done with the world, and are going to receive, and to enjoy the recompence of reward in the regions of glory, to believe that you had contributed something towards raising up men who will worthily fill your vacant places and continue the dispensation of the word of life to your beloved flocks? And will it not enhance your happiness when you are gone to rest, when your spirits are rejoicing with the blessed, to behold this, and that, and the other, clergyman admitted into the assembly of the redeemed in heaven, whom you have been the means of bringing from obscurity into notice, from the plough to the desk, and who themselves have been the happy instruments of converting hundreds, and perhaps thousands, from the kingdom of Satan, and who are speedily coming, or have already come home to glory?

The society would next proffer its claims to the liberality of the opulent.

The fund, for the promotion of which your benefactions are solicited, is, we imagine, no temporary thing, no being of a day, a month, or a year. It will exist, and, we trust, do good, long after we, and all that now live, are in our graves. If Providence has smiled on your exertions to accumulate property, if it has made you the masters of considerable wealth, remember it has also increased your obligations to bestow a portion of it on the destitute. The spirit of the divine declaration is, *he that giveth to the poor lendeth to the Lord*. And he that spake as never man spake declared, that "it is more blessed to give than to receive." Your property is not your own. It is a loan from heaven, and poor, and indiscreet indeed is the borrower, who does not punctually pay the interest of his loan. Would it not be wise in prosperity to calculate for the day of adversity; to cast liberally of your abundance into the treasury of the Lord for the benefit of your posterity? A frown from the Almighty may scatter your wealth to the four winds of heaven; and your children, who have high expectations

of a large inheritance, may become heirs to humiliation and poverty.

We cannot close this address without remarking, that we indulge the hope of receiving assistance from every description of persons in the community. From those on whom God has not seen fit to bestow large means, we do not expect large donations. But we do expect you will contribute something to advance the cause of virtue; something to enlarge the heritage of God. Recollect the widow's mite, and recollect too its worth in the estimation of the Savior of the world. You can perhaps impart a small pittance, and, small as it may be, it will be acceptable. But if you are hard pressed by the hand of poverty; if it is not in your power to bestow any pecuniary aid, you can present your supplications at the throne of grace, for a blessing on the endeavors of others; and for your pious wishes, for your willing heart, you will have your reward in heaven.

HENRY DAVIS, *President*,
SAMUEL SWIFT, *Secretary*.
Middlebury, Aug. 17, 1813.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of "THE MIDDLEBURY COLLEGE CHARITABLE SOCIETY," and its object shall be to assist indigent young men, who design to enter the Gospel ministry, in obtaining a liberal education.

ART. II. Any person may become a Member of this Society by subscribing and paying the sum of two dollars, and may continue a member, by paying annually the sum of one dollar; and any person may become a member for life by paying, at any one time, the sum of twenty dollars.

ART. III. The officers of the Society shall be a President, Vice President, Secretary, and five directors, who shall be chosen at each annual meeting, by ballot.

ART. IV. There shall be an annual meeting of this Society, at the Court-House in Middlebury, on the Tuesday preceeding each commencement at Middlebury College, at 3 o'clock in the afternoon: At which time some clergyman shall be chosen to preach a sermon at the succeeding annual meeting.

ART. V. The money subscribed and contracted to be paid to promote the design of this Society, shall be payable to the President and Fellows of Middlebury College, and paid into the hands of their Treasurer; and the same shall be controlled and disposed of by the said President and Fellows, agreeably to the provisions and principles of this Society.

ART. VI. No person shall receive assistance from the funds, raised by means of this Society, except young men of respectable talents, and such as are regular, and hopefully pious, members of some Christian Church. And each Society or individual subscribing, or making donations may designate the denomination, to which the persons assisted by the money by him, or them paid, shall belong.

ART. VII. It shall be the duty of the directors to judge and decide upon the qualifications of all persons applying for assistance from the Society; they shall have the exclusive right to designate the person, who shall receive assistance,—how much each shall receive, and whether by loan or donation. And no person shall receive any assistance except such as are approved by the directors: Whose certificate in writing giving their direction, shall be sufficient authority to said President and Fellows, or their Treasurer to pay out any money raised by means of this Society. *Provided*, however, that in case the Society shall at any time neglect to appoint directors, the said President and Fellows may appoint five persons, who shall have the same powers as the directors appointed by this society, until the next annual meeting.

ART. VIII. Auxiliary Societies formed for the promotion of the object of this Society shall have a right to send one representative to the meetings of the Society for each twenty dollars annually raised and paid to promote said object. And each representative shall have all the rights and be admitted to all the privileges of members at said meetings.

ART. IX. Any Society or individual, who shall contribute the sum of fifty dollars, or more, shall have the right, within one year after the donation is made, to designate the person or persons, to whose assistance his, or their donation shall be applied.

ART. X. It shall be the duty of the directors, at each annual meeting of the Society to cause to be laid before the Society the state of the funds; including an account of the receipts and expenditures, together with the number of applicants for assistance, for the preceding year.

ART. XI. No alteration shall be made in this constitution, unless proposed by vote of the Society, at one annual meeting and passed at a subsequent annual meeting by a majority of two thirds of the members present.

At the first meeting of the Society agreeable to the constitution, on Tuesday the 17th August last, the following officers were chosen—

REV. H. DAVIS, D. D. *President.*
HON. G. PAINTER, *Vice President.*
SAMUEL SWIFT, Esq. *Secretary.*
Professor F. Hall,
Rev. T. A. Merrill,
Rev. Prof. Hough,
Rev. B. Fowler,
Rev. C. Langdon, } *Directors.*

The following article was proposed, as an amendment to the constitution, and referred to a committee for revision.

ART. 12. Any person shall become a member for life upon his paying, or securing to be paid to the society a sum not less than — dollars to remain as a permanent fund to be loaned on good security, under the direction of the directors, and the annual interest to be appropriated agreeable to the several articles of this constitution.

CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

On Tuesday, May 4, was held the thirteenth anniversary of this institution.

The members of the London Church Missionary Association, formed in the Metropolis in aid of the Parent Society, met in the morning at the New London Tavern; when a Report was agreed on to be presented to the general Meeting of the Society, from which it appeared that near 500*l.* had been raised by the Association, in the few months since its formation, by congregational collections, and by weekly and monthly contributions.

The Annual Sermon was preached at the parish church of St. Ann, Blackfriars, by the Rev. William Dealtry, B. D. F. R. S. Examining Chaplain to the Lord Bishop of Bristol, Professor of Mathematics and Natural Philosophy in the East India College, and Fellow of Trinity College, Cambridge. In this truly eloquent and masterly discourse, the preacher, from 2 Cor. v, 14. "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly 250*l.*

At two o'clock the annual general meeting was held at the New London Tavern, the Right Hon. Lord Gambier, President, in the Chair, attended by Viscount Galway, the Dean of Wells, Mr. Wilberforce, Mr. H. Thornton, Mr. Grant, Mr. Balgation, Mr. Kemp, Mr. C. N. Noel, Col. Macaulay, and from five to six hundred members and friends of the Society.

From the Report it appeared, that the Committee, during the preceding year, had labored with great success in extending the influence and operations of the Society. In addition to the settlements of Bashi and Canoffee, on the Rio Pongas on the western coast of Africa, a third had been formed at Yongroo, on the Bullom shore; and the Missionary Butscher, who had spent some time in this country, had returned to Africa, accompanied by three mechanics and their wives, with an investment of stores, &c. amounting nearly to 3000*l.* for the use of the settlements and schools, and for the establishment of a fourth settlement on the Rio Dembia, which is to be named *Gambier*, in token of respect to the Noble President of the Society. The Society is about to send a clergyman on a missionary voyage and journey into the Levant; and Dr. Naudi, of Malta, who was present at the meeting, has very kindly engaged to accompany him. Mr. Thomas Kendall with his wife and six children, had just sailed, under the protection of Government, to strengthen a settlement projected by the Society in New Zealand. The introduction of Christianity into India had engaged very deeply the attention of the Committee. A Deputation had held several conferences with his Majesty's Ministers on the subject, whose favorable disposition toward the great object was reported to the meeting. An able and luminous work, intitled "Colonial Ecclesiastical Establishment," had been written by Dr. Claudius Buchanan, at the request of the Committee, copies of which had been sent, at the charge of the Society, to about 800 Members of both Houses; and the Committee had in various other ways, employed the press in endeavoring to awaken the public to the spiritual interests of our Indian Empire. Resolutions had been passed at a special general meeting held on this subject, and petitions grounded thereon had been presented to both Houses of Parliament. Two more Lutheran Ministers, and three English Students had been received under the protection of the Society. Missionary Associations had been formed in various places; and particularly one at Bristol (some leading members of which were present) on a magnificent scale, under the patronage of his Grace, the Duke of Beaufort, which had produced already 2000*l.* Weekly and monthly contributions were strongly urged; and a disposition to form Associations with a view to collect these, and to further the interests of the Society by congregational collections and annual

subscriptions, was generally manifesting itself.

Thanks were returned to the Rev. Mr. Dealtry, for his able and impressive sermon: two thousand copies were ordered to be printed immediately without waiting for the Report; and it was directed that the Members of both Houses should each be furnished with a copy. The Hon. and Very Rev. the Dean of Wells was appointed a Vice-President.

The Rev. Basil Wouda preached on Wednesday evening, May 5, before the members and friends of the London Church Missionary Association, at the Church of St. Lawrence Jewry, Guildhall, when the sum of 51*l.* 18*s.* 5 *d.* was collected, which was nearly all in silver, and proved, from the multitude of pence and shillings put into the plates, that many of the poorer members of the church, who cannot attend the morning sermon on the anniversary, are yet anxious to aid the cause of missions. It is proposed to continue this Wednesday Evening Sermon annually.

Since the above meeting, accounts have been received of the shipwreck of the Missionary Butscher and his companions. They sailed in the *Charles*, Capt. Dixon, on the 11th of December. On the 5th of January they passed Goree, about eleven o'clock in the forenoon. About eleven o'clock in the evening, it being dark, and the wind blowing rather fresh, the ship struck upon a reef of the Toppa rocks, about five miles distant from the land, and about twenty miles south of the Gambia river.

"It is almost impossible," observes Mr. Butscher, "for a person who has never been in a similar situation, to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened to get on deck, to escape death: some, half naked; others, lightly dressed. It being then dark, and the vessel beating violently upon the rocks, we expected every moment that she would go to pieces. I spoke, and exhorted those around me to commit their souls to our blessed Lord and Savior, who is alone our all-sufficient righteousness before God; and, taking my wife into my arms, I said, 'My dear, look unto Christ our Savior: perhaps after a few minutes we shall be before his throne, where we shall part no more, but be with him for ever.' Upon which she said, 'The Lord's will be done.'"

The captain and a passenger were killed

in a conflict on shore with the natives. By the efforts of Mr. Butcher, and the assistance rendered with the utmost readiness by Major Chisholm, commandant of Goree, a small part of the cargo was saved, and sold at Goree for the benefit of the Underwriters; but it was found necessary, at length to abandon the brig, and nearly her whole cargo, which was taken possession of by the natives, who are called *Feloots*.

The insurance effected on the Society's property will cover most of the present pecuniary loss; but this afflicting dispensation of Divine Providence will unavoidably retard the execution of its designs for extending its settlements among the *Susos*, and will lead to other expenses. Yet neither are the Missionaries nor the Society discouraged. They know that these trials of their faith and patience are to be expected; and that they commonly attend the early stages of those designs to promote the Divine glory, which become in the end permanently successful. The Missionaries all reached Goree in safety. Mrs. Mayer, wife of one of the laymen, died of a fever, and was buried in the island. A Spanish vessel had been hired to carry the survivors to their destination. We understand that the journal of Mr. Butcher will appear in the *Missionary Register*, No. V. for May.

BRISTOL ASSOCIATION IN AID OF THE CHURCH MISSIONARY SOCIETY.

MANY of the younger members and friends of the Church Missionary Association established in Bristol, in aid of the "Church Missionary Society for Africa and the East," have formed themselves into an Association, for the purpose of collecting weekly and monthly, and other small subscriptions and donations. They expect much from the exertions of the ladies. The Committee consists of twenty-four persons, members of the Established Church with power to add to their number. The city has been divided into districts; to each of which one or more members are appropriated; who are to exert themselves in communicating information and procuring contributions. The Association is gratuitously furnished, for this purpose, with a number of copies monthly of the "*Missionary Register*." This plan steadily acted on by the persons who have originated it, may be the means of diffusing and maintaining a missionary spirit throughout that numerous body of the members of the church to which it particularly applies; and will add, it is believ-

ed many hundred pounds a year to the funds of the Parent Society.

Associations for a similar purpose have been formed, or are about to be formed, at Liverpool, Birmingham, Shrewsbury, Cambridge, Norwich, Leeds, Dewsbury, Wycombe, and many other places; and promise an increase of missionary zeal, as well as liberal accessions to the funds of the Society.

WEST INDIES.

THE following is an extract from a letter of a most respectable gentleman, who has lately visited the West Indies.

"In these islands, the Moravian and Methodist societies are very numerous, and both are popular with the Whites. The public discourses and private admonitions of the Moravian ministers, and the whole system of their society, seemed suited with peculiar wisdom to the enslaved condition of their flock.

"At St. Johns, Antigua, I was informed, by one of the Moravian clergy, that at the establishment to which he was attached (there was another in the town, and a third in the country,) there were no fewer than 2000 communicants, besides 1500 baptised adults. In St. Kitts, the society is equally numerous; and so in St. Croix. General Harcourt said, that in the latter island there were not perhaps 500 negroes not attached to some religious persuasion or another! I cannot conclude, without particularizing *Tortola*. Last war that island was little better than a nest for privateers, without a semblance or a pretence toward religion: at the present day, nearly the entire colored community are Methodists. On the evening before our departure (not a Sunday,) in walking along the streets, the singing of hymns in private houses announced to me that several parties were then engaged in the worship of their Maker."

NORTH-WEST LONDON AUXILIARY BIBLE SOCIETY.

THIS Institution was formed by a numerous and most respectable meeting (including about five hundred ladies) assembled for the purpose, at Willis's Rooms, St. James's, on the 13th of March.

His Royal Highness the Duke of Sussex was called to the chair; which he filled with great ability, conducting himself in a manner which was highly interesting. He explained the object of the meeting,

and then called on the Secretaries of the Parent Society to state at more length the nature and views of that Institution. With this request, the Rev. Messrs. Stokipff and Huges complied.

The speakers on this occasion were, Lord Robert Seymour; John Bacon, Esq.; the Bishop of Cloyne; the Rev. Alexander Waugh; Lord Teignmouth; Sir Thomas Baring, Bart.; Lord Gambier; Sir T. Bernard, Bart.; Rev. J. Mann; Hon. M. Barry; Sir G. Staunton; Rev. J. Owen; Earl of Bessborough; and Rev. B. Woodd. His Royal Highness the Duke of Sussex, was chosen patron of the society; the Hon. and Right Rev. the Lord Bishop of Durham, President; and the following noblemen and gentlemen, Vice Presidents: the Marquis of Headfort; the Earl of Bessborough; the Earl of Leitrim; Viscounts Duncannon, Bernard, Primrose, and Valencia; Lord Robert Seymour; the Bishops of Chichester, Salisbury, Norwich, and Cloyne; the Hon. R. Bouverie; the Right Hon. J. Maxwell Barry, M.P.; the Right Hon. R. Pole Carew; the Right Hon. Thomas Steele; Sir William Pole, Sir Samuel E. Bridges, Sir Thomas Bernard, Sir William Pepperell, Sir George Thomas Staunton, Admiral Sir John Orde, and Sir Thomas Baring, Baronets; Calverly Bewick, Esq. M. P.; Josias Dupre Porcher, Esq. M. P.; the Rev. Archdeacon Heslop, D. D.; and George Smith, Esq. M. P.—Josias Henry Stracey, Esq. was chosen Treasurer;—and the Rev. Basil Woodd, the Rev. Alexander Waugh, John Bacon, Esq. and Charles Bevan, Esq. Secretaries of the Society.

Several affectionate allusions being made by the speakers to the illness of the King, His Royal Highness seemed much moved; and in one of his addresses, spoke most feelingly of the King as the best of fathers, of sovereigns, and of Christians. He afterwards was pleased to say, privately, that he had never known a greater enjoyment than he had that day experienced.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS.

At the annual general meeting of this Society, held at Batson's Coffee-house, Cornhill, on Wednesday the 14th of April, William Henry Hoare, Esq. V. P. in the chair, the Committee reported, that since the last general meeting, 355 schools had been added to the Society's list, and assistance repeated to 74 other schools formerly established; for which, and the new schools before stated, they had distributed 27,690 spelling-books, 4,643 Testaments, and 77 Bibles. That since the

commencement of the institution (1786,) they had issued 357,385 spelling-books, 75,179 Testaments, and 8078 Bibles, to 3985 schools, containing upwards of 824,000 children. The principality of Wales, which has profited so largely in former years by the Society's bounty, has furnished, in the course of the past year, abundant evidence, that a wide and effectual door of usefulness is opened in that portion of our island. Ireland also has continued to share the attention of the Society, where men of consideration and piety are giving effect to the institution of Sunday Schools; and who have reported their beneficial effects in snatching multitudes from ignorance and vice, and placing them within the walls of an establishment, where every exertion is made to "train them up in the nurture and admonition of the Lord." The Society have likewise established Sunday Schools aboard several of his Majesty's ships at the Nore, and on other stations, which are conducted with the greatest order, and have produced the happiest effects. Since the recent resolution of the Society to extend its patronage throughout the British dominions, the Committee have received applications from Nova Scotia and Newfoundland. A farther field of employment has been presented to them from Canada, where, it is well known, there is a great scarcity of the means for obtaining religious knowledge. It is scarcely necessary to apprise the public, that such an enlargement of operation will require a proportional augmentation of annual funds: and that it has been undertaken in the exercise of that confidence which British liberality so invariably encourages. "The Society can never allow themselves to believe, that an institution, which imparts the rudiments of a Christian education, without either abusing the time allotted to sacred, or trespassing upon that which is required by secular, occupation—an institution which communicates instruction to an indefinite extent, at an expense almost below calculation—an institution which enumerates scarcely fewer than 2000 districts, as falling within the sphere of its aid and encouragement, and which can appeal for the evidences of its usefulness to almost every symptom of improvement, which marks the religious character of the times,—the Society cannot allow themselves to believe, that such an institution will be either deserted or suffered to decline; and that, under circumstances which, by exhibiting new and interesting scope for its exertions, give it additional claims on the public countenance and support. It is therefore hoped, that the growing energies of this institu-

tion, seconded by the zeal of its patrons and contributors, will continue to find additional employment from year to year; till that happy period arrives, when it will be no longer necessary to 'teach ev-

ery man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know Him, from the least of them unto the greatest of them."

LITERARY AND MISCELLANEOUS INTELLIGENCE.

FOREIGN ARTICLES.

Mr. Hamilton, of Nevis, has transmitted a long account of the eruption of the Souffriere, in the island of St. Vincent, in May, 1812, to the President of the Royal Society. This volcano had not experienced an eruption since 1718; the recent one was preceded by nearly 200 shocks of earthquakes during the twelve months before May. The most particular phenomenon noticed by the writer was the sound of the eruptions, which so much resembled the alternate firing of cannon and small arms, that the Captain of a ship of war conveying a fleet of merchantmen, conceiving that a privateer had attacked some of the rear vessels, made signal to the fleet to close, and steered towards the place whence the sound came. It was also remarked, that the noise was much greater at the distance of many leagues than it was in the island; a circumstance for which Mr. Hamilton is unable to account. By this eruption two rivers were dried up. Immense volumes of thick smoke were emitted before any flame appeared at the mouth of the crater; the flame was accompanied by successive shocks of the earth, thundering noise, and the discharge of large pieces of pumice during eight hours, without intermission. Several houses were thrown down in Kingston by the tremor, and many negroes were wounded by the pumice which struck them in their plantations. The Souffriere is in a part of a great chain of mountains which pass through Nevis, and several other of the West-India Islands. Its crater is a mile in diameter, and about 900 feet deep.

By the official returns of the population of the French empire in 1812, it appears that there were in the ancient provinces of France, 38,784,911 souls; and in the countries annexed to France since the revolution, 13,951,466, making a total of 48,738,877. In Old France, the number to a square mile is 194.5. and in the united countries 223.5. Old France contains 147,973 square miles, and the new departments 61,050.

The following are the languages or dialects in which the British and Foreign Bible Society has already been instrumental in diffusing the Holy Scriptures; in all fifty-nine.

English	Ladineche	Malay
Welsh	Churwelsche	Ethiopic
Gaelic	Italian	Orissa
Manks	Spanish	Persian
Irish	Portuguese	Persic
Mohawk	French	Burman
Esquimaux	Dutch	Siamese
German	Calmuuk	Afghan
Bohemian	Turkish	Turcoman
Swedish	Arabic	Sanscrit
Finnish	Ancient Greek	Seek
Laponese	Modern Greek	Telinga
Danish	Tamul	Caractica
Icelandic	Hengalee	Macassar
Polish	Hindostanee	Rakheng
Hungarian	Malayalim	Mahratta
Slavonic	Chinese	Sinhali Pali
Lithuanian	Cingalese	Baloch
Lettonian	Burgis	Pualitu
Esthonion	Makdivian	

A report was lately made to the class of physical sciences of the Imperial Institute, in which it is stated, that out of 2,671,662 subjects, vaccinated in France, only seven authenticated cases appear of patients having afterwards taken the small-pox.

Zerah Colburn, the American boy, continues to attract much attention among the curious in London. An account of his powers of calculation has been already published. He multiplies 4 figures into 4 with momentary precision, and extracts the cube root of 12 figures with equal facility.

In addition to the information already laid before our readers relative to the sale of periodical publications, we are requested to state, that London and Edinburgh send forth no less than *fifteen* religious Magazines monthly—ten from the former and five from the latter. The whole of these form an impression of nearly 100,000 copies, of which about 26,000 are published of the Methodist

Magazine, and about 20,000 of the Evangelical Magazine. Our informant adds, that theological and polemical publications treble in number all others throughout the year.

The number of books published in the German language between March and June last, exclusive of new editions, was 1930. Of these, 62 were on philology; 29 on philosophy; 137 on medicine; 108 on jurisprudence; 100 novels; 30 plays; 82 works in Latin; and 231 in foreign languages, amongst which were 171 in French.

Four Lyceums are to be established immediately, in consequence of an imperial decree, at Amsterdam, Utrecht, Leyden, and Groningen, besides new colleges and secondary schools in all the other principal towns of Holland.

LITERARY NOTICES.

FOREIGN WORKS PROPOSED.

PREPARING for the press, History of the Propagation of Christianity among the Heathen since the Reformation, in 2 vols. by the Rev. William Brown, M. D.

This work will contain a view of the propagation of Christianity by the *Swiss* in Brazil;—by the *Swedes* in Lapland;—by the *Dutch* in Ceylon, Java, Amboyna, and Formosa;—by the *Anglo-Americans*, in Massachusetts, Martha's Vineyard, New Plymouth colony, Stockbridge, New Jersey, and Oneida;—by the *Danes* in India and Greenland;—by the *United Brethren* in Greenland; in the West India islands, St. Thomas, St. Croix, St. Jan, Jamaica, Antigua, Barbadoes, St. Kitts, and Tobago; in North America; in South America, at Hope on the river Coreulyn, the Rio de Berbee, Bamby on the river Sarameca, and Paramaribo; in Persia, Egypt, the Nicobar Islands, Labrador, Tartary, and the Cape of Good Hope;—by the *Methodists* in the West India islands;—by the *Baptist Missionary Society* in India;—by the *London Missionary Society* in the South Sea islands, Otaheite, Tongataboo, and St. Christina; in various parts of South Africa; in India, China, and Demerara;—by the *Edinburgh Missionary Society* in Tartary;—by the *Society for Missions to Africa and the East* in the Saseo country, near Sierra Leone. To the whole will be added an Appendix, containing a brief view of missions of inferior note; an account of the exertions of some persons distinguished by their zeal for the propagation of Christianity among the Heathen, as the Hon. Mr. Boyle, Dr.

Berkley late Bishop of Cloyne, the Rev. Dr. Wheelock, Dr. Porteus late Bishop of London, and the Rev. Mr. Pearce of Birmingham; a list of translations of the Holy Scriptures for the use of the heathen, printed and manuscript, &c.

NEW WORKS—FOREIGN.

THE ERRORS of Universalism, or the Doctrine of the Non-Eternity of future Punishment, contrary to Scripture and dangerous to Society. 1s. 6d.

History of Persecution from the Patriarchal Age to the Reign of George II. by S. Chandler, D. D.; edited by C. Atmore, 10s. 6d.

The Hebrew Grammar, with principal rules; compiled from some of the most considerable Grammars; with a suitable Preface, Additions, and New Tables. By Thomas Yeates. 4th edition. 8s.

Travels in the Island of Iceland, during the Summer of the Year 1810. By Sir George Mackenzie, Bart. 2d edition. 4to. L. 3, 3s.

DOMESTIC.

A GUIDE to Christ; or, the way of directing souls that are under the work of Conversion. Compiled for the help of Young Ministers; and may be serviceable to private Christians who are inquiring the way to Zion. By Solomon Stoddard, A. M. late Pastor of the Church in Northampton. With an Epistle prefixed, by the Rev. Dr. Increase Mather. New-York; Whiting & Watson.

The Catholic Doctrine of a Trinity, proved by above an hundred short and clear arguments, expressed in the terms of the Holy Scripture, compared after a manner entirely new, and digested under the four following titles: 1. The Divinity of Christ. 2. The Divinity of the Holy Ghost. 3. The Plurality of Persons. 4. The Trinity in Unity. With a few reflections, occasionally interspersed; upon some of the Arian writers, particularly Dr. S. Clarke; to which is added, a Letter to the Common People, in answer to some popular arguments against the Trinity. By the late William Jones, M. A. F. R. S. Rector of Paston, in Northamptonshire, and Minister of Nayland, in Suffolk. New-York; Whiting & Watson.

ERRATUM.

At page 494 in our last is a transposition of the lines; the 1st l. in 1st col. should be last line of 2d col; the 1st l. of p. 495 should be 1st l. of 2d col. of p. 494. These errors the reader is requested to correct.

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